

## 1

# Al-Fâtihah

## The Opening

## The Prologue

 **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. ALL PRAISE BE to Allah, Lord of all the worlds,
- NQ** In the Name of Allâh, the Most Beneficent, the Most Merciful.
- PK** In the name of Allah, the Beneficent, the Merciful.
- SH** In the name of Allah, the Beneficent, the Merciful.
- YU** In the name of Allah, Most Gracious, Most Merciful.

**2.**

- AA** Most beneficent, ever-merciful.
- NQ** All the praises and thanks be to Allâh, the Lord [] of the 'Alamin (mankind, jinns and all that exists). []
- PK** Praise be to Allah, Lord of the Worlds,
- SH** All praise is due to Allah, the Lord of the Worlds.
- YU** Praise be to Allah, the Cherisher and Sustainer of the worlds;

**3.**

- AA** King of the Day of Judgement.
- NQ** The Most Beneficent, the Most Merciful.
- PK** The Beneficent, the Merciful.
- SH** The Beneficent, the Merciful.
- YU** Most Gracious, Most Merciful;

**4.**

- AA** You alone we worship, and to You alone turn for help.
- NQ** The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)
- PK** Master of the Day of Judgment,
- SH** Master of the Day of Judgment.
- YU** Master of the Day of Judgment.

**5.**

- AA** Guide us (O Lord) to the path that is straight,
- NQ** You (Alone) we worship, and You (Alone) we ask for help (for each and everything).
- PK** Thee (alone) we worship; Thee (alone) we ask for help.

SH Thee do we serve and Thee do we beseech for help.

YU Thee do we worship, and Thine aid we seek.

## 6.

AA The path of those You have blessed,

NQ Guide us to the Straight Way []

PK Show us the straight path,

SH Keep us on the right path.

YU Show us the straight way,

## 7.

AA Not of those who have earned Your anger, nor those who have gone astray.

NQ The Way of those on whom You have bestowed Your Grace [], not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians). [], [], []

PK The path of those whom Thou hast favoured; Not the (path) of those who earn Thine anger nor of those who go astray.

SH The path of those upon whom Thou hast bestowed favors. Not (the path) of those upon whom Thy wrath is brought down, nor of those who go astray.

YU The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.

## 2

# Al-Baqarah

## The Cow

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

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

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

### 1.

- AA** In the name of Allah, most benevolent, ever-merciful. ALIF LAM MIM.
- NQ** Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings].
- PK** Alif. Lam. Mim.
- SH** Alif Lam Mim.
- YU** A.L.M.

### 2.

- AA** This is The Book free of doubt and involution, a guidance for those who preserve themselves from evil and follow the straight path,
- NQ** This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are Al-Muttaqûn [the pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)].
- PK** This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil).
- SH** This Book, there is no doubt in it, is a guide to those who guard (against evil).
- YU** This is the Book; in it is guidance sure, without doubt, to those who fear Allah;

### 3.

- AA** Who believe in the Unknown and fulfil their devotional obligations, and spend in charity of what We have given them;
- NQ** Who believe in the Ghaib [] and perform As-Salât (Iqâmat-as-Salât), [] and spend out of what we have provided for them [i.e. give Zakât [], spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allâh's Cause - Jihâd, etc.].
- PK** Who believe in the Unseen, and establish worship, and spend of that We have bestowed upon them;
- SH** Those who believe in the unseen and keep up prayer and spend out of what We have given them.
- YU** Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them;

### 4.

- AA** Who believe in what has been revealed to you and what was revealed to those before you, and are certain of the Hereafter.
- NQ** And who believe in (the Qur'ân and the Sunnah) [] which has been sent down (revealed) to you (Muhammad Peace be upon him ) and in [the Taurât (Torah) and the Injeel (Gospel), etc.] which were sent down before you and

they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.).

- PK And who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and are certain of the Hereafter.
- SH And who believe in that which has been revealed to you and that which was revealed before you and they are sure of the hereafter.
- YU And who believe in the Revelation sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter.

## 5.

- AA They have found the guidance of their Lord and will be successful.
- NQ They are on (true) guidance from their Lord, and they are the successful.
- PK These depend on guidance from their Lord. These are the successful.
- SH These are on a right course from their Lord and these it is that shall be successful.
- YU They are on (true) guidance, from their Lord, and it is these who will prosper.

## 6.

- AA As for those who deny, it is all the same if you warn them or not, they will not believe.
- NQ Verily, those who disbelieve, it is the same to them whether you (O Muhammad Peace be upon him ) warn them or do not warn them, they will not believe.
- PK As for the Disbelievers, Whether thou warn them or thou warn them not it is all one for them; they believe not.
- SH Surely those who disbelieve, it being alike to them whether you warn them, or do not warn them, will not believe.
- YU As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe.

## 7.

- AA God has sealed their hearts and ears, and veiled their eyes. For them is great deprivation.
- NQ Allâh has set a seal on their hearts and on their hearings, (i.e. they are closed from accepting Allâh's Guidance), and on their eyes there is a covering. Theirs will be a great torment.
- PK Allah hath sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom.
- SH Allah has set a seal upon their hearts and upon their hearing and there is a covering over their eyes, and there is a great punishment for them.
- YU Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they (incur).

## 8.

- AA And there are some who, though they say: "We believe in God and the Last Day," (in reality) do not believe.
- NQ And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not.
- PK And of mankind are some who say: We believe in Allah and the Last Day, when they believe not.
- SH And there are some people who say: We believe in Allah and the last day; and they are not at all believers.
- YU Of the people there are some who say: "We believe in Allah and the Last

Day;" but they do not (really) believe.

### 9.

- AA They (try to) deceive God and those who believe, yet deceive none but themselves although they do not know.
- NQ They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not!
- PK They think to beguile Allah and those who believe, and they beguile none save themselves; but they perceive not.
- SH They desire to deceive Allah and those who believe, and they deceive only themselves and they do not perceive.
- YU Fain would they deceive Allah and those who believe, but they only deceive themselves, and realise (it) not!

### 10.

- AA Sick are their hearts, and God adds to their malady. For them is suffering for they lie.
- NQ In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies.
- PK In their hearts is a disease, and Allah increaseth their disease. A painful doom is theirs because they lie.
- SH There is a disease in their hearts, so Allah added to their disease and they shall have a painful chastisement because they
- YU In their hearts is a disease; and Allah has increased their disease: And grievous is the penalty they (incur), because they are false (to themselves).

### 11.

- AA When asked to desist from spreading corruption in the land they say: "Why, we are reformers."
- NQ And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers."
- PK And when it is said unto them: Make not mischief in the earth, they say: We are peacemakers only.
- SH And when it is said to them, Do not make mischief in the land, they say: We are but peace-makers.
- YU When it is said to them: "Make not mischief on the earth," they say: "Why, we only Want to make peace!"

### 12.

- AA Yet they are surely mischief-mongers, even though they do not know.
- NQ Verily! They are the ones who make mischief, but they perceive not.
- PK Are not they indeed the mischief-makers? But they perceive not.
- SH Now surely they themselves are the mischief makers, but they do not perceive.
- YU Of a surety, they are the ones who make mischief, but they realise (it) not.

### 13.

- AA When asked to believe as others do, they say: "Should we believe like fools?" And yet they are the fools, even though they do not know.
- NQ And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad Peace be upon him , Al-Ansâr and Al-Muhajirûn) have believed," they say: "Shall we believe as the fools have believed." Verily, they are the fools, but they know not.

PK And when it is said unto them: believe as the people believe, they say: shall we believe as the foolish believe? are not they indeed the foolish? But they know not.

SH And when it is said to them: Believe as the people believe they say: Shall we believe as the fools believe? Now surely they themselves are the fools, but they do not know.

YU When it is said to them: "Believe as the others believe:" They say: "Shall we believe as the fools believe?" Nay, of a surety they are the fools, but they do not know.

#### 14.

AA When they meet the faithful they say: "We believe;" but when alone with the devils (their fellows), they say: "We are really with you; we were joking."

NQ And when they meet those who believe, they say: "We believe," but when they are alone with their Shayâtin (devils - polytheists, hypocrites, etc.), they say: "Truly, we are with you; verily, we were but mocking."

PK And when they fall in with those who believe, they say: We believe; but when they go apart to their devils they declare: Lo! we are with you; verily we did but mock.

SH And when they meet those who believe, they say: We believe; and when they are alone with their Shaitans, they say: Surely we are with you, we were only mocking.

YU When they meet those who believe, they say: "We believe;" but when they are alone with their evil ones, they say: "We are really with you: We (were) only jesting."

#### 15.

AA But God will turn the joke against them and allow them to sink deeper into evil and wander perplexed in their wickedness.

NQ Allâh mocks at them and gives them increase in their wrong-doings to wander blindly.

PK Allah (Himself) doth mock them, leaving them to wander blindly on in their contumacy.

SH Allah shall pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on.

YU Allah will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones (To and fro).

#### 16.

AA They are indeed those who bartered away good guidance for error and gained nothing from the deal, nor found the right way.

NQ These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.

PK These are they who purchase error at the price of guidance, so their commerce doth not prosper, neither are they guided.

SH These are they who buy error for the right direction, so their bargain shall bring no gain, nor are they the followers of the right direction.

YU These are they who have bartered Guidance for error: But their traffic is profitless, and they have lost true direction,

#### 17.

AA They are like a man who kindles a fire, and when its glow has illumined the air God takes away their light leaving them in the dark where they will not be able to see.

- NQ** Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allâh took away their light and left them in darkness. (So) they could not see.
- PK** Their likeness is as the likeness of one who kindleth fire, and when it sheddeth its light around him Allah taketh away their light and leaveth them in darkness, where they cannot see,
- SH** Their parable is like the parable of one who kindled a fire but when it had illumined all around him, Allah took away their light, and left them in utter darkness-- they do not see.
- YU** Their similitude is that of a man who kindled a fire; when it lighted all around him, Allah took away their light and left them in utter darkness. So they could not see.

**18.**

- AA** They are deaf, dumb and blind, and shall never return;
- NQ** They are deaf, dumb, and blind, so they return not (to the Right Path).
- PK** Deaf, dumb and blind; and they return not.
- SH** Deaf, dumb (and) blind, so they will not turn back.
- YU** Deaf, dumb, and blind, they will not return (to the path).

**19.**

- AA** Or like rain pouring from the sky which hides within it darkness, thunder and lightning. They thrust their fingers into their ears for safety against noise and death. But God surrounds those who believe not from all sides.
- NQ** Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allâh ever encompasses the disbelievers (i.e. Allâh will gather them all together).
- PK** Or like a rainstorm from the sky, wherein is darkness, thunder and the flash of lightning. They thrust their fingers in their ears by reason of the thunder-claps, for fear of death, Allah encompasseth the disbelievers (in His guidance, His omniscience and His omnipotence).
- SH** Or like abundant rain from the cloud in which is utter darkness and thunder and lightning; they put their fingers into their ears because of the thunder peal, for fear of death, and Allah encompasses the unbelievers.
- YU** Or (another similitude) is that of a rain-laden cloud from the sky: In it are zones of darkness, and thunder and lightning: They press their fingers in their ears to keep out the stunning thunder-clap, the while they are in terror of death. But Allah is ever round the rejecters of Faith!

**20.**

- AA** Verily the lightning could snatch away their eyes. When it flashes forth they walk in its flare. When darkness returns they stand still. And if the Lord wills so He could take away their hearing and sight; surely God is all-powerful.
- NQ** The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allâh willed, He could have taken away their hearing and their sight. Certainly, Allâh has power over all things.
- PK** The lightning almost snatcheth away their sight from them. As often as it flasheth forth for them they walk therein, and when it darkeneth against them they stand still. If Allah willed, He could destroy their hearing and their sight. Lo! Allah is able to do all things.
- SH** The lightning almost takes away their sight; whenever it shines on them they walk in it, and when it becomes dark to them they stand still; and if Allah had

pleased He would certainly have taken away their hearing and their sight; surely Allah has power over all things.

YU The lightning all but snatches away their sight; every time the light (Helps) them, they walk therein, and when the darkness grows on them, they stand still. And if Allah willed, He could take away their faculty of hearing and seeing; for Allah hath power over all things.

## 21.

AA So, O you people, adore your Lord who created you, as He did those before you, that you could take heed for yourselves and fear Him

NQ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - see V.2: 2).

PK O mankind! worship your Lord, Who hath created you and those before you, so that ye may ward off (evil).

SH O men! serve your Lord Who created you and those before you so that you may guard (against evil).

YU O ye people! Adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness;

## 22.

AA Who made the earth a bed for you, the sky a canopy, and sends forth rain from the skies that fruits may grow -- your food and sustenance. So, do not make another the equal of God knowingly.

NQ Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped). []

PK Who hath appointed the earth a resting-place for you, and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah when ye know (better).

SH Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know.

YU Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith Fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth).

## 23.

AA If you are in doubt of what We have revealed to Our votary, then bring a Surah like this, and call any witness, apart from God, you like, if you are truthful.

NQ And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad Peace be upon him ), then produce a Sûrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful.

PK And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a surah of the like thereof, and call your witness beside Allah if ye are truthful.

SH And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful.

YU And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers (If there are any) besides Allah, if your (doubts) are true.

**24.**

- AA But if you cannot, as indeed you cannot, then guard yourselves against the Fire whose fuel is men and rocks, which has been prepared for the infidels.
- NQ But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.
- PK And if ye do it not - and ye can never do it - then guard yourselves against the Fire prepared for disbelievers, whose fuel is of men and stones.
- SH But if you do (it) not and never shall you do (it), then be on your guard against the fire of which men and stones are the fuel; it is prepared for the unbelievers.
- YU But if ye cannot- and of a surety ye cannot- then fear the Fire whose fuel is men and stones,- which is prepared for those who reject Faith.

**25.**

- AA Announce to those who believe and have done good deeds, glad tidings of gardens under which rivers flow, and where, when they eat the fruits that grow, they will say: "Indeed they are the same as we were given before," so like in semblance the food would be. And they shall have fair spouses there, and live there abidingly.
- NQ And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwâjun Mutahharatun [] (purified mates or wives), (having no menses, stools, urine, etc.) and they will abide therein forever.
- PK And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: this is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions; there for ever they abide.
- SH And convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow; whenever they shall be given a portion of the fruit thereof, they shall say: This is what was given to us before; and they shall be given the like of it, and they shall have pure mates in them, and in them, they shall abide.
- YU But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (for ever).

**26.**

- AA God is not loath to advance the similitude of a gnat or a being more contemptible; and those who believe know whatever is from the Lord is true. But those who disbelieve say: "What does God mean by this parable?" He causes some to err this way, and some He guides; yet He turns away none but those who transgress,
- NQ Verily, Allâh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allâh intend by this parable." By it He misleads many, and many He guides thereby. And He misleads thereby only those who are Al-Fâsiqûn (the rebellious, disobedient to Allâh). []

- PK Lo! Allah disdaineth not to coin the similitude even of a gnat. Those who believe know that it is the truth from their Lord; but those who disbelieve say: What doth Allah wish (to teach) by such a similitude? He misleadeth many thereby, and He guideth many thereby; and He misleadeth thereby only miscreants;
- SH Surely Allah is not ashamed to set forth any parable-- (that of) a gnat or any thing above that; then as for those who believe, they know that it is the truth from their Lord, and as for those who disbelieve, they say: What is it that Allah means by this parable: He causes many to err by it and many He leads aright by it! but He does not cause to err by it (any) except the transgressors,
- YU Allah disdains not to use the similitude of things, lowest as well as highest. Those who believe know that it is truth from their Lord; but those who reject Faith say: "What means Allah by this similitude?" By it He causes many to stray, and many He leads into the right path; but He causes not to stray, except those who forsake (the path), -

**27.**

- AA Who, having sealed it, break God's covenant, dividing what He ordained cohered; and those who spread discord in the land will suffer assuredly.
- NQ Those who break Allâh's Covenant after ratifying it, and sever what Allâh has ordered to be joined (as regards Allâh's Religion of Islâmic Monotheism, and to practise its legal laws on the earth and also as regards keeping good relations with kith and kin []), and do mischief on earth, it is they who are the losers.
- PK Those who break the covenant of Allah after ratifying it, and sever that which Allah ordered to be joined, and (who) make mischief in the earth: Those are they who are the losers.
- SH Who break the covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land; these it is that are the losers.
- YU Those who break Allah's Covenant after it is ratified, and who sunder what Allah Has ordered to be joined, and do mischief on earth: These cause loss (only) to themselves.

**28.**

- AA Then how can you disbelieve in God? He gave you life when you were dead. He will make you die again then bring you back to life: To Him then you will return.
- NQ How can you disbelieve in Allâh. Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.
- PK How disbelieve ye in Allah when ye were dead and He gave life to you! Then He will give you death, then life again, and then unto Him ye will return.
- SH How do you deny Allah and you were dead and He gave you life? Again He will cause you to die and again bring you to life, then you shall be brought back to Him.
- YU How can ye reject the faith in Allah?- seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return.

**29.**

- AA He made for you all that lies within the earth, then turning to the firmament He proportioned several skies: He has knowledge of everything.
- NQ He it is Who created for you all that is on earth. Then He Istawâ (rose over) towards the heaven and made them seven heavens and He is the All-Knower

of everything.

- PK He it is Who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as seven heavens. And He is knower of all things.
- SH He it is Who created for you all that is in the earth, and He directed Himself to the heaven, so He made them complete seven heavens, and He knows all things.
- YU It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge.

### 30.

- AA Remember, when your Lord said to the angels: "I have to place a trustee on the earth," they said: "Will You place one there who would create disorder and shed blood, while we intone Your litanies and sanctify Your name?" And God said: "I know what you do not know."
- NQ And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." He (Allâh) said: "I know that which you do not know."
- PK And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not.
- SH And when your Lord said to the angels, I am going to place in the earth a khalif, they said: What! wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know.
- YU Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not."

### 31.

- AA Then He gave Adam knowledge of the nature and reality of all things and everything, and set them before the angels and said: "Tell Me the names of these if you are truthful."
- NQ And He taught Adam all the names (of everything) [], then He showed them to the angels and said, "Tell Me the names of these if you are truthful."
- PK And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these, if ye are truthful.
- SH And He taught Adam all the names, then presented them to the angels; then He said: Tell me the names of those if you are right.
- YU And He taught Adam the names of all things; then He placed them before the angels, and said: "Tell me the names of these if ye are right."

### 32.

- AA And they said: "Glory to You (O Lord), knowledge we have none except what You have given us, for You are all-knowing and all-wise."
- NQ They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."
- PK They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise.

SH They said: Glory be to Thee! we have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise.

YU They said: "Glory to Thee, of knowledge We have none, save what Thou Hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom."

### 33.

AA Then He said to Adam: "Convey to them their names." And when he had told them, God said: "Did I not tell you that I know the unknown of the heavens and the earth, and I know what you disclose and know what you hide?"

NQ He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing."

PK He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth? And I know that which ye disclose and which ye hide.

SH He said: O Adam! inform them of their names. Then when he had informed them of their names, He said: Did I not say to you that I surely know what is ghaib in the heavens and the earth and (that) I know what you manifest and what you hide?

YU He said: "O Adam! Tell them their names." When he had told them, Allah said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?"

### 34.

AA Remember, when We asked the angels to bow in homage to Adam, they all bowed but Iblis, who disdained and turned insolent, and so became a disbeliever.

NQ And (remember) when We said to the angels: "Prostrate yourselves before Adam.". And they prostrated except Iblis (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allāh).

PK And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all save Iblis. He demurred through pride, and so became a disbeliever.

SH And when We said to the angels: Make obeisance to Adam they did obeisance, but Iblis (did it not). He refused and he was proud, and he was one of the unbelievers.

YU And behold, We said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith.

### 35.

AA And We said to Adam: "Both you and your spouse live in the Garden, eat freely to your fill wherever you like, but approach not this tree or you will become transgressors.

NQ And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will, but come not near this tree or you both will be of the Zālimūn (wrong-doers)."

PK And We said: O Adam! Dwell thou and thy wife in the Garden, and eat ye freely (of the fruits) thereof where ye will; but come not nigh this tree lest ye become wrong-doers.

SH And We said: O Adam! Dwell you and your wife in the garden and eat from it a plenteous (food) wherever you wish and do not approach this tree, for then you will be of the unjust.

YU We said: "O Adam! dwell thou and thy wife in the Garden; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression."

### 36.

AA But Satan tempted them and had them banished from the (happy) state they were in. And We said: "Go, one the antagonist of the other, and live on the earth for a time ordained, and fend for yourselves."

NQ Then the Shaitân (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

PK But Satan caused them to deflect therefrom and expelled them from the (happy) state in which they were; and We said: Fall down, one of you a foe unto the other! There shall be for you on earth a habitation and provision for a time.

SH But the Shaitan made them both fall from it, and caused them to depart from that (state) in which they were; and We said: Get forth, some of you being the enemies of others, and there is for you in the earth an abode and a provision for a time.

YU Then did Satan make them slip from the (garden), and get them out of the state (of felicity) in which they had been. We said: "Get ye down, all (ye people), with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood - for a time."

### 37.

AA Then his Lord sent commands to Adam and turned towards him: Indeed He is compassionate and kind.

NQ Then Adam received from his Lord Words []. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

PK Then Adam received from his Lord words (of revelation), and He relented toward him. Lo! He is the relenting, the Merciful.

SH Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the Merciful.

YU Then learnt Adam from his Lord words of inspiration, and his Lord Turned towards him; for He is Oft-Returning, Most Merciful.

### 38.

AA And We said to them: "Go, all of you. When I send guidance, whoever follows it will neither have fear nor regret;

NQ We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.

PK We said: Go down, all of you, from hence; but verily there cometh unto you from Me a guidance; and whoso followeth My guidance, there shall no fear come upon them neither shall they grieve.

SH We said: Go forth from this (state) all; so surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve.

YU We said: "Get ye down all from here; and if, as is sure, there comes to you Guidance from me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve.

### 39.

- AA But those who deny and reject Our signs will belong to Hell , and there abide unchanged."
- NQ But those who disbelieve and belie Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire, they shall abide therein forever.
- PK But they who disbelieve, and deny Our revelations, such are rightful Peoples of the Fire. They will abide therein.
- SH And (as to) those who disbelieve in and reject My communications, they are the inmates of the fire, in it they shall abide.
- YU "But those who reject Faith and belie Our Signs, they shall be companions of the Fire; they shall abide therein."

**40.**

- AA O children of Israel, remember the favours I bestowed on you. So keep your pledge to Me, and I will mine to you, and be fearful of Me,
- NQ O Children of Israel! Remember My Favour which I bestowed upon you, and fulfill (your obligations to) My Covenant (with you) so that I fulfill (My Obligations to) your covenant (with Me), and fear none but Me.
- PK O Children of Israel! Remember My favour wherewith I favoured you, and fulfil your (part of the) covenant, I shall fulfil My (part of the) covenant, and fear Me.
- SH O children of Israel! call to mind My favor which I bestowed on you and be faithful to (your) covenant with Me, I will fulfill (My) covenant with you; and of Me, Me alone, should you be afraid.
- YU O Children of Israel! call to mind the (special) favour which I bestowed upon you, and fulfil your covenant with Me as I fulfil My Covenant with you, and fear none but Me.

**41.**

- AA And believe in what I have sent down which verifies what is already with you; and do not be the first to deny it, nor part with it for little gain; and beware of Me.
- NQ And believe in what I have sent down (this Qur'ân), confirming that which is with you, [the Taurât (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy not with My Verses [the Taurât (Torah) and the Injeel (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. (Tafsir At-Tabarî, Vol. I, Page 253).
- PK And believe in that which I reveal, confirming that which ye possess already (of the Scripture), and be not first to disbelieve therein, and part not with My revelations for a trifling price, and keep your duty unto Me.
- SH And believe in what I have revealed, verifying that which is with you, and be not the first to deny it, neither take a mean price in exchange for My communications; and Me, Me alone should you fear.
- YU And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me, and Me alone.

**42.**

- AA Do not confuse truth with falsehood, nor conceal the truth knowingly.
- NQ And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad Peace be upon him is Allâh's Messenger and his qualities are written in your Scriptures, the Taurât (Torah) and the Injeel (Gospel)] while you know (the truth) [].
- PK Confound not truth with falsehood, nor knowingly conceal the truth.

SH And do not mix up the truth with the falsehood, nor hide the truth while you know (it).

YU And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is).

#### 43.

AA Be firm in devotion; give zakat (the due share of your wealth for the welfare of others), and bow with those who bow (before God).

NQ And perform As-Salât (Iqâmat-as-Salât), and give Zakât, and Irka' (i.e. bow down or submit yourselves with obedience to Allâh) along with ArRaki'ûn. []

PK Establish worship, pay the poor-due, and bow your heads with those who bow (in worship).

SH And keep up prayer and pay the poor-rate and bow down with those who bow down.

YU And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down (in worship).

#### 44.

AA Will you enjoin good deeds on the others and forget your own selves? You also read the Scriptures, why do you then not understand?

NQ Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, [] while you recite the Scripture [the Taurât (Torah)]! Have you then no sense.

PK Enjoin ye righteousness upon mankind while ye yourselves forget (to practise it)? And ye are readers of the Scripture! Have ye then no sense?

SH What! do you enjoin men to be good and neglect your own souls while you read the Book; have you then no sense?

YU Do ye enjoin right conduct on the people, and forget (To practise it) yourselves, and yet ye study the Scripture? Will ye not understand?

#### 45.

AA Find strength in fortitude and prayer, which is heavy and exacting but for those who are humble and meek,

NQ And seek help in patience and As-Salât (the prayer) and truly it is extremely heavy and hard except for Al-Khâshi'ûn [i.e. the true believers in Allâh - those who obey Allâh with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc.)].

PK Seek help in patience and prayer; and truly it is hard save for the humble-minded,

SH And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones,

YU Nay, seek (Allah's) help with patient perseverance and prayer: It is indeed hard, except to those who bring a lowly spirit,-

#### 46.

AA Who are conscious that they have to meet their Lord, and to Him they have to return.

NQ (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.

PK Who know that they will have to meet their Lord, and that unto Him they are returning.

SH Who know that they shall meet their Lord and that they shall return to Him. Who bear in mind the certainty that they are to meet their Lord, and that

YU they are to return to Him.

#### 47.

AA Remember, O children of Israel, the favours I bestowed on you, and made you exalted among the nations of the world.

NQ O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Alamin (mankind and jinns) (of your time period, in the past).

PK O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures.

SH O children of Israel! call to mind My favor which I bestowed on you and that I made you excel the nations.

YU Children of Israel! call to mind the (special) favour which I bestowed upon you, and that I preferred you to all other (for My Message).

#### 48.

AA Take heed of the day when no man will be useful to man in the least, when no intercession matter nor ransom avail, nor help reach them.

NQ And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.

PK And guard yourselves against a day when no soul will in aught avail another, nor will intercession be accepted from it, nor will compensation be received from it, nor will they be helped.

SH And be on your guard against a day when one soul shall not avail another in the least, neither shall intercession on its behalf be accepted, nor shall any compensation be taken from it, nor shall they be helped.

YU Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped (from outside).

#### 49.

AA Remember, We saved you from the Pharaoh's people who wronged and oppressed you and slew your sons but spared your women: In this was a great favour from your Lord.

NQ And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.

PK And (remember) when We did deliver you from Pharaoh's folk, who were afflicting you with dreadful torment, slaying your sons and sparing your women: that was a tremendous trial from your Lord.

SH And when We delivered you from Firon's people, who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.

YU And remember, We 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.

#### 50.

AA Remember, We parted the sea and saved you, and drowned the men of Pharaoh before your very eyes.

NQ And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea-water covered them).

- PK And when We brought you through the sea and rescued you, and drowned the folk of Pharaoh in your sight.
- SH And when We parted the sea for you, so We saved you and drowned the followers of Firon and you watched by.
- YU And remember We divided the sea for you and saved you and drowned Pharaoh's people within your very sight.

**51.**

- AA Yet, remember, as We communed with Moses for forty nights you took the calf in his absence (and worshipped it), and you did wrong.
- NQ And (remember) when We appointed for Mûsa (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zâlimûn (polytheists and wrong-doers, etc.).
- PK And when We did appoint for Moses forty nights (of solitude), and then ye chose the calf, when he had gone from you, and were wrong-doers.
- SH And when We appointed a time of forty nights with Musa, then you took the calf (for a god) after him and you were unjust.
- YU And remember We appointed forty nights for Moses, and in his absence ye took the calf (for worship), and ye did grievous wrong.

**52.**

- AA Even so, We pardoned you that you may be grateful.
- NQ Then after that We forgave you so that you might be grateful.
- PK Then, even after that, We pardoned you in order that ye might give thanks.
- SH Then We pardoned you after that so that you might give thanks.
- YU Even then We did forgive you; there was a chance for you to be grateful.

**53.**

- AA Remember, We gave Moses the Book and Discernment of falsehood and truth, that you may be guided.
- NQ And (remember) when We gave Mûsa (Moses) the Scripture [the Taurât (Torah)] and the criterion (of right and wrong) so that you may be guided aright.
- PK And when We gave unto Moses the Scripture and the criterion (of right and wrong), that ye might be led aright.
- SH And when We gave Musa the Book and the distinction that you might walk aright.
- YU And remember We gave Moses the Scripture and the Criterion (Between right and wrong): There was a chance for you to be guided aright.

**54.**

- AA Remember, Moses said: "My people, by taking this calf you have done yourselves harm, so now turn to your Creator in repentance, and kill your pride, which is better with your Lord." And (the Lord) softened towards you, for He is all-forgiving and merciful.
- NQ And (remember) when Mûsa (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Lord." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.
- PK And when Moses said unto his people: O my people! Ye have wronged yourselves by your choosing of the calf (for worship) so turn in penitence to your Creator, and kill (the guilty) yourselves. That will be best for you with

your Creator and He will relent toward you. Lo! He is the Relenting, the Merciful.

SH And when Musa said to his people: O my people! you have surely been unjust to yourselves by taking the calf (for a god), therefore turn to your Creator (penitently), so kill your people, that is best for you with your Creator: so He turned to you (mercifully), for surely He is the Oft-returning (to mercy), the Merciful.

YU And remember Moses said to his people: "O my people! Ye have indeed wronged yourselves by your worship of the calf: So turn (in repentance) to your Maker, and slay yourselves (the wrong-doers); that will be better for you in the sight of your Maker." Then He turned towards you (in forgiveness): For He is Oft-Returning, Most Merciful.

## 55.

AA Remember, when you said to Moses: "We shall not believe in you until we see God face to face," lightning struck you as you looked.

NQ And (remember) when you said: "O Mûsa (Moses)! We shall never believe in you till we see Allâh plainly." But you were seized with a thunderbolt (lightning) while you were looking.

PK And when ye said: O Moses! We will not believe in thee till we see Allah plainly; and even while ye gazed the lightning seized you.

SH And when you said: O Musa! we will not believe in you until we see Allah manifestly, so the punishment overtook you while you looked on.

YU And remember ye said: "O Moses! We shall never believe in thee until we see Allah manifestly," but ye were dazed with thunder and lighting even as ye looked on.

## 56.

AA Even then We revived you after you had become senseless that you might give thanks;

NQ Then We raised you up after your death, so that you might be grateful.

PK Then We revived you after your extinction, that ye might give thanks.

SH Then We raised you up after your death that you may give thanks.

YU Then We raised you up after your death: Ye had the chance to be grateful.

## 57.

AA And made the cloud spread shade over you, and sent for you manna and quails that you may eat of the good things We have made for you. No harm was done to Us, they only harmed themselves.

NQ And We shaded you with clouds and sent down on you Al-Manna [ ] and the quails, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.

PK And We caused the white cloud to overshadow you and sent down on you the manna and the quails, (saying): Eat of the good things wherewith We have provided you - they wronged Us not, but they did wrong themselves.

SH And We made the clouds to give shade over you and We sent to you manna and quails: Eat of the good things that We have given you; and they did not do Us any harm, but they made their own souls suffer the loss.

YU And We gave you the shade of clouds and sent down to you Manna and quails, saying: "Eat of the good things We have provided for you:" (But they rebelled); to us they did no harm, but they harmed their own souls.

## 58.

- AA And remember, We said to you: "Enter this city, eat wherever you like, as much as you please, but pass through the gates in humility and say: 'May our sins be forgiven.' We shall forgive your trespasses and give those who do good abundance.
- NQ And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."
- PK And when We said: Go into this township and eat freely of that which is therein, and enter the gate prostrate, and say: "Repentance." We will forgive you your sins and will increase (reward) for the right-doers.
- SH And when We said: Enter this city, then eat from it a plenteous (food) wherever you wish, and enter the gate making obeisance, and say, forgiveness. We will forgive you your wrongs and give more to those who do good (to others).
- YU And remember We said: "Enter this town, and eat of the plenty therein as ye wish; but enter the gate with humility, in posture and in words, and We shall forgive you your faults and increase (the portion of) those who do good."

**59.**

- AA But the wicked changed and perverted the word We had spoken to a word distorted, and We sent from heaven retribution on the wicked, for they disobeyed.
- NQ But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong-doers Rijzan (a punishment) [] from the heaven because of their rebelling against Allâh's Obedience. (Tafsir At-Tabarî, Vol. I, Page 305).
- PK But those who did wrong changed the word which had been told them for another saying, and We sent down upon the evil-doers wrath from heaven for their evil-doing.
- SH But those who were unjust changed it for a saying other than that which had been spoken to them, so We sent upon those who were unjust a pestilence from heaven, because they transgressed.
- YU But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed (Our command) repeatedly.

**60.**

- AA And remember, when Moses asked for water for his people, We told him to strike the rock with his staff, and behold, twelve springs of gushing water gushed forth so that each of the tribes came to know its place of drinking. Eat and drink, (enjoy) God's gifts, and spread no discord in the land.
- NQ And (remember) when Mûsa (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allâh has provided and do not act corruptly, making mischief on the earth."
- PK And when Moses asked for water for his people, We said: Smite with thy staff the rock. And there gushed out therefrom twelve springs (so that) each tribe knew their drinking-place. Eat and drink of that which Allah hath provided, and do not act corruptly, making mischief in the earth.
- SH And when Musa prayed for drink for his people, We said: Strike the rock with your staff So there gushed from it twelve springs; each tribe knew its drinking place: Eat and drink of the provisions of Allah and do not act corruptly in the

land, making mischief.

YU And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff." Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the (face of the) earth.

## 61.

AA Remember, when you said: "O Moses, we are tired of eating the same ood (day after day), ask your Lord to give us fruits of the earth, herbs and cucumbers, grains and lentils and onions;" he said: "Would you rather exchange what is good with what is bad? Go then to the city, you shall have what you ask." So they were disgraced and became indigent, earning the anger of God, for they disbelieved the word of God, and slayed the prophets unjustly, for they transgressed and rebelled.

NO And (remember) when you said, "O Mûsa (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fûm (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower. Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allâh. That was because they used to disbelieve the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allâh, i.e. commit crimes and sins).

PK And when ye said: O Moses! We are weary of one kind of food; so call upon thy Lord for us that He bring forth for us of that which the earth groweth - of its herbs and its cucumbers and its corn and its lentils and its onions. He said: Would ye exchange that which is higher for that which is lower? Go down to settled country, thus ye shall get that which ye demand. And humiliation and wretchedness were stamped upon them and they were visited with wrath from Allah. That was because they disbelieved in Allah's revelations and slew the prophets wrongfully. That was for their disobedience and transgression.

SH And when you said: O Musa! we cannot bear with one food, therefore pray Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions. He said: Will you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for. And abasement and humiliation were brought down upon them, and they became deserving of Allah's wrath; this was so because they disbelieved in the communications of Allah and killed the prophets unjustly; this was so because they disobeyed and exceeded the limits.

YU And remember ye said: "O Moses! we cannot endure one kind of food (always); so beseech thy Lord for us to produce for us of what the earth groweth, -its pot-herbs, and cucumbers, Its garlic, lentils, and onions." He said: "Will ye exchange the better for the worse? Go ye down to any town, and ye shall find what ye want!" They were covered with humiliation and misery; they drew on themselves the wrath of Allah. This because they went on rejecting the Signs of Allah and slaying His Messengers without just cause. This because they rebelled and went on transgressing.

## 62.

AA Surely the believers and the Jews, Nazareans and the Sabians, whoever believes in God and the Last Day, and whosoever does right, shall have his reward with his Lord and will neither have fear nor regret.

NO Verily! Those who believe and those who are Jews and Christians, and Sabians, [] whoever believes in Allâh and the Last Day and do righteous good

deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve [].

- PK Lo! Those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews, and Christians, and Sabaeans - whoever believeth in Allah and the Last Day and doeth right - surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve.
- SH Surely those who believe, and those who are Jews, and the f Christians, and the Sabians, whoever believes in Allah and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.
- YU Those who believe (in the Qur'an), and those who follow the Jewish (scriptures), and the Christians and the Sabians, - any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.

### 63.

- AA Remember the day We made the covenant with you and exalted you on the Mount and said: "Hold fast to what We have given you, and remember what is therein that you may take heed."
- NQ And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become Al-Muttaqûn (the pious - see V.2:2).
- PK And (remember, O Children of Israel) when We made a covenant with you and caused the mount to tower above you, (saying): Hold fast that which We have given you, and remember that which is therein, that ye may ward off (evil).
- SH And when We took a promise from you and lifted the mountain over you: Take hold of the law (Tavrat) We have given you with firmness and bear in mind what is in it, so that you may guard (against evil).
- YU And remember We took your covenant and We raised above you (The towering height) of Mount (Sinai) : (Saying): "Hold firmly to what We have given you and bring (ever) to remembrance what is therein: Perchance ye may fear Allah."

### 64.

- AA But you went back (on your word), and but for the mercy and grace of God you were lost.
- NQ Then after that you turned away. Had it not been for the Grace and Mercy of Allâh upon you, indeed you would have been among the losers.
- PK Then, even after that, ye turned away, and if it had not been for the grace of Allah and His mercy ye had been among the losers.
- SH Then you turned back after that; so were it not for the grace of Allah and His mercy on you, you would certainly have been among the losers.
- YU But ye turned back thereafter: Had it not been for the Grace and Mercy of Allah to you, ye had surely been among the lost.

### 65.

- AA You know and have known already those among you who had broken the sanctity of the Sabbath, and to whom We had said: "Become (like) apes despised,"
- NQ And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected."

- PK And ye know of those of you who broke the Sabbath, how We said unto them: Be ye apes, despised and hated!
- SH And certainly you have known those among you who exceeded the limits of the Sabbath, so We said to them: Be (as) apes, despised and hated.
- YU And well ye knew those amongst you who transgressed in the matter of the Sabbath: We said to them: "Be ye apes, despised and rejected."

**66.**

- AA And whom We made an example for the people (of the day) and those after them, and warning for those who fear God.
- NQ So We made this punishment an example to their own and to succeeding generations and a lesson to those who are Al-Muttaqûn (the pious - see V.2:2).
- PK And We made it an example to their own and to succeeding generations, and an admonition to the Allah-fearing.
- SH So We made them an example to those who witnessed it and those who came after it, and an admonition to those who guard (against evil).
- YU So We made it an example to their own time and to their posterity, and a lesson to those who fear Allah.

**67.**

- AA Remember, when Moses said to his people: "God demands that you sacrifice a cow," they said: "Are you making fun of us?" And he said: "God forbid that I be of the ignorant."
- NQ And (remember) when Mûsa (Moses) said to his people: "Verily, Allâh commands you that you slaughter a cow." They said, "Do you make fun of us." He said, "I take Allâh's Refuge from being among Al-Jâhilûn (the ignorants or the foolish)."
- PK And when Moses said unto his people: Lo! Allah commandeth you that ye sacrifice a cow, they said: Dost thou make game of us? He answered: Allah forbid that I should be among the foolish!
- SH And when Musa said to his people: Surely Allah commands you that you should sacrifice a cow; they said: Do you ridicule us? He said: I seek the protection of Allah from being one of the ignorant.
- YU And remember Moses said to his people: "Allah commands that ye sacrifice a heifer." They said: "Makest thou a laughing-stock of us?" He said: "Allah save me from being an ignorant (fool)!"

**68.**

- AA "Call on your Lord for us," they said, "that He might inform us what kind she should be." "Neither old nor young, says God, but of age in between," answered Moses. "So do as you are bid."
- NQ They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded."
- PK They said: Pray for us unto thy Lord that He make clear to us what (cow) she is. (Moses) answered: Lo! He saith, Verily she is a cow neither with calf nor immature; (she is) between the two conditions; so do that which ye are commanded.
- SH They said: Call on your Lord for our sake to make it plain to us what she is. Musa said: He says, Surely she is a cow neither advanced in age nor too young, of middle age between that (and this); do therefore what you are commanded.
- YU They said: "Beseech on our behalf Thy Lord to make plain to us what (heifer)

it is!" He said; "He says: The heifer should be neither too old nor too young, but of middling age. Now do what ye are commanded!"

**69.**

- AA "Call on your Lord," they said, "to tell us the colour of the cow." "God says," answered Moses, "a fawn coloured cow, rich yellow, well pleasing to the eye."
- NO They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing to the beholders' "
- PK They said: Pray for us unto thy Lord that He make clear to us of what colour she is. (Moses) answered: Lo! He saith: Verily she is a yellow cow. Bright is her colour, gladdening beholders.
- SH They said: Call on your Lord for our sake to make it plain to us what her color is. Musa said: He says, Surely she is a yellow cow; her color is intensely yellow, giving delight to the beholders.
- YU They said: "Beseech on our behalf Thy Lord to make plain to us Her colour." He said: "He says: A fawn-coloured heifer, pure and rich in tone, the admiration of beholders!"

**70.**

- AA "Call on your Lord," they said, "to name its variety, as cows be all alike to us. If God wills we shall be guided aright."
- NO They said, "Call upon your Lord for us to make plain to us what it is. Verily to us all cows are alike, And surely, if Allāh wills, we will be guided."
- PK They said: Pray for us unto thy Lord that He make clear to us what (cow) she is. Lo! cows are much alike to us; and Lo! if Allah wills, we may be led aright.
- SH They said: Call on your Lord for our sake to make it plain to us what she is, for surely to us the cows are all alike, and if Allah please we shall surely be guided aright.
- YU They said: "Beseech on our behalf Thy Lord to make plain to us what she is: To us are all heifers alike: We wish indeed for guidance, if Allah wills."

**71.**

- AA And Moses said: "He says it's a cow unyoked, nor worn out by ploughing or watering the fields, one in good shape with no mark or blemish." "Now have you brought us the truth," they said; and then, after wavering, they sacrificed the cow.
- NO He [Mūsa (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow' " They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it.
- PK (Moses) answered: Lo! He saith: Verily she is a cow unyoked; she plougheth not the soil nor watereth the tilth; whole and without mark. They said: Now thou bringest the truth. So they sacrificed her, though almost they did not.
- SH Musa said: He says, Surely she is a cow not made submissive that she should plough the land, nor does she irrigate the tilth; sound, without a blemish in her. They said: Now you have brought the truth; so they sacrificed her, though they had not the mind to do (it).
- YU He said: "He says: A heifer not trained to till the soil or water the fields; sound and without blemish." They said: "Now hast thou brought the truth." Then they offered her in sacrifice, but not with good-will.

**72.**

- AA Remember when you killed a man and blamed each other for the deed, God brought to light what you concealed.
- NO And (remember) when you killed a man and fell into dispute among

yourselves as to the crime. But Allâh brought forth that which you were hiding.

- PK And (remember) when ye slew a man and disagreed concerning it and Allah brought forth that which ye were hiding.
- SH And when you killed a man, then you disagreed with respect to that, and Allah was to bring forth that which you were going to hide.
- YU Remember ye slew a man and fell into a dispute among yourselves as to the crime: But Allah was to bring forth what ye did hide.

### 73.

- AA We had pronounced already: "Slay (the murderer) for (taking a life)." Thus God preserves life from death and shows you His signs that you may understand.
- NQ So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allâh brings the dead to life and shows you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.
- PK And We said: Smite him with some of it. Thus Allah bringeth the dead to life and showeth you His portents so that ye may understand.
- SH So We said: Strike the (dead body) with part of the (Sacrificed cow), thus Allah brings the dead to life, and He shows you His signs so that you may understand.
- YU So We said: "Strike the (body) with a piece of the (heifer)." Thus Allah bringeth the dead to life and showeth you His Signs: Perchance ye may understand.

### 74.

- AA Yet, in spite of this, your hearts only hardened like rocks or even harder, but among rocks are those from which rivers flow; and there are also those which split open and water gushes forth; as well as those that roll down for fear of God. And God is not negligent of all that you do.
- NQ Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allâh. And Allâh is not unaware of what you do.
- PK Then, even after that, your hearts were hardened and became as rocks, or worse than rocks, for hardness. For indeed there are rocks from out which rivers gush, and indeed there are rocks which split asunder so that water floweth from them. And indeed there are rocks which fall down for the fear of Allah. Allah is not unaware of what ye do.
- SH Then your hearts hardened after that, so that they were like rocks, rather worse in hardness; and surely there are some rocks from which streams burst forth, and surely there are some of them which split asunder so water issues out of them, and surely there are some of them which fall down for fear of Allah, and Allah is not at all heedless of what you do.
- YU Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do.

### 75.

- AA How do you expect them to put their faith in you, when you know that some among them heard the word of God and, having understood, perverted it knowingly?
- Do you (faithful believers) covet that they will believe in your religion inspite

- NQ** of the fact that a party of them (Jewish rabbis) used to hear the Word of Allāh [the Taurāt (Torah)], then they used to change it knowingly after they understood it.
- PK** Have ye any hope that they will be true to you when a party of them used to listen to the word of Allah, then used to change it, after they had understood it, knowingly?
- SH** Do you then hope that they would believe in you, and a party from among them indeed used to hear the Word of Allah, then altered it after they had understood it, and they know (this).
- YU** Can ye (o ye men of Faith) entertain the hope that they will believe in you?- Seeing that a party of them heard the Word of Allah, and perverted it knowingly after they understood it.

**76.**

- AA** For when they meet the faithful, they say: "We believe;" but when among themselves, they say: "Why do you tell them what the Lord has revealed to you? They will only dispute it in the presence of your Lord. Have you no sense indeed?"
- NQ** And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allāh has revealed to you [Jews, about the description and the qualities of Prophet Muhammad Peace be upon him , that which are written in the Taurāt (Torah)] [], that they (Muslims) may argue with you (Jews) about it before your Lord." Have you (Jews) then no understanding.
- PK** And when they fall in with those who believe, they say: We believe. But when they go apart one with another they say: Prate ye to them of that which Allah hath disclosed to you that they may contend with you before your Lord concerning it? Have ye then no sense?
- SH** And when they meet those who believe they say: We believe, and when they are alone one with another they say: Do you talk to them of what Allah has disclosed to you that they may contend with you by this before your Lord? Do you not then understand?
- YU** Behold! when they meet the men of Faith, they say: "We believe": But when they meet each other in private, they say: "Shall you tell them what Allah hath revealed to you, that they may engage you in argument about it before your Lord?"- Do ye not understand (their aim)?

**77.**

- AA** Do they not know that God is aware of what they hide and what they disclose?
- NQ** Know they (Jews) not that Allāh knows what they conceal and what they reveal.
- PK** Are they then unaware that Allah knoweth that which they keep hidden and that which they proclaim?
- SH** Do they not know that Allah knows what they keep secret and what they make known?
- YU** Know they not that Allah knoweth what they conceal and what they reveal?

**78.**

- AA** Among them are heathens who know nothing of the Book but only what they wish to believe, and are only lost in fantasies.
- NQ** And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.

- PK Among them are unlettered folk who know the Scripture not except from hearsay. They but guess.
- SH And there are among them illiterates who know not the Book but only lies, and they do but conjecture.
- YU And there are among them illiterates, who know not the Book, but (see therein their own) desires, and they do nothing but conjecture.

**79.**

- AA But woe to them who fake the Scriptures and say: "This is from God," so that they might earn some profit thereby; and woe to them for what they fake, and woe to them for what they earn from it!
- NQ Then woe to those who write the Book with their own hands and then say, "This is from Allāh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.
- PK Therefore woe be unto those who write the Scripture with their hands and then say, "This is from Allah," that they may purchase a small gain therewith. Woe unto them for that their hands have written, and woe unto them for that they earn thereby.
- SH Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn.
- YU Then woe to those who write the Book with their own hands, and then say: "This is from Allah," to traffic with it for miserable price!- Woe to them for what their hands do write, and for the gain they make thereby.

**80.**

- AA Yet they say: "The Fire will not touch us for more than a few days." Say.. "Have you so received a promise from God?" "Then surely God will not withdraw His pledge. Or do you impute things to God of which you have no knowledge at all?"
- NQ And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O Muhammad Peace be upon him to them): "Have you taken a covenant from Allāh, so that Allāh will not break His Covenant. Or is it that you say of Allāh what you know not."
- PK And they say: The Fire (of punishment) will not touch us save for a certain number of days. Say: Have ye received a covenant from Allah - truly Allah will not break His covenant - or tell ye concerning Allah that which ye know not?
- SH And they say: Fire shall not touch us but for a few days. Say: Have you received a promise from Allah, then Allah will not fail to perform His promise, or do you speak against Allah what you do not know?
- YU And they say: "The Fire shall not touch us but for a few numbered days:" Say: "Have ye taken a promise from Allah, for He never breaks His promise? or is it that ye say of Allah what ye do not know?"

**81.**

- AA Why, they who have earned the wages of sin and are enclosed in error, are people of Hell, where they will abide for ever.
- NQ Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.
- PK Nay, but whosoever hath done evil and his sin surroundeth him; such are rightful owners of the Fire; they will abide therein.
- SH Yea, whoever earns evil and his sins beset him on every side, these are the inmates of the fire; in it they shall abide.

YU Nay, those who seek gain in evil, and are girt round by their sins,- they are companions of the Fire: Therein shall they abide (For ever).

**82.**

AA But those who believe and do good deeds are people of Paradise, and shall live there forever.

NQ And those who believe (in the Oneness of Allâh swt- Islâmic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.

PK And those who believe and do good works: such are rightful owners of the Garden. They will abide therein.

SH And (as for) those who believe and do good deeds, these are the dwellers of the garden; in it they shall abide.

YU But those who have faith and work righteousness, they are companions of the Garden: Therein shall they abide (For ever).

**83.**

AA Remember, when We made a covenant with the people of Israel and said: "Worship no one but God, and be good to your parents and your kin, and to orphans and the needy, and speak of goodness to men; observe your devotional obligations, and give zakat (the due share of your wealth for the welfare of others)," you went back (on your word), except only a few, and paid no heed.

NQ And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allâh (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Masâkin [] (the poor), [Tafsir At-Tabarî, Vol. 10, Page 158 (Verse 9:60)] and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad Peace be upon him ], and perform As-Salât (Iqâmat-as-Salât), and give Zakât. Then you slid back, except a few of you, while you are backsliders. (Tafsir Al-Qurtubî, Vol. 2, Page 392).

PK And (remember) when We made a covenant with the Children of Israel, (saying): Worship none save Allah (only), and be good to parents and to kindred and to orphans and the needy, and speak kindly to mankind; and establish worship and pay the poor-due. Then, after that, ye slid back, save a few of you, being averse.

SH And when We made a covenant with the children of Israel: You shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin and to the orphans and the needy, and you shall speak to men good words and keep up prayer and pay the poor-rate. Then you turned back except a few of you and (now too) you turn aside.

YU And remember We took a covenant from the Children of Israel (to this effect): Worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practise regular charity. Then did ye turn back, except a few among you, and ye backslide (even now).

**84.**

AA And remember, when We made a covenant with you whereby you agreed you will neither shed blood among you nor turn your people out of their homes, you promised, and are witness to it too.

NQ And (remember) when We took your covenant (saying): Shed not the blood of your people, nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness.

PK And when We made with you a covenant (saying): Shed not the blood of your

people nor turn (a party of) your people out of your dwellings. Then ye ratified (Our covenant) and ye were witnesses (thereto).

- SH And when We made a covenant with you: You shall not shed your blood and you shall not turn your people out of your cities; then you gave a promise while you witnessed.
- YU And remember We took your covenant (to this effect): Shed no blood amongst you, nor turn out your own people from your homes: and this ye solemnly ratified, and to this ye can bear witness.

## 85.

- AA But you still kill one another, and you turn a section of your people from their homes, assisting one another against them with guilt and oppression. Yet when they are brought to you as captives you ransom them, although forbidden it was to drive them away.
- NO After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest. Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do.
- PK Yet ye it is who slay each other and drive out a party of your people from their homes, supporting one another against them by sin and transgression? - and if they came to you as captives ye would ransom them, whereas their expulsion was itself unlawful for you - Believe ye in part of the Scripture and disbelieve ye in part thereof? And what is the reward of those who do so save ignominy in the life of the world, and on the Day of Resurrection they will be consigned to the most grievous doom. For Allah is not unaware of what ye do.
- SH Yet you it is who slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they should come to you, as captives you would ransom them-- while their very turning out was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What then is the reward of such among you as do this but disgrace in the life of this world, and on the day of resurrection they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do.
- YU After this it is ye, the same people, who slay among yourselves, and banish a party of you from their homes; assist (Their enemies) against them, in guilt and rancour; and if they come to you as captives, ye ransom them, though it was not lawful for you to banish them. Then is it only a part of the Book that ye believe in, and do ye reject the rest? but what is the reward for those among you who behave like this but disgrace in this life?- and on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what ye do.

## 86.

- AA Do you, then, believe a part of the Book and reject a part? There is no other award for them who so act but disgrace in the world, and on the Day of Judgement the severest of punishment; for God is not heedless of all that you do.
- AA They are those who bought the life of the world at the cost of the life to come; and neither will their torment decrease nor help reach them.
- NO Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.

- PK Such are those who buy the life of the world at the price of the Hereafter. Their punishment will not be lightened, neither will they have support.
- SH These are they who buy the life of this world for the hereafter, so their chastisement shall not be lightened nor shall they be helped.
- YU These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped.

**87.**

- AA Remember We gave Moses the Book and sent after him many an apostle; and to Jesus, son of Mary, We gave clear evidence of the truth, reinforcing him with divine grace. Even so, when a messenger brought to you what did not suit your mood you turned haughty, and called some imposters and some others you slew.
- NQ And indeed, We gave Mûsa (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Iesa (Jesus), the son of Maryam (Mary), clear signs and supported him with Rûh-ul-Qudus [Jibrael (Gabriel) >>]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant. Some, you disbelieved and some, you killed.
- PK And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs (of Allah's sovereignty), and We supported him with the Holy spirit. Is it ever so, that, when there cometh unto you a messenger (from Allah) with that which ye yourselves desire not, ye grow arrogant, and some ye disbelieve and some ye slay?
- SH And most certainly We gave Musa the Book and We sent messengers after him one after another; and We gave Isa, the son of Marium, clear arguments and strengthened him with the holy spirit, What! whenever then a messenger came to you with that which your souls did not desire, you were insolent so you called some liars and some you slew.
- YU We gave Moses the Book and followed him up with a succession of messengers; We gave Jesus the son of Mary Clear (Signs) and strengthened him with the holy spirit. Is it that whenever there comes to you a messenger with what ye yourselves desire not, ye are puffed up with pride?- Some ye called impostors, and others ye slay!

**88.**

- AA And they say: "Our hearts are enfolded in covers." In fact God has cursed them for their unbelief; and only a little do they believe.
- NQ And they say, "Our hearts are wrapped (i.e. do not hear or understand Allâh's Word)." Nay, Allâh has cursed them for their disbelief, so little is that which they believe.
- PK And they say: Our hearts are hardened. Nay, but Allah hath cursed them for their unbelief. Little is that which they believe.
- SH And they say: Our hearts are covered. Nay, Allah has cursed them on account of their unbelief; so little it is that they believe.
- YU They say, "Our hearts are the wrappings (which preserve Allah's Word: we need no more)." Nay, Allah's curse is on them for their blasphemy: Little is it they believe.

**89.**

- AA And when the Book was sent to them by God verifying what had been revealed to them already even though before it they used to pray for victory over the unbelievers and even though they recognised it when it came to them, they renounced it. The curse of God be on those who deny!

- NQ** And when there came to them (the Jews), a Book (this Qur'ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allâh (for coming of Muhammad Peace be upon him ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allâh be on the disbelievers.
- PK** And when there cometh unto them a scripture from Allah, confirming that in their possession - though before that they were asking for a signal triumph over those who disbelieved - and when there cometh unto them that which they know (to be the truth) they disbelieve therein. The curse of Allah is on disbelievers.
- SH** And when there came to them a Book from Allah verifying that which they have, and aforetime they used to pray for victory against those who disbelieve, but when there came to them (Prophet) that which they did not recognize, they disbelieved in him; so Allah's curse is on the unbelievers.
- YU** And when there comes to them a Book from Allah, confirming what is with them,- although from of old they had prayed for victory against those without Faith,- when there comes to them that which they (should) have recognised, they refuse to believe in it but the curse of Allah is on those without Faith.

**90.**

- AA** They bartered their lives ill denying the revelation of God out of spite that God should bestow His grace among His votaries on whomsoever He will, and thus earned wrath upon wrath. The punishment for disbelievers is ignominious.
- NQ** How bad is that for which they have sold their ownelves, that they should disbelieve in that which Allâh has revealed (the Qur'ân), grudging that Allâh should reveal of His Grace unto whom He will of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.
- PK** Evil is that for which they sell their souls: that they should disbelieve in that which Allah hath revealed, grudging that Allah should reveal of His bounty unto whom He will of His slaves. They have incurred anger upon anger. For disbelievers is a shameful doom.
- SH** Evil is that for which they have sold their souls-- that they should deny what Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they have made themselves deserving of wrath upon wrath, and there is a disgraceful punishment for the unbelievers.
- YU** Miserable is the price for which they have sold their souls, in that they deny (the revelation) which Allah has sent down, in insolent envy that Allah of His Grace should send it to any of His servants He pleases: Thus have they drawn on themselves Wrath upon Wrath. And humiliating is the punishment of those who reject Faith.

**91.**

- AA** And when it is said to them: "believe in what God has sent down," they say: "We believe what was sent to us, and do not believe what has come thereafter," although it affirms the truth they possess already. Say: "Why have you then been slaying God's apostles as of old, if you do believe?"
- NQ** And when it is said to them (the Jews), "Believe in what Allâh has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad Peace be upon him to them): "Why then have you killed the Prophets of Allâh aforetime, if you indeed have been believers."

- PK And when it is said unto them: Believe in that which Allah hath revealed, they say: We believe in that which was revealed unto us. And they disbelieve in that which cometh after it, though it is the truth confirming that which they possess. Say (unto them, O Muhammad): Why then slew ye the prophets of Allah aforetime, if ye are (indeed) believers?
- SH And when it is said to them, Believe in what Allah has revealed, they say: We believe in that which was revealed to us; and they deny what is besides that, while it is the truth verifying that which they have. Say: Why then did you kill Allah's Prophets before if you were indeed believers?
- YU When it is said to them, "Believe in what Allah Hath sent down, "they say, "We believe in what was sent down to us:" yet they reject all besides, even if it be Truth confirming what is with them. Say: "Why then have ye slain the prophets of Allah in times gone by, if ye did indeed believe?"

**92.**

- AA Although Moses had come to you with evidence of the truth, you chose the calf in his absence, and you transgressed.
- NQ And indeed Mûsa (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were Zâlimûn (polytheists and wrong-doers).
- PK And Moses came unto you with clear proofs (of Allah's Sovereignty), yet, while he was away, ye chose the calf (for worship) and ye were wrong-doers.
- SH And most certainly Musa came to you with clear arguments, then you took the calf (for a god) in his absence and you were unjust.
- YU There came to you Moses with clear (Signs); yet ye worshipped the calf (Even) after that, and ye did behave wrongfully.

**93.**

- AA Remember when We took your pledge and exalted you on the Mount (saying :) "Hold fast to what We have given you, firmly, and pay heed," you said: "We have heard and will not obey." (The image of) the calf had sunk deep into their hearts on account of unbelief. Say: "Vile is your belief if you are believers indeed!"
- NQ And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word). They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers."
- PK And when We made with you a covenant and caused the Mount to tower above you, (saying): Hold fast by that which We have given you, and hear (Our Word), they said: We hear and we rebel. And (worship of) the calf was made to sink into their hearts because of their rejection (of the covenant). Say (unto them): Evil is that which your belief enjoineth on you, if ye are believers.
- SH And when We made a covenant with you and raised the mountain over you: Take hold of what We have given you with firmness and be obedient. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief Say: Evil is that which your belief bids you if you are believers.
- YU And remember We took your covenant and We raised above you (the towering height) of Mount (Sinai): (Saying): "Hold firmly to what We have given you, and hearken (to the Law)": They said: " We hear, and we disobey:" And they had to drink into their hearts (of the taint) of the calf because of their Faithlessness. Say: "Vile indeed are the behests of your Faith if ye have any faith!"

**94.**

- AA Tell them: "If you think you alone will abide with God to the exclusion of the rest of Mankind, in the mansions of the world to come, then wish for death if what you say is true."
- NQ Say to (them): "If the home of the Hereafter with Allâh is indeed for you specially and not for others, of mankind, then long for death if you are truthful."
- PK Say (unto them): If the abode of the Hereafter in the providence of Allah is indeed for you alone and not for others of mankind (as ye pretend), then long for death (for ye must long for death) if ye are truthful.
- SH Say: If the future abode with Allah is specially for you to the exclusion of the people, then invoke death if you are truthful.
- YU Say: "If the last Home, with Allah, be for you specially, and not for anyone else, then seek ye for death, if ye are sincere."

**95.**

- AA But they will surely not wish for death because of what they had done in the past; and God knows the sinners well.
- NQ But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allâh is All-Aware of the Zâlimûn (polytheists and wrong-doers).
- PK But they will never long for it, because of that which their own hands have sent before them. Allah is aware of evil-doers.
- SH And they will never invoke it on account of what their hands have sent before, and Allah knows the unjust.
- YU But they will never seek for death, on account of the (sins) which their hands have sent on before them. and Allah is well-acquainted with the wrong-doers.

**96.**

- AA You will see they are covetous of life more than other men, even more than those who practise idolatry. Each one of them desires to live a thousand years, although longevity will never save them from punishment, for God sees all they do.
- NQ And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who - ascribe partners to Allâh (and do not believe in Resurrection - Magians, pagans, and idolaters, etc.). Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allâh is All-Seer of what they do.
- PK And thou wilt find them greediest of mankind for life and (greedier) than the idolaters. (Each) one of them would like to be allowed to live a thousand years. And to live (a thousand years) would be no means remove him from the doom. Allah is Seer of what they do.
- SH And you will most certainly find them the greediest of men for life (greedier) than even those who are polytheists; every one of them loves that he should be granted a life of a thousand years, and his being granted a long life will in no way remove him further off from the chastisement, and Allah sees what they do.
- YU Thou wilt indeed find them, of all people, most greedy of life, -even more than the idolaters: Each one of them wishes He could be given a life of a thousand years: But the grant of such life will not save him from (due) punishment. For Allah sees well all that they do.

**97.**

- AA Say: "Whosoever is the enemy of Gabriel who revealed the word of God to you by the dispensation of God, reaffirming what had been revealed before, and is a guidance and good news for those who believe, --
- NQ Say (O Muhammad Peace be upon him ): "Whoever is an enemy to Jibrael (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ân) down to your heart by Allâh's Permission, confirming what came before it [i.e. the Taurât (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.
- PK Say (O Muhammad, to mankind): Who is an enemy to Gabriel! For he it is who hath revealed (this Scripture) to thy heart by Allah's leave, confirming that which was (revealed) before it, and a guidance and glad tidings to believers;
- SH Say: Whoever is the enemy of Jibreel-- for surely he revealed it to your heart by Allah's command, verifying that which is before it and guidance and good news for the believers.
- YU Say: Whoever is an enemy to Gabriel-for he brings down the (revelation) to thy heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe,-

**98.**

- AA Whosoever is the enemy of God and His angels and apostles, and of Gabriel and Michael, then God is the enemy of such unbelievers."
- NQ "Whoever is an enemy to Allâh, His Angels, His Messengers, Jibrael (Gabriel) and Mikael (Michael), then verily, Allâh is an enemy to the disbelievers."
- PK Who is an enemy to Allah, and His angels and His messengers, and Gabriel and Michael! Then, lo! Allah (Himself) is an enemy to the disbelievers.
- SH Whoever is the enemy of Allah and His angels and His messengers and Jibreel and Meekaeel, so surely Allah is the enemy of the unbelievers.
- YU Whoever is an enemy to Allah and His angels and messengers, to Gabriel and Michael,- Lo! Allah is an enemy to those who reject Faith.

**99.**

- AA We have sent clear signs to you, such as none can deny except those who transgress the truth.
- NQ And indeed We have sent down to you manifest Ayât (these Verses of the Qur'ân which inform in detail about the news of the Jews and their secret intentions, etc.), and none disbelieve in them but Fâsiqûn (those who rebel against Allâh's Command).
- PK Verily We have revealed unto thee clear tokens, and only miscreants will disbelieve in them.
- SH And certainly We have revealed to you clear communications and none disbelieve in them except the transgressors.
- YU We have sent down to thee Manifest Signs (ayat); and none reject them but those who are perverse.

**100.**

- AA And every time they made a pledge some of them pushed it aside, and many of them do not believe.
- NQ Is it not (the case) that every time they make a covenant, some party among them throw it aside. Nay! the truth is most of them believe not.
- PK Is it ever so that when they make a covenant a party of them set it aside? The truth is, most of them believe not.
- SH What! whenever they make a covenant, a party of them cast it aside? Nay, most of them do not believe.

YU Is it not (the case) that every time they make a covenant, some party among them throw it aside?- Nay, Most of them are faithless.

### 101.

AA When a messenger was sent to them by God affirming the Books they had already received, some of them put (His message) behind their backs as if they had no knowledge of it.

NQ And when there came to them a Messenger from Allāh (i.e. Muhammad Peace be upon him ) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allāh behind their backs as if they did not know!

PK And when there cometh unto them a messenger from Allah, confirming that which they possess, a party of those who have received the Scripture fling the Scripture of Allah behind their backs as if they knew not,

SH And when there came to them a Messenger from Allah verifying that which they have, a party of those who were given the Book threw the Book of Allah behind their backs as if they knew nothing.

YU And when there came to them a messenger from Allah, confirming what was with them, a party of the people of the Book threw away the Book of Allah behind their backs, as if (it had been something) they did not know!

### 102.

AA And they follow what devilish beings used to chant against the authority of Solomon, though Solomon never disbelieved and only the devils denied, who taught sorcery to men, which, they said, had been revealed to the angels of Babylon, Harut and Marut, who, however, never taught it without saying: "We have been sent to deceive you, so do not renounce (your faith)." They learnt what led to discord between husband and wife. Yet they could not harm any one or without the dispensation of God. And they learnt what harmed them and brought no gain. They knew indeed whoever bought this had no place in the world to come, and that surely they had sold themselves for something that was vile. If only they had sense!

NQ They followed what the Shayātin (devils) gave out (falsely of the magic) in the lifetime of Sulaimān (Solomon). Sulaimān did not disbelieve, but the Shayātin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allāh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.

PK And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angles) people learn that by which they cause division between man and wife; but they injure thereby no-one save by Allah's leave. And they learn that which harmeth them and profiteth them not. And surely they do know that he who trafficketh therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew.

SH And they followed what the Shaitans chanted of sorcery in the reign of

Sulaiman, and Sulaiman was not an unbeliever, but the Shaitans disbelieved, they taught men sorcery and that was sent down to the two angels at Babel, Harut and Marut, yet these two taught no man until they had said, "Surely we are only a trial, therefore do not be a disbeliever." Even then men learned from these two, magic by which they might cause a separation between a man and his wife; and they cannot hurt with it any one except with Allah's permission, and they learned what harmed them and did not profit them, and certainly they know that he who bought it should have no share of good in the hereafter and evil was the price for which they sold their souls, had they but known this.

- YU They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers Were, not Solomon, but the evil ones, teaching men Magic, and such things as came down at babylon to the angels Harut and Marut. But neither of these taught anyone (Such things) without saying: "We are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew!

### 103.

- AA Had they come to believe instead, and taken heed for themselves, they would surely have earned from God a far better reward. If only they had sense!
- NQ And if they had believed, and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew!
- PK And if they had believed and kept from evil, a recompense from Allah would be better, if they only knew.
- SH And if they had believed and guarded themselves (against evil), reward from Allah would certainly have been better; had they but known (this).
- YU If they had kept their Faith and guarded themselves from evil, far better had been the reward from their Lord, if they but knew!

### 104.

- AA Say not (to the Prophet), O Believers: "Have regard for us (ra'ina)," but "look at us (unzurna)," and obey him in what he says. Painful is the nemesis for disbelievers.
- NQ O you who believe! Say not (to the Messenger Peace be upon him ) Râ'ina [] but say Unzurna (Do make us understand) and hear. And for the disbelievers there is a painful torment. (See Verse 4:46)
- PK O ye who believe, say not (unto the Prophet): "Listen to us" but say "Look upon us," and be ye listeners. For disbelievers is a painful doom.
- SH O you who believe! do not say Raina and say Unzurna and listen, and for the unbelievers there is a painful chastisement.
- YU O ye of Faith! Say not (to the Messenger) words of ambiguous import, but words of respect; and hearken (to him): To those without Faith is a grievous punishment.

### 105.

- AA Those without faith among the people of the Book, and those who worship idols, do not wish that good should come to you from your Lord. But God chooses whom He likes for His grace; and the bounty of God is infinite.
- NQ Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al-Mushrikûn (the disbelievers in the Oneness of Allâh,

idolaters, polytheists, pagans, etc.) like that there should be sent down unto you any good from your Lord. But Allāh chooses for His Mercy whom He wills. And Allāh is the Owner of Great Bounty.

- PK Neither those who disbelieve among the people of the Scripture nor the idolaters love that there should be sent down unto you any good thing from your Lord. But Allah chooseth for His mercy whom He will, and Allah is of Infinite Bounty.
- SH Those who disbelieve from among the followers of the Book do not like, nor do the polytheists, that the good should be sent down to you from your Lord, and Allah chooses especially whom He pleases for His mercy, and Allah is the Lord of mighty grace.
- YU It is never the wish of those without Faith among the People of the Book, nor of the Pagans, that anything good should come down to you from your Lord. But Allah will choose for His special Mercy whom He will - for Allah is Lord of grace abounding.

### 106.

- AA When We cancel a message (sent to an earlier prophet) or throw it into oblivion, We replace it with one better or one similar. Do you not know that God has power over all things?
- NQ Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allāh is able to do all things.
- PK Nothing of our revelation (even a single verse) do we abrogate or cause be forgotten, but we bring (in place) one better or the like thereof. Knowest thou not that Allah is Able to do all things?
- SH Whatever communications We abrogate or cause to be forgotten, We bring one better than it or like it. Do you not know that Allah has power over all things?
- YU None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that Allah Hath power over all things?

### 107.

- AA Do you not know that God's is the kingdom of the heavens and the earth, and that there is none to save and protect you apart from God?
- NQ Know you not that it is Allāh to Whom belongs the dominion of the heavens and the earth. And besides Allāh you have neither any Walī (protector or guardian) nor any helper.
- PK Knowest thou not that it is Allah unto Whom belongeth the Sovereignty of the heavens and the earth; and ye have not, beside Allah, any guardian or helper?
- SH Do you not know that Allah's is the kingdom of the heavens and the earth, and that besides Allah you have no guardian or helper?
- YU Knowest thou not that to Allah belongeth the dominion of the heavens and the earth? And besides Him ye have neither patron nor helper.

### 108.

- AA Do you too, O believers, wish to question your Apostle as Moses was in the past? But he who takes unbelief in exchange for belief only strays from the right path.
- NQ Or do you want to ask your Messenger (Muhammad Peace be upon him ) as Mūsa (Moses) was asked before (i.e. show us openly our Lord.) And he who changes Faith for disbelief, verily, he has gone astray from the right way.

- PK Or would ye question your messenger as Moses was questioned aforetime? He who chooseth disbelief instead of faith, verily he hath gone astray from a plain road.
- SH Rather you wish to put questions to your Messenger, as Musa was questioned before; and whoever adopts unbelief instead of faith, he indeed has lost the right direction of the way.
- YU Would ye question your Messenger as Moses was questioned of old? but whoever changeth from Faith to Unbelief, Hath strayed without doubt from the even way.

**109.**

- AA How many of the followers of the Books having once known the truth desire in their hearts, out of envy, to turn you into infidels again even after the truth has become clear to them! But you forbear and overlook till God fulfil His plan; and God has power over all things.
- NQ Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even, after the truth (that Muhammad Peace be upon him is Allâh's Messenger) has become manifest unto them. But forgive and overlook, till Allâh brings His Command. Verily, Allâh is Able to do all things.
- PK Many of the people of the Scripture long to make you disbelievers after your belief, through envy on their own account, after the truth hath become manifest unto them. Forgive and be indulgent (toward them) until Allah give command. Lo! Allah is Able to do all things.
- SH Many of the followers of the Book wish that they could turn you back into unbelievers after your faith, out of envy from themselves, (even) after the truth has become manifest to them; but pardon and forgive, so that Allah should bring about His command; surely Allah has power over all things.
- YU Quite a number of the People of the Book wish they could Turn you (people) back to infidelity after ye have believed, from selfish envy, after the Truth hath become Manifest unto them: But forgive and overlook, Till Allah accomplish His purpose; for Allah Hath power over all things.

**110.**

- AA Fulfil your devotional obligations and pay the zakat. And what you send ahead of good you will find with God, for He sees all that you do ill.
- NQ And perform As-Salât (Iqâmat-as-Salât), and give Zakât, and whatever of good (deeds that Allâh loves) you send forth for yourselves before you, you shall find it with Allâh. Certainly, Allâh is All-Seer of what you do.
- PK Establish worship, and pay the poor-due; and whatever of good ye send before (you) for your souls, ye will find it with Allah. Lo! Allah is Seer of what ye do.
- SH And keep up prayer and pay the poor-rate and whatever good you send before for yourselves, you shall find it with Allah; surely Allah sees what you do.
- YU And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees Well all that ye do.

**111.**

- AA And they say: "None will go to Paradise but the Jews and the Christians;" but this is only wishful thinking. Say: "Bring the proof if you are truthful."
- NQ And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad Peace be upon him ), "Produce your proof if you are truthful."

- PK And they say: None entereth paradise unless he be a Jew or a Christian. These are their own desires. Say: Bring your proof (of what ye state) if ye are truthful.
- SH And they say: None shall enter the garden (or paradise) except he who is a Jew or a Christian. These are their vain desires. Say: Bring your proof if you are truthful.
- YU And they say: "None shall enter Paradise unless he be a Jew or a Christian." Those are their (vain) desires. Say: "Produce your proof if ye are truthful."

**112.**

- AA Only he who surrenders to God with all his heart and also does good, will find his reward with his Lord, and will have no fear or regret.
- NO Yes, but whoever submits his face (himself) to Allāh (i.e. follows Allāh's Religion of Islāmic Monotheism) and he is a Muhsin (good-doer i.e. performs good deeds totally for Allāh's sake only without any show off or to gain praise or fame, etc., and in accordance with the Sunnah of Allāh's Messenger Muhammad Peace be upon him ) then his reward is with his Lord (Allāh), on such shall be no fear, nor shall they grieve. [See Tafsir Ibn Kathīr, Vol.1, Page 154].
- PK Nay, but whosoever surrendereth his purpose to Allah while doing good, his reward is with his Lord; and there shall no fear come upon them neither shall they grieve.
- SH Yes! whoever submits himself entirely to Allah and he is the doer of good (to others) he has his reward from his Lord, and there is no fear for him nor shall he grieve.
- YU Nay, -whoever submits His whole self to Allah and is a doer of good, - He will get his reward with his Lord; on such shall be no fear, nor shall they grieve.

**113.**

- AA The Jews say: "The Christians are not right," and the Christians say: "The Jews are in the wrong;" yet both read the Scriptures; and this is what the unread had said too. God alone will judge between them in their differences on the Day of Reckoning.
- NO The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said (the pagans) who know not. Allāh will judge between them on the Day of Resurrection about that wherein they have been differing.
- PK And the Jews say the Christians follow nothing (true), and the Christians say the Jews follow nothing (true); yet both are readers of the Scripture. Even thus speak those who know not. Allah will judge between them on the Day of Resurrection concerning that wherein they differ.
- SH And the Jews say: The Christians do not follow anything (good) and the Christians say: The Jews do not follow anything (good) while they recite the (same) Book. Even thus say those who have no knowledge, like to what they say; so Allah shall judge between them on the day of resurrection in what they differ.
- YU The Jews say: "The Christians have naught (to stand) upon; and the Christians say: "The Jews have naught (To stand) upon." Yet they (Profess to) study the (same) Book. Like unto their word is what those say who know not; but Allah will judge between them in their quarrel on the Day of Judgment.

**114.**

- AA And who is more unjust than he who prohibits the name of God being used in His mosques, who hurries to despoil them even though he has no right to

enter them except in reverence? For them is ignominy in the world and severe punishment in the life to come.

- NO And who is more unjust than those who forbid that Allâh's Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allâh's Mosques and strive for their ruin. It was not fitting that such should themselves enter them (Allâh's Mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.
- PK And who doth greater wrong than he who forbiddeth the approach to the sanctuaries of Allah lest His name should be mentioned therein, and striveth for their ruin. As for such, it was never meant that they should enter them except in fear. Theirs in the world is ignominy and theirs in the Hereafter is an awful doom.
- SH And who is more unjust than he who prevents (men) from the masjids of Allah, that His name should be remembered in them, and strives to ruin them? (As for) these, it was not proper for them that they should have entered them except in fear; they shall meet with disgrace in this world, and they shall have great chastisement in the hereafter.
- YU And who is more unjust than he who forbids that in places for the worship of Allah, Allah's name should be celebrated?-whose zeal is (in fact) to ruin them? It was not fitting that such should themselves enter them except in fear. For them there is nothing but disgrace in this world, and in the world to come, an exceeding torment.

### 115.

- AA To God belong the East and the West. Wherever you turn the glory of God is everywhere: All-pervading is He and all-knowing.
- NO And to Allâh belong the east and the west, so wherever you turn yourselves or your faces there is the Face of Allâh (and He is High above, over His Throne). Surely! Allâh is All-Sufficient for His creatures' needs, All-Knowing.
- PK Unto Allah belong the East and the West, and whithersoever ye turn, there is Allah's Countenance. Lo! Allah is All-Embracing, All-Knowing.
- SH And Allah's is the East and the West, therefore, whither you turn, thither is Allah's purpose; surely Allah is Amplegiving, Knowing.
- YU To Allah belong the east and the West: Whithersoever ye turn, there is the presence of Allah. For Allah is all-Pervading, all-Knowing.

### 116.

- AA Yet they say that God has begotten a son. May He be praised! Indeed everything in the heavens and the earth belongs to Him, and all are obedient to God.
- NO And they (Jews, Christians and pagans) say: Allâh has begotten a son (children or offspring). [ ] Glory be to Him (Exalted be He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.
- PK And they say: Allah hath taken unto Himself a son. Be He glorified! Nay, but whatsoever is in the heavens and the earth is His. All are subservient unto Him.
- SH And they say: Allah has taken to himself a son. Glory be to Him; rather, whatever is in the heavens and the earth is His; all are obedient to Him.
- YU They say: "Allah hath begotten a son" : Glory be to Him.-Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him.

### 117.

- AA Creator of the heavens and the earth from nothingness, He has only to say when He wills a thing: "Be", and it is.

- NQ** The Originator of the heavens and the earth. When He decrees a matter, He only says to it : "Be!" - and it is.
- PK** The Originator of the heavens and the earth! When He decreeth a thing, He saith unto it only: Be! and it is.
- SH** Wonderful Originator of the heavens and the earth, and when He decrees an affair, He only says to it, Be, so there it is.
- YU** To Him is due the primal origin of the heavens and the earth: When He decreeth a matter, He saith to it: "Be," and it is.

**118.**

- AA** But those who are ignorant say: "Why does God not speak or show us a sign?" The same question had been asked by men before them, who were like them in their hearts. But to those who are firm in their faith We have shown Our signs already.
- NQ** And those who have no knowledge say: "Why does not Allāh speak to us (face to face) or why does not a sign come to us." So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.
- PK** And those who have no knowledge say: Why doth not Allah speak unto us, or some sign come unto us? Even thus, as they now speak, spake those (who were) before them. Their hearts are all alike. We have made clear the revelations for people who are sure.
- SH** And those who have no knowledge say: Why does not Allah speak to us or a sign come to us? Even thus said those before them, the like of what they say; their hearts are all alike. Indeed We have made the communications clear for a people who are sure.
- YU** Say those without knowledge: "Why speaketh not Allah unto us? or why cometh not unto us a Sign?" So said the people before them words of similar import. Their hearts are alike. We have indeed made clear the Signs unto any people who hold firmly to Faith (in their hearts).

**119.**

- AA** And We have sent you with the truth to give glad tidings and to warn. You will not be questioned about those and who are inmates of Hell.
- NQ** Verily, We have sent you (O Muhammad Peace be upon him ) with the truth (Islām), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, they will enter the Hell-fire). [ ] And you will not be asked about the dwellers of the blazing Fire.
- PK** Lo! We have sent thee (O Muhammad) with the truth, a bringer of glad tidings and a warner. And thou wilt not be asked about the owners of hell-fire.
- SH** Surely We have sent you with the truth as a bearer of good news and as a warner, and you shall not be called upon to answer for the companions of the flaming fire.
- YU** Verily We have sent thee in truth as a bearer of glad tidings and a warner: But of thee no question shall be asked of the Companions of the Blazing Fire.

**120.**

- AA** The Jews and Christians will never be pleased with you until you follow their way. Say: "God's guidance alone is true guidance;" for if you give in to their wishes after having received the (Book of) knowledge from God, then none will you have as friend or helper to save you.
- NQ** Never will the Jews nor the Christians be pleased with you (O Muhammad Peace be upon him ) till you follow their religion. Say: "Verily, the Guidance of

Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance. And if you (O Muhammad Peace be upon him ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ân), then you would have against Allâh neither any Walî (protector or guardian) nor any helper.

- PK And the Jews will not be pleased with thee, nor will the Christians, till thou follow their creed. Say: Lo! the guidance of Allah (Himself) is Guidance. And if thou shouldst follow their desires after the knowledge which hath come unto thee, then wouldst thou have from Allah no protecting guardian nor helper.
- SH And the Jews will not be pleased with you, nor the Christians until you follow their religion. Say: Surely Allah's guidance, that is the (true) guidance. And if you follow their desires after the knowledge that has come to you, you shall have no guardian from Allah, nor any helper.
- YU Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "The Guidance of Allah,-that is the (only) Guidance." Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither Protector nor helper against Allah.

### 121.

- AA Those to whom We have sent down the Book, and who read it as it should be read, believe in it truly; but those who deny it will be losers.
- NQ Those (who embraced Islâm from Banî Israel) to whom We gave the Book [the Taurât (Torah)] [or those (Muhammad's Peace be upon him companions) to whom We have given the Book (the Qur'ân)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones that believe therein. And whoso disbelieves in it (the Qur'ân), those are they who are the losers. (Tafsir Al-Qurtubî. Vol. 2, Page 95).
- PK Those unto whom We have given the Scripture, who read it with the right reading, those believe in it. And whoso disbelieveth in it, those are they who are the losers.
- SH Those to whom We have given the Book read it as it ought to be read. These believe in it; and whoever disbelieves in it, these it is that are the losers.
- YU Those to whom We have sent the Book study it as it should be studied: They are the ones that believe therein: Those who reject faith therein,- the loss is their own.

### 122.

- AA O children of Israel, remember the favours I bestowed on you, and made you exalted among the nations of the world.
- NQ O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Alamîn (mankind and jinns) (of your time-period, in the past).
- PK O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures.
- SH O children of Israel, call to mind My favor which I bestowed on you and that I made you excel the nations.
- YU O Children of Israel! call to mind the special favour which I bestowed upon you, and that I preferred you to all others (for My Message).

### 123.

- AA Fear the day when no man will stand up for man in the least, and no ransom avail nor intercession matter nor help reach.
- NQ And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to

him, nor shall they be helped.

- PK And guard (yourselves) against a day when no soul will in aught avail another, nor will compensation be accepted from it, nor will intercession be of use to it; nor will they be helped.
- SH And be on your guard against a day when no soul shall avail another in the least neither shall any compensation be accepted from it, nor shall intercession profit it, nor shall they be helped.
- YU Then guard yourselves against a-Day when one soul shall not avail another, nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped (from outside).

#### 124.

- AA Remember, when his Lord tried Abraham by a number of commands which he fulfilled, God said to him: "I will make you a leader among men." And when Abraham asked: "From my progeny too?" the Lord said: "My pledge does not include transgressors."
- NQ And (remember) when the Lord of Ibrâhim (Abraham) [i.e., Allâh] tried him with (certain) Commands, which he fulfilled. He (Allâh) said (to him), "Verily, I am going to make you a leader (Prophet) of mankind." [Ibrâhim (Abraham)] said, "And of my offspring (to make leaders)." (Allâh) said, "My Covenant (Prophethood, etc.) includes not Zâlimûn (polytheists and wrong-doers)."
- PK And (remember) when his Lord tried Abraham with (His) commands, and he fulfilled them, He said: Lo! I have appointed thee a leader for mankind. (Abraham) said: And of my offspring (will there be leaders)? He said: My covenant includeth not wrong-doers.
- SH And when his Lord tried Ibrahim with certain words, he fulfilled them. He said: Surely I will make you an Imam of men. Ibrahim said: And of my offspring? My covenant does not include the unjust, said He.
- YU And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make thee an Imam to the Nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But My Promise is not within the reach of evil-doers."

#### 125.

- AA Remember, We made the House (of Ka'bah) a place of congregation and safe retreat, and said: "Make the spot where Abraham stood the place of worship;" and enjoined upon Abraham and Ishmael to keep Our House immaculate for those who shall walk around it and stay in it for contemplation and prayer, and for bowing in adoration.
- NQ And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqâm (place) of Ibrâhim (Abraham) [or the stone on which Ibrâhim (Abraham) >> stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawâf of the Ka'bah at Makkah), and We commanded Ibrâhim (Abraham) and Ismâ'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tik âf), or bowing or prostrating themselves (there, in prayer).
- PK And when We made the House (at Makka) a resort for mankind and sanctuary, (saying): Take as your place of worship the place where Abraham stood (to pray). And We imposed a duty upon Abraham and Ishmael, (saying): Purify My house for those who go around and those who meditate therein and those who bow down and prostrate themselves (in worship).
- SH And when We made the House a pilgrimage for men and a (place of) security, and: Appoint for yourselves a place of prayer on the standing-place of Ibrahim. And We enjoined Ibrahim and Ismail saying: Purify My House for

those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves.

- YU Remember We made the House a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer).

### 126.

- AA And when Abraham said: "O Lord, make this a city of peace, and give those of its citizens who believe in God and the Last Day fruits for food," He answered: "To those will I also give a little who believe not, for a time, then drag them to Hell, a dreadful destination!"
- NQ And (remember) when Ibrâhim (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allâh and the Last Day." He (Allâh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"
- PK And when Abraham prayed: My Lord! Make this a region of security and bestow upon its people fruits, such of them as believe in Allah and the Last Day, He answered: As for him who disbelieveth, I shall leave him in contentment for a while, then I shall compel him to the doom of Fire - a hapless journey's end!
- SH And when Ibrahim said: My Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day. He said: And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive him to the chastisement of the fire; and it is an evil destination.
- YU And remember Abraham said: "My Lord, make this a City of Peace, and feed its people with fruits,-such of them as believe in Allah and the Last Day." He said: "(Yea), and such as reject Faith,-for a while will I grant them their pleasure, but will soon drive them to the torment of Fire,- an evil destination (indeed)!"

### 127.

- AA And when Abraham was raising the plinth of the House with Ishmael, (he prayed): "Accept this from us, O Lord, for You hear and know everything;
- NQ And (remember) when Ibrâhim (Abraham) and (his son) Ismâ'il (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower." []
- PK And when Abraham and Ishmael were raising the foundations of the House, (Abraham prayed): Our Lord! Accept from us (this duty). Lo! Thou, only Thou, art the Hearer, the Knower.
- SH And when Ibrahim and Ismail raised the foundations of the House: Our Lord! accept from us; surely Thou art the Hearing, the Knowing:
- YU And remember Abraham and Isma'il raised the foundations of the House (With this prayer): "Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing.

### 128.

- AA And make us submit, O Lord, to Your will, and our progeny a people submissive to You. Teach us the way of worship and forgive our trespasses, for You are compassionate and merciful;
- NQ "Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manâsik [] (all the ceremonies of

pilgrimage - Hajj and 'Umrah, etc.), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

- PK Our Lord! And make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent toward us. Lo! Thou, only Thou, art the Relenting, the Merciful.
- SH Our Lord! and make us both submissive to Thee and (raise) from our offspring a nation submitting to Thee, and show us our ways of devotion and turn to us (mercifully), surely Thou art the Oft-returning (to mercy), the Merciful.
- YU "Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (will); and show us our place for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful.

### 129.

- AA And send to them, O Lord, an apostle from among them to impart Your messages to them, and teach them the Book and the wisdom, and correct them in every way; for indeed You are mighty and wise.
- NQ "Our Lord! Send amongst them a Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad Peace be upon him ), who shall recite unto them Your Verses and instruct them in the Book (this Qur'ân) and Al-Hikmah (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise."
- PK Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise.
- SH Our Lord! and raise up in them a Messenger from among them who shall recite to them Thy communications and teach them the Book and the wisdom, and purify them; surely Thou art the Mighty, the Wise.
- YU "Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in scripture and wisdom, and sanctify them: For Thou art the Exalted in Might, the Wise."

### 130.

- AA Who will turn away from the creed of Abraham but one dull of soul? We made him the chosen one here in the world, and one of the best in the world to come,
- NQ And who turns away from the religion of Ibrâhim (Abraham) (i.e. Islâmic Monotheism) except him who befools himself. Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.
- PK And who forsaketh the religion of Abraham save him who befooleth himself? Verily We chose him in the world, and lo! in the Hereafter he is among the righteous.
- SH And who forsakes the religion of Ibrahim but he who makes himself a fool, and most certainly We chose him in this world, and in the hereafter he is most surely among the righteous.
- YU And who turns away from the religion of Abraham but such as debase their souls with folly? Him We chose and rendered pure in this world: And he will be in the Hereafter in the ranks of the Righteous.

### 131.

- AA (For) when his Lord said to him: "Obey," he replied: "I submit to the Lord of all the worlds."

- NQ** When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Alamîn (mankind, jinns and all that exists)."
- PK** When his Lord said unto him: Surrender! he said: I have surrendered to the Lord of the Worlds.
- SH** When his Lord said to him, Be a Muslim, he said: I submit myself to the Lord of the worlds.
- YU** Behold! his Lord said to him: "Bow (thy will to Me):" He said: "I bow (my will) to the Lord and Cherisher of the Universe."

**132.**

- AA** And Abraham left this legacy to his sons, and to Jacob, and said: "O my sons, God has chosen this as the faith for you. Do not die but as those who have submitted (to God)."
- NQ** And this (submission to Allâh, Islâm) was enjoined by Ibrâhim (Abraham) upon his sons and by Ya'qûb (Jacob), (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims - Islâmic Monotheism)."
- PK** The same did Abraham enjoin upon his sons, and also Jacob, (saying): O my sons! Lo! Allah hath chosen for you the (true) religion; therefore die not save as men who have surrendered (unto Him).
- SH** And the same did Ibrahim enjoin on his sons and (so did) Yaqoub. O my sons! surely Allah has chosen for you (this) faith, therefore die not unless you are Muslims.
- YU** And this was the legacy that Abraham left to his sons, and so did Jacob; "Oh my sons! Allah hath chosen the Faith for you; then die not except in the Faith of Islam."

**133.**

- AA** Were you present at the hour of Jacob's death? "What will you worship after me?" he asked his sons, and they answered: "We shall worship your God and the God of your fathers, of Abraham and Ishmael and Isaac, the one and only God; and to Him we submit."
- NQ** Or were you witnesses when death approached Ya'qûb (Jacob). When he said unto his sons, "What will you worship after me." They said, "We shall worship your Ilâh [] (God - Allâh), the Ilâh (God) of your fathers, Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), One Ilâh (God), and to Him we submit (in Islâm)."
- PK** Or were ye present when death came to Jacob, when he said unto his sons: What will ye worship after me? They said: We shall worship thy god, the god of thy fathers, Abraham and Ishmael and Isaac, One Allah, and unto Him we have surrendered.
- SH** Nay! were you witnesses when death visited Yaqoub, when he said to his sons: What will you serve after me? They said: We will serve your god and the god of your fathers, Ibrahim and Ismail and Ishaq, one Allah only, and to Him do we submit.
- YU** Were ye witnesses when death appeared before Jacob? Behold, he said to his sons: "What will ye worship after me?" They said: "We shall worship Thy god and the god of thy fathers, of Abraham, Isma'il and Isaac,- the one (True) Allah: To Him we bow (in Islam)."

**134.**

- AA** Those were the people, and they have passed away. Theirs the reward for what they did, as yours will be for what you do. You will not be questioned about their deeds.

- NQ** That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.
- PK** Those are a people who have passed away. Theirs is that which they earned, and yours is that which ye earn. And ye will not be asked of what they used to do.
- SH** This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.
- YU** That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case!

**135.**

- AA** They say: "Become Jews or become Christians, and find the right way." Say: "No. We follow the way of Abraham the upright, who was not an idolater."
- NQ** And they say, "Be Jews or Christians, then you will be guided." Say (to them, O Muhammad Peace be upon him ), "Nay, (We follow) only the religion of Ibrâhim (Abraham), Hanifa [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)], and he was not of Al-Mushrikûn (those who worshipped others along with Allâh - see V.2: 105)." []
- PK** And they say: Be Jews or Christians, then ye will be rightly guided. Say (unto them, O Muhammad): Nay, but (we follow) the religion of Abraham, the upright, and he was not of the idolaters.
- SH** And they say: Be Jews or Christians, you will be on the right course. Say: Nay! (we follow) the religion of Ibrahim, the Hanif, and he was not one of the polytheists.
- YU** They say: "Become Jews or Christians if ye would be guided (To salvation)." Say thou: "Nay! (I would rather) the Religion of Abraham the True, and he joined not gods with Allah."

**136.**

- AA** Say: "We believe in God and what has been sent down to us, and what had been revealed to Abraham and Ishmael and Isaac and Jacob and their progeny, and that which was given to Moses and Christ, and to all other prophets by the Lord. We make no distinction among them, and we submit to Him."
- NQ** Say (O Muslims), "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob), and to Al-Asbât [the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsa (Moses) and 'Iesa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)."
- PK** Say (O Muslims): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered.
- SH** Say: We believe in Allah and (in) that which had been revealed to us, and (in) that which was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and (in) that which was given to Musa and Isa, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them, and to Him do we submit.
- Say ye: "We believe in Allah, and the revelation given to us, and to Abraham,

YU Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: We make no difference between one and another of them: And we bow to Allah (in Islam)."

**137.**

AA If they come to believe as you did, they will find the right path. If they turn away then they will only oppose; but God will suffice you against them, for God hears all and knows everything.

NO So if they believe in the like of that which you believe, then they are rightly guided, but if they turn away, then they are only in opposition. So Allâh will suffice you against them. And He is the All-Hearer, the All-Knower.

PK And if they believe in the like of that which ye believe, then are they rightly guided. But if they turn away, then are they in schism, and Allah will suffice thee (for defence) against them. He is the Hearer, the Knower.

SH If then they believe as you believe in Him, they are indeed on the right course, and if they turn back, then they are only in great opposition, so Allah will suffice you against them, and He is the Hearing, the Knowing.

YU So if they believe as ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice thee as against them, and He is the All-Hearing, the All-Knowing.

**138.**

AA "We have taken the colouring of God; and whose shade is better than God's? Him alone we worship."

NO [Our Sibghah (religion) is] the Sibghah (Religion) of Allâh (Islâm) and which Sibghah (religion) can be better than Allâh's. And we are His worshippers. [Tafsir Ibn Kathir.]

PK (We take our) colour from Allah, and who is better than Allah at colouring. We are His worshippers.

SH (Receive) the baptism of Allah, and who is better than Allah in baptising? and Him do we serve.

YU (Our religion is) the Baptism of Allah: And who can baptize better than Allah? And it is He Whom we worship.

**139.**

AA Say: "Why do you dispute with us about God when He is equally your Lord and our Lord? To us belong our actions, to you yours; and we are true to Him."

NO Say (O Muhammad Peace be upon him to the Jews and Christians), "Dispute you with us about Allâh while He is our Lord and your Lord. And we are to be rewarded for our deeds and you for your deeds. [ ] And we are sincere to Him in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)."

PK Say (unto the People of the Scripture): Dispute ye with us concerning Allah when He is our Lord and your Lord? Ours are our works and yours your works. We look to Him alone.

SH Say: Do you dispute with us about Allah, and He is our Lord and your Lord, and we shall have our deeds and you shall have your deeds, and we are sincere to Him.

YU Say: Will ye dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that We are sincere (in our faith) in Him?

**140.**

AA Or do you claim that Abraham and Ishmael and Isaac and Jacob and their

offspring were Jews or Christians? Say: "Have you more knowledge than God?" Who is more wicked than he who conceals the testimony he received from God? God is not unaware of all you do.

- NO** Or say you that Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob) and Al-Asbât [the twelve sons of Ya'qûb (Jacob)] were Jews or Christians. Say, "Do you know better or does Allâh (knows better... that they all were Muslims). And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad Peace be upon him when he comes, written in their Books. (See Verse 7: 157)] he has from Allâh. And Allâh is not unaware of what you do."
- PK** Or say ye that Abraham, and Ishmael, and Isaac, and Jacob, and the tribes were Jews or Christians? Say: Do ye know best, or doth Allah? And who is more unjust than he who hideth a testimony which he hath received from Allah? Allah is not unaware of what ye do.
- SH** Nay! do you say that Ibrahim and Ismail and Yaqoub and the tribes were Jews or Christians? Say: Are you better knowing or Allah? And who is more unjust than he who conceals a testimony that he has from Allah? And Allah is not at all heedless of what you do.
- YU** Or do ye say that Abraham, Isma'il Isaac, Jacob and the Tribes were Jews or Christians? Say: Do ye know better than Allah? Ah! who is more unjust than those who conceal the testimony they have from Allah? but Allah is not unmindful of what ye do!

#### 141.

- AA** They were the people, and they have passed away. Theirs the reward for what they did, as yours will be for what you do. You will not be questioned about their deeds.
- NO** That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.
- PK** Those are a people who have passed away; theirs is that which they earned and yours that which ye earn. And ye will not be asked of what they used to do.
- SH** This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.
- YU** That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case:

#### 142.

- AA** The foolish will now ask and say: "What has made the faithful turn away from the Qiblah towards which they used to pray?" Say: "To God belong the East and the West. He guides who so wills to the path that is straight."
- NO** The fools (pagans, hypocrites, and Jews) among the people will say, "What has turned them (Muslims) from their Qiblah [prayer direction (towards Jerusalem)] to which they were used to face in prayer." Say, (O Muhammad SAW) "To Allâh belong both, east and the west. He guides whom He wills to a Straight Way."
- PK** The foolish of the people will say: What hath turned them from the qiblah which they formerly observed? Say: Unto Allah belong the East and the West. He guideth whom He will unto a straight path.
- SH** The fools among the people will say: What has turned them from their qiblah which they had? Say: The East and the West belong only to Allah; He guides whom He likes to the right path.

YU The fools among the people will say: "What hath turned them from the Qibla to which they were used?" Say: To Allah belong both east and West: He guideth whom He will to a Way that is straight.

### 143.

AA We have made you a temperate people that you act as witness over man, and the Prophet as witness over you. We decreed the Qiblah which you faced before that We may know who follow the Apostle and who turn away in haste. And this was a hard (test) except for those who were guided by God. But God will not suffer your faith to go waste, for God is to men full of mercy and grace.

NO Thus We have made you [true Muslims - real believers of Islāmic Monotheism, true followers of Prophet Muhammad SAW and his Sunnah (legal ways)], a Wasat (just) (and the best) nation, that you be witnesses over mankind[] and the Messenger (Muhammad SAW) be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad SAW) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allāh guided. And Allāh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allāh is full of kindness, the Most Merciful towards mankind.

PK Thus We have appointed you a middle nation, that ye may be witnesses against mankind, and that the messenger may be a witness against you. And We appointed the qiblah which ye formerly observed only that We might know him who followeth the messenger, from him who turneth on his heels. In truth it was a hard (test) save for those whom Allah guided. But it was not Allah's purpose that your faith should be in vain, for Allah is Full of Pity, Merciful toward mankind.

SH And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you; and We did not make that which you would have to be the qiblah but that We might distinguish him who follows the Messenger from him who turns back upon his heels, and this was surely hard except for those whom Allah has guided aright; and Allah was not going to make your faith to be fruitless; most surely Allah is Affectionate, Merciful to the people.

YU Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (From the Faith). Indeed it was (A change) momentous, except to those guided by Allah. And never would Allah Make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful.

### 144.

AA We have seen you turn your face to the heavens. We shall turn you to a Qiblah that will please you. So turn towards the Holy Mosque, and turn towards it wherever you be. And those who are recipients of the Book surely know that this is the truth from their Lord; and God is not negligent of all that you do.

NO Verily! We have seen the turning of your (Muhammad's SAW) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid- al-Harām (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scriptures (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the

Ka'bah at Makkah in prayers) is the truth from their Lord. And Allāh is not unaware of what they do.

- PK** We have seen the turning of thy face to heaven (for guidance, O Muhammad). And now verily We shall make thee turn (in prayer) toward a qiblah which is dear to thee. So turn thy face toward the Inviolable Place of Worship, and ye (O Muslims), wheresoever ye may be, turn your faces (when ye pray) toward it. Lo! Those who have received the Scripture know that (this revelation) is the Truth from their Lord. And Allah is not unaware of what they do.
- SH** Indeed We see the turning of your face to heaven, so We shall surely turn you to a qiblah which you shall like; turn then your face towards the Sacred Mosque, and wherever you are, turn your face towards it, and those who have been given the Book most surely know that it is the truth from their Lord; and Allah is not at all heedless of what they do.
- YU** We see the turning of thy face (for guidance to the heavens: now Shall We turn thee to a Qibla that shall please thee. Turn then Thy face in the direction of the sacred Mosque: Wherever ye are, turn your faces in that direction. The people of the Book know well that that is the truth from their Lord. Nor is Allah unmindful of what they do.

#### 145.

- AA** Even though you bring all the proof to the people of the Book they will not face the direction you turn to, nor you theirs, nor will they follow each other's direction. And if you follow their whims after all the knowledge that has reached you, then surely you will be among transgressors.
- NQ** And even if you were to bring to the people of the Scripture (Jews and Christians) all the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah (prayer direction). And they will not follow each other's Qiblah (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allāh), then indeed you will be one of the Zālimūn (polytheists, wrong-doers, etc.).
- PK** And even if thou broughtest unto those who have received the Scripture all kinds of portents, they would not follow thy qiblah, nor canst thou be a follower of their qiblah; nor are some of them followers of the qiblah of others. And if thou shouldst follow their desires after the knowledge which hath come unto thee, then surely wert thou of the evil-doers.
- SH** And even if you bring to those who have been given the Book every sign they would not follow your qiblah, nor can you be a follower of their qiblah, neither are they the followers of each other's qiblah, and if you follow their desires after the knowledge that has come to you, then you shall most surely be among the unjust.
- YU** Even if thou wert to bring to the people of the Book all the Signs (together), they would not follow Thy Qibla; nor art thou going to follow their Qibla; nor indeed will they follow each other's Qibla. If thou after the knowledge hath reached thee, Wert to follow their (vain) desires, -then wert thou Indeed (clearly) in the wrong.

#### 146.

- AA** Those to whom We have sent down the Book know this even as they know their sons. Yet a section among them conceals the truth knowingly.
- NQ** Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad SAW or the Ka'bah at Makkah) as they recongise their sons. But verily, a party of them conceal the truth while they know it - [i.e. the qualities of Muhammad SAW which are written in the Taurât (Torah) and the Injeel

(Gospel)][].

- PK Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. But lo! a party of them knowingly conceal the truth.
- SH Those whom We have given the Book recognize him as they recognize their sons, and a party of them most surely conceal the truth while they know (it).
- YU The people of the Book know this as they know their own sons; but some of them conceal the truth which they themselves know.

#### 147.

- AA The truth is from your Lord, so be not among those who are sceptics.
- NQ (This is) the truth from your Lord. So be you not one of those who doubt.
- PK It is the Truth from thy Lord (O Muhammad), so be not thou of those who waver.
- SH The truth is from your Lord, therefore you should not be of the doubters.
- YU The Truth is from thy Lord; so be not at all in doubt.

#### 148.

- AA Each has a goal to which he turns. So strive towards piety and excel the others: God will bring you all together wheresoever you be. God has power over everything.
- NQ For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allâh will bring you together (on the Day of Resurrection). Truly, Allâh is Able to do all things.
- PK And each one hath a goal toward which he turneth; so vie with one another in good works. Wheresoever ye may be, Allah will bring you all together. Lo! Allah is Able to do all things.
- SH And every one has a direction to which he should turn, therefore hasten to (do) good works; wherever you are, Allah will bring you all together; surely Allah has power over all things.
- YU To each is a goal to which Allah turns him; then strive together (as in a race) Towards all that is good. Wheresoever ye are, Allah will bring you Together. For Allah Hath power over all things.

#### 149.

- AA Wherever you come from turn towards the Holy Mosque: This in truth is from your Lord. God is not negligent of all you do.
- NQ And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Harâm (at Makkah), that is indeed the truth from your Lord. And Allâh is not unaware of what you do.
- PK And whencesoever thou comest forth (for prayer, O Muhammad) turn thy face toward the Inviolable Place of Worship. Lo! it is the Truth from thy Lord. Allah is not unaware of what ye do.
- SH And from whatsoever place you come forth, turn your face towards the Sacred Mosque; and surely it is the very truth from your Lord, and Allah is not at all heedless of what you do.
- YU From whencesoever Thou startest forth, turn Thy face in the direction of the sacred Mosque; that is indeed the truth from the Lord. And Allah is not unmindful of what ye do.

#### 150.

- AA Whichever place you come from turn towards the Holy Mosque, and wherever you are, turn your faces towards it so that people may have no cause for argument against you, except such among them as are wicked. But do not fear them, fear Me that I may accomplish My favours on you, and you may

find the right way perchance.

- NO And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Harâm (at Makkah), and wheresoever you are, turn your faces towards, it (when you pray) so that men may have no argument against you except those of them that are wrong-doers, so fear them not, but fear Me! - And so that I may complete My Blessings on you and that you may be guided.
- PK Whencesoever thou comest forth turn thy face toward the Inviolable Place of Worship; and wheresoever ye may be (O Muslims) turn your faces toward it (when ye pray) so that men may have no argument against you, save such of them as do injustice - Fear them not, but fear Me! - and so that I may complete My grace upon you, and that ye may be guided.
- SH And from whatsoever place you come forth, turn your face towards the Sacred Mosque; and wherever you are turn your faces towards it, so that people shall have no accusation against you, except such of them as are unjust; so do not fear them, and fear Me, that I may complete My favor on you and that you may walk on the right course.
- YU So from whencesoever Thou startest forth, turn Thy face in the direction of the sacred Mosque; and wheresoever ye are, Turn your face thither: that there be no ground of dispute against you among the people, except those of them that are bent on wickedness; so fear them not, but fear Me; and that I may complete My favours on you, and ye May (consent to) be guided;

### 151.

- AA Even as We sent a messenger from among you to convey Our messages to you and cleanse you, and teach you the Book and the wisdom, and what you did not know;
- NO Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad SAW) of your own, reciting to you Our Verses (the Qur'ân) and sanctifying you, and teaching you the Book (the Qur'ân) and the Hikmah (i.e. Sunnah, Islâmic laws and Fiqh - jurisprudence), and teaching you that which you used not to know.
- PK Even as We have sent unto you a messenger from among you, who reciteth unto you Our revelations and causeth you to grow, and teacheth you the Scripture and wisdom, and teacheth you that which ye knew not.
- SH Even as We have sent among you a Messenger from among you who recites to you Our communications and purifies you and teaches you the Book and the wisdom and teaches you that which you did not know.
- YU A similar (favour have ye already received) in that We have sent among you a Messenger of your own, rehearsing to you Our Signs, and sanctifying you, and instructing you in Scripture and Wisdom, and in new knowledge.

### 152.

- AA So, therefore, remember Me, and I shall remember you; and give thanks and do not be ungrateful.
- NO Therefore remember Me (by praying, glorifying, etc.).[] I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.
- PK Therefore remember Me, I will remember you. Give thanks to Me, and reject not Me.
- SH Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me.
- YU Then do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith.

**153.**

- AA O you who believe, seek courage in fortitude and prayer, for God is with those who are patient and persevere.
- NO O you who believe! Seek help in patience and As-Salât (the prayer). Truly! Allâh is with As-Sâbirin (the patient ones, etc.).
- PK O ye who believe! Seek help in steadfastness and prayer. Lo! Allah is with the steadfast.
- SH O you who believe! seek assistance through patience and prayer; surely Allah is with the patient.
- YU O ye who believe! seek help with patient perseverance and prayer; for Allah is with those who patiently persevere.

**154.**

- AA Do not say that those who are killed in the way of God, are dead, for indeed they are alive, even though you are not aware.
- NO And say not of those who are killed in the Way of Allâh, "They are dead." Nay, they are living, but you perceive (it) not.
- PK And call not those who are slain in the way of Allah "dead." Nay, they are living, only ye perceive not.
- SH And do not speak of those who are slain in Allah's way as dead; nay, (they are) alive, but you do not perceive.
- YU And say not of those who are slain in the way of Allah: "They are dead." Nay, they are living, though ye perceive (it) not.

**155.**

- AA Be sure We shall try you with something of fear and hunger and loss of wealth and life and the fruits (of your labour); but give tidings of happiness to those who have patience,
- NO And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirin (the patient ones, etc.).
- PK And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast,
- SH And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient,
- YU Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere,

**156.**

- AA Who say when assailed by adversity: "Surely we are for God, and to Him we shall return."
- NO Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."
- PK Who say, when a misfortune striketh them: Lo! we are Allah's and lo! unto Him we are returning.
- SH Who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return.
- YU Who say, when afflicted with calamity: "To Allah We belong, and to Him is our return":-

**157.**

- AA On such men are the blessings of God and His mercy, for they are indeed on

the right path.

- NO** They are those on whom are the Salawât (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones.
- PK** Such are they on whom are blessings from their Lord, and mercy. Such are the rightly guided.
- SH** Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course.
- YU** They are those on whom (Descend) blessings from Allah, and Mercy, and they are the ones that receive guidance.

### 158.

- AA** Truly Safa and Marwa are the symbols of God. Whoever goes on pilgrimage to the House (of God), or on a holy visit, is not guilty of wrong if he walk around them; and he who does good of his own accord will find appreciation with God who knows everything.
- NO** Verily! As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh. So it is not a sin on him who perform Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawâf) between them (As-Safâ and Al-Marwah).[] And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower.
- PK** Lo! (the mountains) As-Safa and Al-Marwah are among the indications of Allah. It is therefore no sin for him who is on pilgrimage to the House (of Allah) or visiteth it, to go around them (as the pagan custom is). And he who doeth good of his own accord, (for him) lo! Allah is Responsive, Aware.
- SH** Surely the Safa and the Marwa are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is Grateful, Knowing.
- YU** Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good,- be sure that Allah is He Who recogniseth and knoweth.

### 159.

- AA** They who conceal Our signs and the guidance We have sent them and have made clear in the Book, are condemned of God and are condemned by those who are worthy of condemning.
- NO** Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers.
- PK** Lo! Those who hide the proofs and the guidance which We revealed, after We had made it clear to mankind in the Scripture: such are accursed of Allah and accursed of those who have the power to curse.
- SH** Surely those who conceal the clear proofs and the guidance that We revealed after We made it clear in the Book for men, these it is whom Allah shall curse, and those who curse shall curse them (too).
- YU** Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the people in the Book,-on them shall be Allah's curse, and the curse of those entitled to curse,-

### 160.

- AA** But those who repent and reform and proclaim (the truth), are forgiven, for I am forgiving and merciful.

- NO** Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.
- PK** Except those who repent and amend and make manifest (the truth). These it is toward whom I relent. I am the Relenting, the Merciful.
- SH** Except those who repent and amend and make manifest (the truth), these it is to whom I turn (mercifully); and I am the Oft-returning (to mercy), the Merciful.
- YU** Except those who repent and make amends and openly declare (the Truth): To them I turn; for I am Oft-returning, Most Merciful.

**161.**

- AA** But those who deny, and die disbelieving, bear the condemnation of God and the angels and that of all men,
- NO** Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allâh and of the angels and of mankind, combined.
- PK** Lo! Those who disbelieve, and die while they are disbelievers; on them is the curse of Allah and of angels and of men combined.
- SH** Surely those who disbelieve and die while they are disbelievers, these it is on whom is the curse of Allah and the angels and men all;
- YU** Those who reject Faith, and die rejecting, - on them is Allah's curse, and the curse of angels, and of all mankind;

**162.**

- AA** Under which they will live, and their suffering will neither decrease nor be respite for them.
- NO** They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved.
- PK** They ever dwell therein. The doom will not be lightened for them, neither will they be reprieved.
- SH** Abiding in it; their chastisement shall not be lightened nor shall they be given respite.
- YU** They will abide therein: Their penalty will not be lightened, nor will respite be their (lot).

**163.**

- AA** Your God is one God; there is no god other than He, the compassionate, ever-merciful.
- NO** And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful.
- PK** Your Allah is One Allah; there is no Allah save Him, the Beneficent, the Merciful.
- SH** And your Allah is one Allah! there is no god but He; He is the Beneficent, the Merciful.
- YU** And your Allah is One Allah: There is no god but He, Most Gracious, Most Merciful.

**164.**

- AA** Creation of the heavens and the earth, alternation of night and day, and sailing of ships across the ocean with what is useful to man, and the rain that God sends from the sky enlivening the earth that was dead, and the scattering of beasts of all kinds upon it, and the changing of the winds, and the clouds which remain obedient between earth and sky, are surely signs for

the wise.

- NO** Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allâh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayât (proofs, evidences, signs, etc.) for people of understanding.
- PK** Lo! In the creation of the heavens and the earth, and the difference of night and day, and the ships which run upon the sea with that which is of use to men, and the water which Allah sendeth down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah's Sovereignty) for people who have sense.
- SH** Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand.
- YU** Behold! in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah Sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they Trail like their slaves between the sky and the earth; - (Here) indeed are Signs for a people that are wise.

## 165.

- AA** And yet there are men who take others as compeers of God, and bestow on them love due to God; but the love of the faithful for God is more intense. If only the wicked could see now the agony that they will behold (on the Day of Resurrection), they will know that to God belongs the power entirely'. And the punishment of God is severe.
- NO** And of mankind are some who take (for worship) others besides Allâh as rivals[] (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment.
- PK** Yet of mankind are some who take unto themselves (objects of worship which they set as) rivals to Allah, loving them with a love like (that which is the due) of Allah (only) - those who believe are stauncher in their love for Allah - Oh, that those who do evil had but known, (on the day) when they behold the doom, that power belongeth wholly to Allah, and that Allah is severe in punishment!
- SH** And there are some among men who take for themselves objects of worship besides Allah, whom they love as they love Allah, and those who believe are stronger in love for Allah and O, that those who are unjust had seen, when they see the chastisement, that the power is wholly Allah's and that Allah is severe in requiting (evil).
- YU** Yet there are men who take (for worship) others besides Allah, as equal (with Allah): They love them as they should love Allah. But those of Faith are overflowing in their love for Allah. If only the unrighteous could see, behold, they would see the penalty: that to Allah belongs all power, and Allah will strongly enforce the penalty.

**166.**

- AA When those who were followed will disclaim those who followed them, and see the torment all ties between them shall be severed,
- NQ When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.
- PK (On the day) when those who were followed disown those who followed (them), and they behold the doom, and all their aims collapse with them.
- SH When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder.
- YU Then would those who are followed clear themselves of those who follow (them) : They would see the penalty, and all relations between them would be cut off.

**167.**

- AA And the followers will say: "Could we live but once again we would leave them as they have abandoned us now." God will show them thus their deeds, and fill them with remorse; but never shall they find release from the Fire. O men, eat only the things of the earth that are lawful and good. Do not walk in the footsteps of Satan, your acknowledged enemy.
- NQ And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire .
- PK And those who were but followers will say: If a return were possible for us, we would disown them even as they have disowned us. Thus will Allah show them their own deeds as anguish for them, and they will not emerge from the Fire.
- SH And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they shall not come forth from the fire.
- YU And those who followed would say: "If only We had one more chance, We would clear ourselves of them, as they have cleared themselves of us." Thus will Allah show them (The fruits of) their deeds as (nothing but) regrets. Nor will there be a way for them out of the Fire.

**168.**

- NQ O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitân (Satan). Verily, he is to you an open enemy.
- PK O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil. Lo! he is an open enemy for you.
- SH O men! eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Shaitan; surely he is your open enemy.
- YU O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy.

**169.**

- AA He will ask you to indulge in evil, indecency, and to speak lies of God you cannot even conceive.
- NQ [Shaitân (Satan)] commands you only what is evil and Fahshâ (sinful), and that you should say against Allâh what you know not.
- PK He enjoineeth upon you only the evil and the foul, and that ye should tell

concerning Allah that which ye know not.

SH He only enjoins you evil and indecency, and that you may speak against Allah what you do not know.

YU For he commands you what is evil and shameful, and that ye should say of Allah that of which ye have no knowledge.

### 170.

AA When it is said to them: "Follow what God has revealed," they reply: "No, we shall follow only what our fathers had practiced," -- even though their fathers had no wisdom or guidance!

NO When it is said to them: "Follow what Allâh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) Even though their fathers did not understand anything nor were they guided.

PK And when it is said unto them: Follow that which Allah hath revealed, they say: We follow that wherein we found our fathers. What! Even though their fathers were wholly unintelligent and had no guidance?

SH And when it is said to them, Follow what Allah has revealed, they say: Nay! we follow what we found our fathers upon. What! and though their fathers had no sense at all, nor did they follow the right way.

YU When it is said to them: "Follow what Allah hath revealed:" They say: "Nay! we shall follow the ways of our fathers." What! even though their fathers Were void of wisdom and guidance?

### 171.

AA The semblance of the infidels is that of a man who shouts to one that cannot hear more than a call and a cry. They are deaf, dumb and blind, and they fail to understand.

NO And the example of those who disbelieve, is as that of him who shouts to the (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.

PK The likeness of those who disbelieve (in relation to the messenger) is as the likeness of one who calleth unto that which heareth naught except a shout and cry. Deaf, dumb, blind, therefore they have no sense.

SH And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry; deaf, dumb (and) blind, so they do not understand.

YU The parable of those who reject Faith is as if one were to shout Like a goat-herd, to things that listen to nothing but calls and cries: Deaf, dumb, and blind, they are void of wisdom.

### 172.

AA O believers, eat what is good of the food We have given you, and be grateful to God, if indeed you are obedient to Him.

NO O you who believe (in the Oneness of Allâh - Islâmic Monotheism)! Eat of the lawful things that We have provided you[] with, and be grateful to Allâh, if it is indeed He Whom you worship.

PK O ye who believe! Eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He Whom ye worship.

SH O you who believe! eat of the good things that We have provided you with, and give thanks to Allah if Him it is that you serve.

YU O ye who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him ye worship.

### 173.

- AA Forbidden to you are carrion and blood, and the flesh of the swine, and that which has been consecrated (or killed) in the name of any other than God. If one is obliged by necessity to eat it without intending to transgress, or reverting to it, he is not guilty of sin; for God is forgiving and kind.
- NQ He has forbidden you only the Maytatah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, etc., on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allâh is Oft-Forgiving, Most Merciful.
- PK He hath forbidden you only carrion, and blood, and swineflesh, and that which hath been immolated to (the name of) any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful.
- SH He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) than (that of) Allah has been invoked; but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely Allah is Forgiving, Merciful.
- YU He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then is he guiltless. For Allah is Oft-forgiving Most Merciful.

**174.**

- AA Those who conceal any part of the Scriptures that God has revealed, and thus make a little profit thereby, take nothing but fire as food; and God will not turn to them on the Day of Resurrection, nor nourish them for growth; and their doom will be painful.
- NQ Verily, those who conceal what Allâh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allâh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.
- PK Lo! those who hide aught of the Scripture which Allah hath revealed and purchase a small gain therewith, they eat into their bellies nothing else than fire. Allah will not speak to them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom.
- SH Surely those who conceal any part of the Book that Allah has revealed and take for it a small price, they eat nothing but fire into their bellies, and Allah will not speak to them on the day of resurrection, nor will He purify them, and they shall have a painful chastisement.
- YU Those who conceal Allah's revelations in the Book, and purchase for them a miserable profit,- they swallow into themselves naught but Fire; Allah will not address them on the Day of Resurrection. Nor purify them: Grievous will be their penalty.

**175.**

- AA They are those who bartered away good guidance for error, and pardon for punishment: How great is their striving for the Fire
- NQ Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.
- PK Those are they who purchase error at the price of guidance, and torment at the price of pardon. How constant are they in their strife to reach the Fire!
- SH These are they who buy error for the right direction and chastisement for forgiveness; how bold they are to encounter fire.

YU They are the ones who buy Error in place of Guidance and Torment in place of Forgiveness. Ah! what boldness (They show) for the Fire!

### 176.

- AA That is because God has revealed the Book containing the truth; but those who are at variance about it have gone astray in their contrariness.
- NQ That is because Allâh has sent down the Book (the Qur'ân) in truth. And verily, those who disputed as regards the Book are far away in opposition.
- PK That is because Allah hath revealed the Scripture with the truth. Lo! those who find (a cause of) disagreement in the Scripture are in open schism.
- SH This is because Allah has revealed the Book with the truth; and surely those who go against the Book are in a great opposition.
- YU (Their doom is) because Allah sent down the Book in truth but those who seek causes of dispute in the Book are in a schism Far (from the purpose).

### 177.

- AA Piety does not lie in turning your face to East or West: Piety lies in believing in God, the Last Day and the angels, the Scriptures and the prophets, and disbursing your wealth out of love for God among your kin and the orphans, the wayfarers and mendicants, freeing the slaves, observing your devotional obligations, and in paying the zakat and fulfilling a pledge you have given, and being patient in hardship, adversity, and times of peril. These are the men who affirm the truth, and they are those who follow the straight path.
- NQ It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets[] and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masâkin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salât (Iqâmat-as-Salât), and gives the Zakât, and who fulfill their covenant when they make it, and who are As-Sâbirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are AlMuttaqûn (pious - see V.2:2).
- PK It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the prophets; and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the Allah-fearing.
- SH It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are true (to themselves) and these are they who guard (against evil).
- YU It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular

charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.

**178.**

- AA** O believers, ordained for you is retribution for the murdered, (whether) a free man (is guilty) of (the murder of) a free man, or a slave of a slave, or a woman of a woman. But he who is pardoned some of it by his brother should be dealt with equity, and recompense (for blood) paid with a grace. This is a concession from your Lord and a kindness. He who transgresses in spite of it shall suffer painful punishment.
- NO** O you who believe! Al-Qisâs (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood money, then adhering to it with fairness and payment of the blood money, to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.
- PK** O ye who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female. And for him who is forgiven somewhat by his (injured) brother, prosecution according to usage and payment unto him in kindness. This is an alleviation and a mercy from your Lord. He who transgresseth after this will have a painful doom.
- SH** O you who believe! retaliation is prescribed for you in the matter of the slain, the free for the free, and the slave for the slave, and the female for the female, but if any remission is made to any one by his (aggrieved) brother, then prosecution (for the bloodwit) should be made according to usage, and payment should be made to him in a good manner; this is an alleviation from your Lord and a mercy; so whoever exceeds the limit after this he shall have a painful chastisement.
- YU** O ye who believe! the law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude, this is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty.

**179.**

- AA** In retribution there is life (and preservation). O men of sense, you may haply take heed for yourselves.
- NO** And there is (a saving of) life for you in Al-Qisâs (the Law of Equality in punishment), O men of understanding, that you may become Al-Muttaqûn (the pious - see V.2:2).
- PK** And there is life for you in retaliation, O men of understanding, that ye may ward off (evil).
- SH** And there is life for you in (the law of) retaliation, O men of understanding, that you may guard yourselves.
- YU** In the Law of Equality there is (saving of) Life to you, o ye men of understanding; that ye may restrain yourselves.

**180.**

- AA** It is ordained that when any one of you nears death, and he owns goods and chattels, he should bequeath them equitably to his parents and next of kin. This is binding on those who are upright and fear God.

- NO** It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqûn (the pious - see V.2:2).
- PK** It is prescribed for you, when death approacheth one of you, if he leave wealth, that he bequeath unto parents and near relatives in kindness. (This is) a duty for all those who ward off (evil).
- SH** Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives, according to usage, a duty (incumbent) upon those who guard (against evil).
- YU** It is prescribed, when death approaches any of you, if he leave any goods that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the Allah-fearing.

**181.**

- AA** And any one who changes the will, having heard it, shall be guilty and accountable; for God hears all and knows everything.
- NO** Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allâh is All-Hearer, All-Knower.
- PK** And whoso changeth (the will) after he hath heard it - the sin thereof is only upon those who change it. Lo! Allah is Hearer, Knower.
- SH** Whoever then alters it after he has heard it, the sin of it then is only upon those who alter it; surely Allah is Hearing, Knowing.
- YU** If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For Allah hears and knows (All things).

**182.**

- AA** He who suspects wrong or partiality on the part of the testator and brings about a settlement, does not incur any guilt, for God is verily forgiving and merciful.
- NO** But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allâh is Oft-Forgiving, Most Merciful.
- PK** But he who feareth from a testator some unjust or sinful clause, and maketh peace between the parties, (it shall be) no sin for him. Lo! Allah is Forgiving, Merciful.
- SH** But he who fears an inclination to a wrong course or an act of disobedience on the part of the testator, and effects an agreement between the parties, there is no blame on him. Surely Allah is Forgiving, Merciful.
- YU** But if anyone fears partiality or wrong-doing on the part of the testator, and makes peace between (The parties concerned), there is no wrong in him: For Allah is Oft-forgiving, Most Merciful.

**183.**

- AA** O believers, fasting is enjoined on you as it was on those before you, so that you might become righteous.
- NO** O you who believe! Observing As-Saum (the fasting)[] is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious - see V.2:2).
- PK** O ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil);
- SH** O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil).
- YU** O ye who believe! Fasting is prescribed to you as it was prescribed to those

before you, that ye may (learn) self-restraint,-

#### 184.

- AA Fast a (fixed) number of days, but if someone is ill or is travelling (he should complete) the number of days (he had missed); and those who find it hard to fast should expiate by feeding a poor person. For the good they do with a little hardship is better for men. And if you fast it is good for you, if you knew.
- NO [Observing Saum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know.[]
- PK (Fast) a certain number of days; and (for) him who is sick among you, or on a journey, (the same) number of other days; and for those who can afford it there is a ransom: the feeding of a man in need - but whoso doeth good of his own accord, it is better for him: and that ye fast is better for you if ye did but know -
- SH For a certain number of days; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days; and those who are not able to do it may effect a redemption by feeding a poor man; so whoever does good spontaneously it is better for him; and that you fast is better for you if you know.
- YU (Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later. For those who can do it (With hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will,- it is better for him. And it is better for you that ye fast, if ye only knew.

#### 185.

- AA Ramadan is the month in which the Qur'an was revealed as guidance to man and clear proof of the guidance, and criterion (of falsehood and truth). So when you see the new moon you should fast the whole month; but a person who is ill or travelling (and fails to do so) should fast on other days, as God wishes ease and not hardship for you, so that you complete the (fixed) number (of fasts), and give glory to God for the guidance, and be grateful.
- NO The month of Ramadân in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadân i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say Takbîr (Allâhu-Akbar; Allâh is the Most Great) on seeing the crescent of the months of Ramadân and Shawwâl] for having guided you so that you may be grateful to Him.[]
- PK The month of Ramadan in which was revealed the Qur'an, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desireth not hardship for you; and (He desireth) that ye should complete the period, and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful.
- SH The month of Ramazan is that in which the Quran was revealed, a guidance

to men and clear proofs of the guidance and the distinction; therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days; Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for His having guided you and that you may give thanks.

- YU Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.

### 186.

- AA When My devotees enquire of you about Me, I am near, and answer the call of every supplicant when he calls. It behoves them to hearken to Me and believe in Me that they may follow the right path.
- NQ And when My slaves ask you (O Muhammad SAW) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.[]
- PK And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright.
- SH And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way.
- YU When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way.

### 187.

- AA You are allowed to sleep with your wives on the nights of the fast: They are your dress as you are theirs. God is aware you were cheating yourselves, so He turned to you and pardoned you. So now you may have intercourse with them, and seek what God has ordained for you. Eat and drink until the white thread of dawn appears clear from the dark line, then fast until the night falls; and abstain from your wives (when you have decided) to stay in the mosques for assiduous devotion. These are the bounds fixed by God, so keep well within them. So does God make His signs clear to men that they may take heed for themselves.
- NQ It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are Libas [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with her - as in Verse 7: 189) Tafsir At-Tabarī], for you and you are the same for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allāh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in I'tikāf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities)

in the mosques. These are the limits (set) by Allāh, so approach them not. Thus does Allāh make clear His Ayât (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allāh's set limits, orders, etc.) to mankind that they may become Al-Muttaqûn (the pious - see V.2:2).

- PK It is made lawful for you to go in unto your wives on the night of the fast. They are raiment for you and ye are raiment for them. Allah is Aware that ye were deceiving yourselves in this respect and He hath turned in mercy toward you and relieved you. So hold intercourse with them and seek that which Allah hath ordained for you, and eat and drink until the white thread becometh distinct to you from the black thread of the dawn. Then strictly observe the fast till nightfall and touch them not, but be at your devotions in the mosques. These are the limits imposed by Allah, so approach them not. Thus Allah expoundeth His revelation to mankind that they may ward off (evil).
- SH It is made lawful to you to go into your wives on the night of the fast; they are an apparel for you and you are an apparel for them; Allah knew that you acted unfaithfully to yourselves, so He has turned to you (mercifully) and removed from you (this burden); so now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till night, and have not contact with them while you keep to the mosques; these are the limits of Allah, so do not go near them. Thus does Allah make clear His communications for men that they may guard (against evil).
- YU Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah Hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are Limits (set by) Allah: Approach not nigh thereto. Thus doth Allah make clear His Signs to men: that they may learn self-restraint.

### 188.

- AA And do not consume each other's wealth in vain, nor offer it to men in authority with intent of usurping unlawfully and knowingly a part of the wealth of others.
- NQ And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.
- PK And eat not up your property among yourselves in vanity, nor seek by it to gain the hearing of the judges that ye may knowingly devour a portion of the property of others wrongfully.
- SH And do not swallow up your property among yourselves by false means, neither seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know.
- YU And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property.

### 189.

- AA They ask you of the new moons. Say: "These are periods set for men (to reckon) time, and for pilgrimage." Piety does not lie in entering the house

through the back door, for the pious man is he who follows the straight path. Enter the house through the main gate, and obey God. You may haply find success.

- NO** They ask you (O Muhammad SAW) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage. It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back but Al-Birr (is the quality of the one) who fears Allâh. So enter houses through their proper doors, and fear Allâh that you may be successful.
- PK** They ask thee, (O Muhammad), of new moons, say: They are fixed seasons for mankind and for the pilgrimage. It is not righteousness that ye go to houses by the backs thereof (as do the idolaters at certain seasons), but the righteous man is he who wardeth off (evil). So go to houses by the gates thereof, and observe your duty to Allah, that ye may be successful.
- SH** They ask you concerning the new moon. Say: They are times appointed for (the benefit of) men, and (for) the pilgrimage; and it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should guard (against evil); and go into the houses by their doors and be careful (of your duty) to Allah, that you may be successful.
- YU** They ask thee concerning the New Moons. Say: They are but signs to mark fixed periods of time in (the affairs of) men, and for Pilgrimage. It is no virtue if ye enter your houses from the back: It is virtue if ye fear Allah. Enter houses through the proper doors: And fear Allah: That ye may prosper.

### 190.

- AA** Fight those in the way of God who fight you, but do not be aggressive: God does not like aggressors.
- NO** And fight in the Way of Allâh[] those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors. [This Verse is the first one that was revealed in connection with Jihâd, but it was supplemented by another (V.9:36)].
- PK** Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors.
- SH** And fight in the way of Allah with those who fight with you, and do not exceed the limits, surely Allah does not love those who exceed the limits.
- YU** Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors.

### 191.

- AA** And fight those (who fight you) wheresoever you find them, and expel them from the place they had turned you out from. Oppression is worse than killing. Do not fight them by the Holy Mosque unless they fight you there. If they do, then slay them: Such is the requital for unbelievers.
- NO** And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah[] is worse than killing. And fight not with them at Al-Masjid-al-Harâm (the sanctuary at Makkah),[] unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.
- PK** And slay them wherever ye find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter. And fight not with them at the Inviolable Place of Worship until they first attack you there, but if they attack you (there) then slay them. Such is the reward of disbelievers.
- SH** And kill them wherever you find them, and drive them out from whence they drove you out, and persecution is severer than slaughter, and do not fight with them at the Sacred Mosque until they fight with you in it, but if they do

fight you, then slay them; such is the recompense of the unbelievers.

- YU And slay them wherever ye catch them, and turn them out from where they have Turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith.

### 192.

- AA But if they desist, God is forgiving and kind.  
 NQ But if they cease, then Allāh is Oft-Forgiving, Most Merciful.  
 PK But if they desist, then lo! Allah is Forgiving, Merciful.  
 SH But if they desist, then surely Allah is Forgiving, Merciful.  
 YU But if they cease, Allah is Oft-forgiving, Most Merciful.

### 193.

- AA Fight them till sedition comes to end, and the law of God (prevails). If they desist, then cease to be hostile, except against those who oppress.  
 NQ And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allāh) and (all and every kind of) worship is for Allāh (Alone).[] But if they cease, let there be no transgression except against Az-Zālimūn (the polytheists, and wrong-doers, etc.)  
 PK And fight them until persecution is no more, and religion is for Allah. But if they desist, then let there be no hostility except against wrong-doers.  
 SH And fight with them until there is no persecution, and religion should be only for Allah, but if they desist, then there should be no hostility except against the oppressors.  
 YU And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah; but if they cease, Let there be no hostility except to those who practise oppression.

### 194.

- AA (Fighting during) the holy month (if the sanctity) of the holy month (is violated) is (just) retribution. So if you are oppressed, oppress those who oppress you to the same degree, and fear God, and know that God is with those who are pious and follow the right path.  
 NQ The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (Qisās). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allāh, and know that Allāh is with Al-Muttaqūn (the pious - see V.2:2) .  
 PK The forbidden month for the forbidden month, and forbidden things in retaliation. And one who attacketh you, attack him in like manner as he attacked you. Observe your duty to Allah, and know that Allah is with those who ward off (evil).  
 SH The Sacred month for the sacred month and all sacred things are (under the law of) retaliation; whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and be careful (of your duty) to Allah and know that Allah is with those who guard (against evil).  
 YU The prohibited month for the prohibited month,- and so for all things prohibited,- there is the law of equality. If then any one transgresses the prohibition against you, Transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves.

### 195.

- AA Spend in the way of God, and do not seek destruction at your own hands. So

do good for God loves those who do good.

- NO** And spend in the Cause of Allâh (i.e. Jihâd of all kinds, etc.) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh), and do good. Truly, Allâh loves Al-Muhsinûn[] (the good-doers).
- PK** Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin; and do good. Lo! Allah loveth the beneficent.
- SH** And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good.
- YU** And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good.

## 196.

- AA** Perform the pilgrimage and holy visit ('Umra, to Makkah) in the service of God. But if you are prevented, send an offering which you can afford as sacrifice, and do not shave your heads until the offering has reached the place of sacrifice. But if you are sick or have ailment of the scalp (preventing the shaving of hair), then offer expiation by fasting or else giving alms or a sacrificial offering. When you have security, then those of you who wish to perform the holy visit along with the pilgrimage, should make a sacrifice according to their means. But he who has nothing, should fast for three days during the pilgrimage and seven on return, completing ten. This applies to him whose family does not live near the Holy Mosque. Have fear of God, and remember that God is severe in punishment.
- NO** And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad SAW), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qirân), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at Al-Masjid-al-Harâm (i.e. non-resident of Makkah). And fear Allâh much and know that Allâh is Severe in punishment.[]
- PK** Perform the pilgrimage and the visit (to Makka) for Allah. And if ye are prevented, then send such gifts as can be obtained with ease, and shave not your heads until the gifts have reached their destination. And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering. And if ye are in safety, then whosoever contenteth himself with the visit for the pilgrimage (shall give) such gifts as can be had with ease. And whosoever cannot find (such gifts), then a fast of three days while on the pilgrimage, and of seven when ye have returned; that is, ten in all. That is for him whoso folk are not present at the Inviolable Place of Worship. Observe your duty to Allah, and know that Allah is severe in punishment.
- SH** And accomplish the pilgrimage and the visit for Allah, but if, you are prevented, (send) whatever offering is easy to obtain, and do not shave your heads until the offering reaches its destination; but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by

fasting or alms or sacrificing, then when you are secure, whoever profits by combining the visit with the pilgrimage (should take) what offering is easy to obtain; but he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you return; these (make) ten (days) complete; this is for him whose family is not present in the Sacred Mosque, and be careful (of your duty) to Allah, and know that Allah is severe in requiting (evil).

- YU And complete the Hajj or 'umra in the service of Allah. But if ye are prevented (From completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (Necessitating shaving), (He should) in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions (again), if any one wishes to continue the 'umra on to the hajj, He must make an offering, such as he can afford, but if he cannot afford it, He should fast three days during the hajj and seven days on his return, Making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah, and know that Allah Is strict in punishment.

### 197.

- AA Known are the months of pilgrimage. If one resolves to perform the pilgrimage in these months, let him not indulge in concupiscence, sin or quarrel. And the good you do shall be known to God. Provide for the journey, and the best of provisions is piety. O men of understanding, obey Me.
- NO The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj[] therein by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness, etc.). So fear Me, O men of understanding!
- PK The pilgrimage is (in) the well-known months, and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage. And whatsoever good ye do Allah knoweth it. So make provision for yourselves (Hereafter); for the best provision is to ward off evil. Therefore keep your duty unto Me, O men of understanding.
- SH The pilgrimage is (performed in) the well-known months; so whoever determines the performance of the pilgrimage therein, there shall be no intercourse nor fornication nor quarrelling amongst one another; and whatever good you do, Allah knows it; and make provision, for surely the provision is the guarding of oneself, and be careful (of your duty) to Me, O men of understanding.
- YU For Hajj are the months well known. If any one undertakes that duty therein, Let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knoweth it. And take a provision (With you) for the journey, but the best of provisions is right conduct. So fear Me, o ye that are wise.

### 198.

- AA It is no sin to seek the favours of your Lord (by trading). When you start from 'Arafat in a concourse, remember God at the monument that is sacred (al-Mash'ar al-haram), and remember Him as He has shown you the way, for in the olden days you we're a people astray.
- NO There is no sin on you if you seek the Bounty of your Lord (during pilgrimage

by trading, etc.). Then when you leave 'Arafât[], remember Allâh (by glorifying His Praises, i.e. prayers and invocations, etc.) at the Mash'ar-il-Harâm.[] And remember Him (by invoking Allâh for all good, etc.) as He has guided you, and verily, you were, before, of those who were astray.

- PK It is no sin for you that ye seek the bounty of your Lord (by trading). But, when ye press on in the multitude from 'Arafat, remember Allah by the sacred monument. Remember Him as He hath guided you, although before ye were of those astray.
- SH There is no blame on you in seeking bounty from your Lord, so when you hasten on from "Arafat", then remember Allah near the Holy Monument, and remember Him as He has guided you, though before that you were certainly of the erring ones.
- YU It is no crime in you if ye seek of the bounty of your Lord (during pilgrimage). Then when ye pour down from (Mount) Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray.

### 199.

- AA Then move with the crowd impetuously, and pray God to forgive you your sins. God is surely forgiving and kind.
- NQ Then depart from the place whence all the people depart and ask Allâh for His Forgiveness. Truly, Allâh is Oft-Forgiving, Most-Merciful.
- PK Then hasten onward from the place whence the multitude hasteneth onward, and ask forgiveness of Allah. Lo! Allah is Forgiving, Merciful.
- SH Then hasten on from the Place from which the people hasten on and ask the forgiveness of Allah; surely Allah is Forgiving, Merciful.
- YU Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-forgiving, Most Merciful.

### 200.

- AA When you have finished the rites and ceremonies, remember God as you do your fathers, in fact with a greater devotion. There are some who say: "Give us, O Lord, in the world;" but they will forego their share in the life to come.
- NQ So when you have accomplished your Manasik [(i.e. Ihrâm, Tawâf of the Ka'bah and As-Safâ and Al-Marwah), stay at 'Arafât, Muzdalifah and Mina, Ramy of Jamarât, (stoning of the specified pillars in Mina) slaughtering of Hady (animal, etc.)]. Remember Allâh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter.
- PK And when ye have completed your devotions, then remember Allah as ye remember your fathers or with a more lively remembrance. But of mankind is he who saith: "Our Lord! Give unto us in the world," and he hath no portion in the Hereafter.
- SH So when you have performed your devotions, then laud Allah as you lauded your fathers, rather a greater lauding. But there are some people who say, Our Lord! give us in the world, and they shall have no resting place.
- YU So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers, - yea, with far more Heart and soul. There are men who say: "Our Lord! Give us (Thy bounties) in this world!" but they will have no portion in the Hereafter.

### 201.

- AA But some there are who pray: "Give us of good in the world, O Lord, and give

us of good in the life to come, and suffer us not to suffer the torment of Hell."

- NO** And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"
- PK** And of them (also) is he who saith: "Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire."
- SH** And there are some among them who say: Our Lord! grant us good in this world and good in the hereafter, and save us from the chastisement of the fire.
- YU** And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"

## 202.

- AA** They are those who will surely have their share of whatsoever they have earned; for God is swift at the reckoning.
- NO** For them there will be allotted a share for what they have earned. And Allâh is Swift at reckoning.
- PK** For them there is in store a goodly portion out of that which they have earned. Allah is swift at reckoning.
- SH** They shall have (their) portion of what they have earned, and Allah is swift in reckoning.
- YU** To these will be allotted what they have earned; and Allah is quick in account.

## 203.

- AA** Remember God during the stated days; but if a person comes away after two days, it will not be a sin; and if one tarries, he will not transgress, if he keep away from evil. Follow the law of God, and remember that you will have to gather before Him in the end.
- NO** And remember Allâh during the appointed Days.[] But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him), and know that you will surely be gathered unto Him.
- PK** Remember Allah through the appointed days. Then whoso hasteneth (his departure) by two days, it is no sin for him, and whoso delayeth, it is no sin for him; that is for him who wardeth off (evil). Be careful of your duty to Allah, and know that unto Him ye will be gathered.
- SH** And laud Allah during the numbered days; then whoever hastens off in two days, there is no blame on him, and whoever remains behind, there is no blame on him, (this is) for him who guards (against evil), and be careful (of your duty) to Allah, and know that you shall be gathered together to Him.
- YU** Celebrate the praises of Allah during the Appointed Days. But if any one hastens to leave in two days, there is no blame on him, and if any one stays on, there is no blame on him, if his aim is to do right. Then fear Allah, and know that ye will surely be gathered unto Him.

## 204.

- AA** There is a man who talks well of the world to your pleasing, and makes God witness to what is in his heart, yet he is the most contentious;
- NO** And of mankind there is he whose speech may please you (O Muhammad SAW), in this worldly life, and he calls Allâh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.[]
- PK** And of mankind there is he whoso conversation on the life of this world pleaseth thee (Muhammad), and he calleth Allah to witness as to that which

is in his heart; yet he is the most rigid of opponents.

- SH And among men is he whose speech about the life of this world causes you to wonder, and he calls on Allah to witness as to what is in his heart, yet he is the most violent of adversaries.
- YU There is the type of man whose speech about this world's life May dazzle thee, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies.

## 205.

- AA For when his back is turned he goes about spreading disorder in the land, destroying fields and flocks; but God does not love disorder.
- NQ And when he turns away (from you "O Muhammad SAW "), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allâh likes not mischief.
- PK And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loveth not mischief.
- SH And when he turn,s back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making.
- YU When he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loveth not mischief.

## 206.

- AA Whenever he is told: "Obey God," his arrogance leads him to more sin; and sufficient for him shall be Hell: How evil a place of wide expanse!
- NQ And when it is said to him, "Fear Allâh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!
- PK And when it is said unto him: Be careful of thy duty to Allah, pride taketh him to sin. Hell will settle his account, an evil resting-place.
- SH And when it is said to him, guard against (the punish ment of) Allah; pride carries him off to sin, therefore hell is sufficient for him; and certainly it is an evil resting place.
- YU When it is said to him, "Fear Allah", He is led by arrogance to (more) crime. Enough for him is Hell; -An evil bed indeed (To lie on)!

## 207.

- AA And there is a man who is willing to sell even his soul to win the favour of God; and God is compassionate to His creatures.
- NQ And of mankind is he who would sell himself, seeking the Pleasure of Allâh. And Allâh is full of Kindness to (His) slaves.
- PK And of mankind is he who would sell himself, seeking the pleasure of Allah; and Allah hath compassion on (His) bondmen.
- SH And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants.
- YU And there is the type of man who gives his life to earn the pleasure of Allah: And Allah is full of kindness to (His) devotees.

## 208.

- AA O believers, come to full submission to God. Do not follow in the footsteps of Satan your acknowledged foe.
- NQ O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of Shaitân (Satan). Verily! He is to you a plain enemy.

- PK O ye who believe! Come, all of you, into submission (unto Him); and follow not the footsteps of the devil. Lo! he is an open enemy for you.
- SH O you who believe! enter into submission one and all and do not follow the footsteps of Shaitan; surely he is your open enemy.
- YU O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy.

**209.**

- AA If you falter even after Our signs have reached you, then do not forget that God is all-powerful and all-wise.
- NQ Then if you slide back after the clear signs (Prophet Muhammad SAW and this Qur'ân, and Islâm) have come to you, then know that Allâh is All-Mighty, All-Wise.
- PK And if ye slide back after the clear proofs have come unto you, then know that Allah is Mighty, Wise.
- SH But if you slip after clear arguments have come to you, then know that Allah is Mighty, Wise.
- YU If ye backslide after the clear (Signs) have come to you, then know that Allah is Exalted in Power, Wise.

**210.**

- AA Are they waiting for God to appear in the balconies of clouds with a host of angels, and the matter to be settled? But all things rest with God in the end.
- NQ Do they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels. (Then) the case would be already judged. And to Allâh return all matters (for decision).
- PK Wait they for naught else than that Allah should come unto them in the shadows of the clouds with the angels? Then the case would be already judged. All cases go back to Allah (for judgment).
- SH They do not wait aught but that Allah should come to them in the shadows of the clouds along with the angels, and the matter has (already) been decided; and (all) matters are returned to Allah.
- YU Will they wait until Allah comes to them in canopies of clouds, with angels (in His train) and the question is (thus) settled? but to Allah do all questions go back (for decision).

**211.**

- AA Ask the children of Israel how many a clear sign We had given them. But if one changes the favour of God after having received it, then remember, God is severe in revenge.
- NQ Ask the Children of Israel how many clear Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allâh's Favour after it had come to him, [e.g. renounces the Religion of Allâh (Islâm) and accepts Kufr (disbelief),] then surely, Allâh is Severe in punishment.
- PK Ask of the Children of Israel how many a clear revelation We gave them! He who altereth the grace of Allah after it hath come unto him (for him), lo! Allah is severe in punishment.
- SH Ask the Israelites how many a clear sign have We given them; and whoever changes the favor of Allah after it has come to him, then surely Allah is severe in requiting (evil).
- YU Ask the Children of Israel how many clear (Signs) We have sent them. But if any one, after Allah's favour has come to him, substitutes (something else), Allah is strict in punishment.

**212.**

- AA Enamoured are the unbelievers of the life of this world, and scoff at the faithful. But those who keep from evil and follow the straight path will have a higher place than they on the Day of Reckoning; for God gives in measure without number whomsoever He will.
- NO Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allâh's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allâh gives (of His Bounty, Blessings, Favours, Honours, etc. on the Day of Resurrection) to whom He wills without limit.
- PK Beautified is the life of the world for those who disbelieve; they make a jest of the believers. But those who keep their duty to Allah will be above them on the Day of Resurrection. Allah giveth without stint to whom He will.
- SH The life of this world is made to seem fair to those who disbelieve, and they mock those who believe, and those who guard (against evil) shall be above them on the day of resurrection; and Allah gives means of subsistence to whom he pleases without measure.
- YU The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measure on whom He will.

**213.**

- AA Men belonged to a single community, and God sent them messengers to give them happy tidings and warnings, and sent the Book with them containing the truth to judge between them in matters of dispute; but only those who received it differed after receiving clear proofs, on account of waywardness (and jealousies) among them. Then God by His dispensation showed those who believed the way to the truth about which they were differing; for God shows whom He please the path that is straight.
- NO Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allâh by His Leave guided those who believed to the truth of that wherein they differed. And Allâh guides whom He wills to a Straight Path.
- PK Mankind were one community, and Allah sent (unto them) prophets as bearers of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed. And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred one of another. And Allah by His Will guided those who believe unto the truth of that concerning which they differed. Allah guideth whom He will unto a straight path.
- SH (All) people are a single nation; so Allah raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people in that in which they differed; and none but the very people who were given it differed about it after clear arguments had come to them, revolting among themselves; so Allah has guided by His will those who believe to the truth about which they differed and Allah guides whom He pleases to the right path.
- YU Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through

selfish contumacy. Allah by His Grace Guided the believers to the Truth, concerning that wherein they differed. For Allah guided whom He will to a path that is straight.

**214.**

- AA** Do you think you will find your way to Paradise even though you have not known what the others before you have gone through? They had suffered affliction and loss, and were shaken and tossed about so that even the Apostle had to cry out with his followers: "When will the help of God arrive?" Remember, the help of God is ever at hand.
- NO** Or think you that you will enter Paradise without such (trials) as came to those who passed away before you. They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allâh." Yes! Certainly, the Help of Allâh is near!
- PK** Or think ye that ye will enter paradise while yet there hath not come unto you the like of (that which came to) those who passed away before you? Affliction and adversity befell them, they were shaken as with earthquake, till the messenger (of Allah) and those who believed along with him said: When cometh Allah's help? Now surely Allah's help is nigh.
- SH** Or do you think that you would enter the garden while yet the state of those who have passed away before you has not come upon you; distress and affliction befell them and they were shaken violently, so that the Messenger and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh!
- YU** Or do ye think that ye shall enter the Garden (of bliss) without such (trials) as came to those who passed away before you? they encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When (will come) the help of Allah?" Ah! Verily, the help of Allah is (always) near!

**215.**

- AA** They ask you of what they should give in charity. Tell them: "What you can spare of your wealth as should benefit the parents, the relatives, the orphans, the needy, the wayfarers, for God is not unaware of the good deeds that you do."
- NO** They ask you (O Muhammad SAW) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and AlMasâkin (the poor) and the wayfarers, and whatever you do of good deeds, truly, Allâh knows it well.
- PK** They ask thee, (O Muhammad), what they shall spend. Say: that which ye spend for good (must go) to parents and near kindred and orphans and the needy and the wayfarer. And whatsoever good ye do, lo! Allah is Aware of it.
- SH** They ask you as to what they should spend. Say: Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer, and whatever good you do, Allah surely knows it.
- YU** They ask thee what they should spend (In charity). Say: Whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good, -Allah knoweth it well.

**216.**

- AA** Enjoined on you is fighting, and this you abhor. You may dislike a thing yet it may be good for you; or a thing may haply please you but may be bad for you. Only God has knowledge, and you do not know.
- NO** Jihâd[] (holy fighting in Allâh's Cause) is ordained for you (Muslims) though

you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know.

- PK Warfare is ordained for you, though it is hateful unto you; but it may happen that ye hate a thing which is good for you, and it may happen that ye love a thing which is bad for you. Allah knoweth, ye know not.
- SH Fighting is enjoined on you, and it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah knows, while you do not know.
- YU Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not.

## 217.

- AA They ask you of war in the holy month. Tell them: "To fight in that month is a great sin. But a greater sin in the eyes of God is to hinder people from the way of God, and not to believe in Him, and to bar access to the Holy Mosque and turn people out of its precincts; and oppression is worse than killing. They will always seek war against you till they turn you away from your faith, if they can. But those of you who turn back on their faith and die disbelieving will have wasted their deeds in this world and the next. They are inmates of Hell, and shall there abide for ever.
- NQ They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islāmic calendar). Say, "Fighting therein is a great (transgression)[] but a greater (transgression) with Allāh is to prevent mankind from following the Way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid-al-Harām (at Makkah), and to drive out its inhabitants, and Al-Fitnah[] is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islāmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."
- PK They question thee (O Muhammad) with regard to warfare in the sacred month. Say: Warfare therein is a great (transgression), but to turn (men) from the way of Allah, and to disbelieve in Him and in the Inviolable Place of Worship, and to expel His people thence, is a greater with Allah; for persecution is worse than killing. And they will not cease from fighting against you till they have made you renegades from your religion, if they can. And whoso becometh a renegade and dieth in his disbelief: such are they whose works have fallen both in the world and the Hereafter. Such are rightful owners of the Fire: they will abide therein.
- SH They ask you concerning the sacred month about fighting in it. Say: Fighting in it is a grave matter, and hindering (men) from Allah's way and denying Him, and (hindering men from) the Sacred Mosque and turning its people out of it, are still graver with Allah, and persecution is graver than slaughter; and they will not cease fighting with you until they turn you back from your religion, if they can; and whoever of you turns back from his religion, then he dies while an unbeliever-- these it is whose works shall go for nothing in this world and the hereafter, and they are the inmates of the fire; therein they shall abide.
- YU They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members." Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you Turn back from their faith and die in

unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein.

**218.**

- AA Surely those who believe, and those who leave their homes and fight in the way of God, may hope for His benevolence, for God is forgiving and kind.
- NO Verily, those who have believed, and those who have emigrated (for Allāh's Religion) and have striven hard in the Way of Allāh, all these hope for Allāh's Mercy. And Allāh is Oft-Forgiving, Most-Merciful.
- PK Lo! those who believe, and those who emigrate (to escape the persecution) and strive in the way of Allah, these have hope of Allah's mercy. Allah is Forgiving, Merciful.
- SH Surely those who believed and those who fled (their home) and strove hard in the way of Allah these hope for the mercy of Allah and Allah is Forgiving, Merciful.
- YU Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah,- they have the hope of the Mercy of Allah: And Allah is Oft-forgiving, Most Merciful.

**219.**

- AA They ask you of (intoxicants,) wine and gambling. Tell them: "There is great enervation though profit in them for men; but their enervation is greater than benefit. And they ask you what they should give. Tell them: "The utmost you can spare." So does God reveal His signs: You may haply reflect
- NO They ask you (O Muhammad SAW) concerning alcoholic drink and gambling. [] Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allāh makes clear to you His Laws in order that you may give thought." []
- PK They question thee about strong drink and games of chance. Say: In both is great sin, and (some) utility for men; but the sin of them is greater than their usefulness. And they ask thee what they ought to spend. Say: that which is superfluous. Thus Allah maketh plain to you (His) revelations, that haply ye may reflect.
- SH They ask you about intoxicants and games of chance. Say: In both of them there is a great sin and means of profit for men, and their sin is greater than their profit. And they ask you as to what they should spend. Say: What you can spare. Thus does Allah make clear to you the communications, that you may ponder
- YU They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs." Thus doth Allah Make clear to you His Signs: In order that ye may consider-

**220.**

- AA On this world and the next. And they ask you about the orphans. Tell them: "Improving their lot is much better; and if you take interest in their affairs, they are your brethren; and God is aware who are corrupt and who are honest; and if He had pleased He could surely have imposed on you hardship, for God is all-powerful and all-wise.
- NO In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allāh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allāh had wished, He could have put

you into difficulties. Truly, Allāh is All-Mighty, All-Wise."

- PK Upon the world and the Hereafter. And they question thee concerning orphans. Say: To improve their lot is best. And if ye mingle your affairs with theirs, then (they are) your brothers. Allah knoweth him who spoileth from him who improveth. Had Allah willed He could have overburdened you. Allah is Mighty, Wise.
- SH On this world and the hereafter. And they ask you concerning the orphans Say: To set right for them (their affairs) is good, and if you become co-partners with them, they are your brethren; and Allah knows the mischief-maker and the pacemaker, and if Allah had pleased, He would certainly have caused you to fall into a difficulty; surely Allah is Mighty, Wise.
- YU (Their bearings) on this life and the Hereafter. They ask thee concerning orphans. Say: "The best thing to do is what is for their good; if ye mix their affairs with yours, they are your brethren; but Allah knows the man who means mischief from the man who means good. And if Allah had wished, He could have put you into difficulties: He is indeed Exalted in Power, Wise."

## 221.

- AA Do not marry idolatrous women unless they join the faith. A maid servant who is a believer is better than an idolatress even though you may like her. And do not marry your daughters to idolaters until they accept the faith. A servant who is a believer is better than an idolater even though you may like him. They invite you to Hell, but God calls you to Paradise and pardon by His grace. And He makes His signs manifest that men may haply take heed.
- NQ And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allāh Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress, etc.), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikûn[] till they believe (in Allāh Alone) and verily, a believing slave is better than a (free) Mushrik (idolater, etc.), even though he pleases you. Those (Al-Mushrikûn) invite you to the Fire, but Allāh invites (you) to Paradise and Forgiveness by His Leave, and makes His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.
- PK Wed not idolatresses till they believe; for lo! a believing bondwoman is better than an idolatress though she please you; and give not your daughters in marriage to idolaters till they believe, for lo! a believing slave is better than an idolater though he please you. These invite unto the Fire, and Allah inviteth unto the Garden, and unto forgiveness by His grace, and expoundeth His revelations to mankind that haply they may remember.
- SH And do not marry the idolatresses until they believe, and certainly a believing maid is better than an idolatress woman, even though she should please you; and do not give (believing women) in marriage to idolaters until they believe, and certainly a believing servant is better than an idolater, even though he should please you; these invite to the fire, and Allah invites to the garden and to forgiveness by His will, and makes clear His communications to men, that they may be mindful.
- YU Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise.

## 222.

- AA They ask you about menstruation. Tell them: "This is a period of stress. So keep away from women in this state till they are relieved of it. When they are free of it, you may go to them as God has enjoined. For God loves those who seek pardon, and those who are clean."
- NO They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).
- PK They question thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times and go not in unto them till they are cleansed. And when they have purified themselves, then go in unto them as Allah hath enjoined upon you. Truly Allah loveth those who turn unto Him, and loveth those who have a care for cleanness.
- SH And they ask you about menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves, go in to them as Allah has commanded you; surely Allah loves those who turn much (to Him), and He loves those who purify themselves.
- YU They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.

**223.**

- AA Women are like fields for you; so seed them as you intend, but plan the future in advance. And fear God, and remember, you have to face Him in the end. So convey glad tidings to those who believe.
- NO Your wives are a tilth for you, so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus), when or how you will, and send (good deeds, or ask Allâh to bestow upon you pious offspring) before you for your ownselves. And fear Allâh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad SAW).
- PK Your women are a tilth for you (to cultivate) so go to your tilth as ye will, and send (good deeds) before you for your souls, and fear Allah, and know that ye will (one day) meet Him. Give glad tidings to believers, (O Muhammad).
- SH Your wives are a tilth for you, so go into your tilth when you like, and do good beforehand for yourselves, and be careful (of your duty) to Allah, and know that you will meet Him, and give good news to the believers.
- YU Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear Allah. And know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe.

**224.**

- AA Do not implicate God in your oaths to avoid doing good and being pious and keeping peace among men, for God hears all and knows everything.
- NO And make not Allâh's (Name) an excuse in your oaths against your doing

good and acting piously, and making peace among mankind. And Allâh is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good). []

- PK And make not Allah, by your oaths, a hindrance to your being righteous and observing your duty unto Him and making peace among mankind. Allah is Hearer, Knower.
- SH And make not Allah because of your swearing (by Him) an obstacle to your doing good and guarding (against evil) and making peace between men, and Allah is Hearing, Knowing.
- YU And make not Allah's (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is One Who heareth and knoweth all things.

## 225.

- AA God will not call you to account for that which is senseless in your oaths, but only for what is in your hearts; for God is forgiving and forbearing.
- NQ Allâh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allâh is Oft-Forgiving, Most-Forbearing.
- PK Allah will not take you to task for that which is unintentional in your oaths. But He will take you to task for that which your hearts have garnered. Allah is Forgiving, Clement.
- SH Allah does not call you to account for what is vain in your oaths, but He will call you to account for what your hearts have earned, and Allah is Forgiving, Forbearing.
- YU Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts; and He is Oft-forgiving, Most Forbearing.

## 226.

- AA Those who swear to keep away from their wives (with intent of divorcing them) have four months of grace; then if they reconcile (during this period), surely God is forgiving and kind.
- NQ Those who take an oath[] not to have sexual relation with their wives must wait four months, then if they return (change their idea in this period), verily, Allâh is Oft-Forgiving, Most Merciful.
- PK Those who forswear their wives must wait four months; then, if they change their mind, lo! Allah is Forgiving, Merciful.
- SH Those who swear that they will not go in to their wives should wait four months; so if they go back, then Allah is surely Forgiving, Merciful.
- YU For those who take an oath for abstention from their wives, a waiting for four months is ordained; if then they return, Allah is Oft-forgiving, Most Merciful.

## 227.

- AA And if they are bent on divorce, God hears all and knows everything.
- NQ And if they decide upon divorce, then Allâh is All-Hearer, All-Knower.
- PK And if they decide upon divorce (let them remember that) Allah is Hearer, Knower.
- SH And if they have resolved on a divorce, then Allah is surely Hearing, Knowing.
- YU But if their intention is firm for divorce, Allah heareth and knoweth all things.

## 228.

- AA Women who are divorced have to wait for three monthly periods, and if they believe in God and the Last Day they must not hide unlawfully what God has formed within their wombs. Their husbands would do well to take them back

in that case, if they wish to be reconciled. Women also have recognised rights as men have, though men have an edge over them. But God is all-mighty and all-wise.

- NQ** And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allāh has created in their wombs, if they believe in Allāh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them. And Allāh is All-Mighty, All-Wise.
- PK** Women who are divorced shall wait, keeping themselves apart, three (monthly) courses. And it is not lawful for them that they should conceal that which Allah hath created in their wombs if they are believers in Allah and the Last Day. And their husbands would do better to take them back in that case if they desire a reconciliation. And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them. Allah is Mighty, Wise.
- SH** And the divorced women should keep themselves in waiting for three courses; and it is not lawful for them that they should conceal what Allah has created in their wombs, if they believe in Allah and the last day; and their husbands have a better right to take them back in the meanwhile if they wish for reconciliation; and they have rights similar to those against them in a just manner, and the men are a degree above them, and Allah is Mighty, Wise.
- YU** Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah Hath created in their wombs, if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And Allah is Exalted in Power, Wise.

## 229.

- AA** Divorce is (revokable) two times (after pronouncement), after which (there are two ways open for husbands), either (to) keep (the wives) honourably, or part with them in a decent way. You are not allowed to take away the least of what you have given your wives, unless both of you fear that you would not be able to keep within the limits set by God. If you fear you cannot maintain the bounds fixed by God, there will be no blame on either if the woman redeems herself. Do not exceed the limits of God, for those who exceed the bounds set by God are transgressors.
- NQ** The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your Mahr (bridal money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allāh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allāh, then there is no sin on either of them if she gives back (the Mahr or a part of it) for her Al-Khul' (divorce)[]. These are the limits ordained by Allāh, so do not transgress them. And whoever transgresses the limits ordained by Allāh, then such are the Zālimūn (wrong-doers, etc.).
- PK** Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness. And it is not lawful for you that ye take from women aught of that which ye have given them; except (in the case) when

both fear that they may not be able to keep within the limits (imposed by) Allah. And if ye fear that they may not be able to keep the limits of Allah, in that case it is no sin for either of them if the woman ransom herself. These are the limits (imposed by) Allah. Transgress them not. For whoso transgresseth Allah's limits: such are wrong-doers.

- SH Divorce may be (pronounced) twice, then keep (them) in good fellowship or let (them) go with kindness; and it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allah; then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby. These are the limits of Allah, so do not exceed them and whoever exceeds the limits of Allah these it is that are the unjust.
- YU A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or separate with kindness. It is not lawful for you, (Men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom. These are the limits ordained by Allah; so do not transgress them if any do transgress the limits ordained by Allah, such persons wrong (Themselves as well as others).

### 230.

- AA If a man divorces her again (a third time), she becomes unlawful for him (and he cannot remarry her) until she has married another man. Then if he divorces her there is no harm if the two unite again if they think they will keep within the bounds set by God and made clear for those who understand.
- NQ And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allâh. These are the limits of Allâh, which He makes plain for the people who have knowledge.
- PK And if he hath divorced her (the third time), then she is not lawful unto him thereafter until she hath wedded another husband. Then if he (the other husband) divorce her it is no sin for both of them that they come together again if they consider that they are able to observe the limits of Allah. These are the limits of Allah. He manifesteth them for people who have knowledge.
- SH So if he divorces her she shall not be lawful to him afterwards until she marries another husband; then if he divorces her there is no blame on them both if they return to each other (by marriage), if they think that they can keep within the limits of Allah, and these are the limits of Allah which He makes clear for a people who know.
- YU So if a husband divorces his wife (irrevocably), He cannot, after that, re-marry her until after she has married another husband and He has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who understand.

### 231.

- AA When you have divorced your wives, and they have reached the end of the period of waiting, then keep them honourably (by revoking the divorce), or let them go with honour, and do not detain them with the intent of harassing lest you should transgress. He who does so will wrong himself. Do not mock the decrees of God, and remember the favours God has bestowed on you, and revealed to you the Book and the Law to warn you of the consequences of doing wrong. Have fear of God, and remember, God is cognisant of

everything.

- NO** And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allâh as a jest, but remember Allâh's Favours on you (i.e. Islâm), and that which He has sent down to you of the Book (i.e. the Qur'ân) and Al-Hikmah (the Prophet's Sunnah - legal ways - Islâmic jurisprudence, etc.) whereby He instructs you. And fear Allâh, and know that Allâh is All-Aware of everything.
- PK** When ye have divorced women, and they have reached their term, then retain them in kindness or release them in kindness. Retain them not to their hurt so that ye transgress (the limits). He who doeth that hath wronged his soul. Make not the revelations of Allah a laughing-stock (by your behaviour), but remember Allah's grace upon you and that which He hath revealed unto you of the Scripture and of wisdom, whereby He doth exhort you. Observe your duty to Allah and know that Allah is Aware of all things.
- SH** And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury, so that you exceed the limits, and whoever does this, he indeed is unjust to his own soul; and do not take Allah's communications for a mockery, and remember the favor of Allah upon you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby; and be careful (of your duty to) Allah, and know that Allah is the Knower of all things.
- YU** When ye divorce women, and they fulfil the term of their ('Iddat), either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, (or) to take undue advantage; if any one does that; He wrongs his own soul. Do not treat Allah's Signs as a jest, but solemnly rehearse Allah's favours on you, and the fact that He sent down to you the Book and Wisdom, for your instruction. And fear Allah, and know that Allah is well acquainted with all things.

## 232.

- AA** When you have divorced your wives and they have completed the fixed term (of waiting), do not stop them from marrying other men if it is agreed between them honourably. This warning is for those among you who believe in God and the Last Day. This is both proper and right for you, for God knows and you do not know.
- NO** And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allâh and the Last Day. That is more virtuous and purer for you. Allâh knows and you know not.
- PK** And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness. This is an admonition for him among you who believeth in Allah and the Last Day. That is more virtuous for you, and cleaner. Allah knoweth; ye know not.
- SH** And when you have divorced women and they have ended-- their term (of waiting), then do not prevent them from marrying their husbands when they agree among themselves in a lawful manner; with this is admonished he among you who believes in Allah and the last day, this is more profitable and purer for you; and Allah knows while you do not know.
- YU** When ye divorce women, and they fulfil the term of their ('Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree

on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course Making for) most virtue and purity amongst you and Allah knows, and ye know not.

### 233.

- AA** The mothers should suckle their babies for a period of two years for those (fathers) who wish that they should complete the suckling, in which case they should feed them and clothe them in a befitting way; but no soul should be compelled beyond capacity, neither the mother made to suffer for the child nor the father for his offspring. The same holds good for the heir of the father (if he dies). If they wish to wean the child by mutual consent there is no harm. And if you wish to engage a wet nurse you may do so if you pay her an agreed amount as is customary. But fear God, and remember that God sees all that you do.
- NO** The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allâh and know that Allâh is All-Seer of what you do.
- PK** Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling. The duty of feeding and clothing nursing mothers in a seemly manner is upon the father of the child. No-one should be charged beyond his capacity. A mother should not be made to suffer because of her child, nor should he to whom the child is born (be made to suffer) because of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they desire to wean the child by mutual consent and (after) consultation, it is no sin for them; and if ye wish to give your children out to nurse, it is no sin for you, provide that ye pay what is due from you in kindness. Observe your duty to Allah, and know that Allah is Seer of what ye do.
- SH** And the mothers should suckle their children for two whole years for him who desires to make complete the time of suckling; and their maintenance and their clothing must be-- borne by the father according to usage; no soul shall have imposed upon it a duty but to the extent of its capacity; neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child, and a similar duty (devolves) on the (father's) heir, but if both desire weaning by mutual consent and counsel, there is no blame on them, and if you wish to engage a wet-nurse for your children, there is no blame on you so long as you pay what you promised for according to usage; and be careful of (your duty to) Allah and know that Allah sees what you do.
- YU** The mothers shall give such to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be Treated unfairly on account of her child. Nor father on account of his child, an heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them. If ye decide on a foster-mother for your offspring, there is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms. But fear Allah and know that Allah sees well what ye do.

**234.**

- AA** Wives of men who die among you should wait (after their husbands death) for four months and ten days; and when the term is over there is no sin if they do what they like with themselves honourably, for God is aware of all that you do.
- NO** And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allâh is Well-Acquainted with what you do.
- PK** Such of you as die and leave behind them wives, they (the wives) shall wait, keeping themselves apart, four months and ten days. And when they reach the term (prescribed for them) then there is no sin for you in aught that they may do with themselves in decency. Allah is informed of what ye do.
- SH** And (as for) those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days; then when they have fully attained their term, there is no blame on you for what they do for themselves in a lawful manner; and Allah is aware of what you do.
- YU** If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: When they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do.

**235.**

- AA** There is no harm in proposing in secret to (any of) these women, or keeping the intention to yourself: God is aware that you will keep them in mind. Yet do not make a promise in secret, unless you speak in a manner that is proper; and do not resolve upon marriage till the fixed term of waiting is over. Remember that God knows what is in your hearts; so be fearful of Him, and remember that God is forgiving and forbearing.
- NO** And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allâh knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying according to the Islâmic law (e.g. you can say to her, "If one finds a wife like you, he will be happy"). And do not consummate the marriage until the term prescribed is fulfilled. And know that Allâh knows what is in your minds, so fear Him. And know that Allâh is Oft-Forgiving, Most Forbearing.
- PK** There is no sin for you in that which ye proclaim or hide in your minds concerning your troth with women. Allah knoweth that ye will remember them. But plight not your troth with women except by uttering a recognised form of words. And do not consummate the marriage until (the term) prescribed is run. Know that Allah knoweth what is in your minds, so beware of Him; and know that Allah is Forgiving, Clement.
- SH** And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your minds; Allah knows that you will mention them, but do not give them a promise in secret unless you speak in a lawful manner, and do not confirm the marriage tie until the writing is fulfilled, and know that Allah knows what is in your minds, therefore beware of Him, and know that Allah is Forgiving, Forbearing.
- YU** There is no blame on you if ye make an offer of betrothal or hold it in your hearts. Allah knows that ye cherish them in your hearts: But do not make a secret contract with them except in terms Honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah Knoweth

what is in your hearts, and take heed of Him; and know that Allah is Oft-forgiving, Most Forbearing.

### 236.

- AA There is no sin in divorcing your wives before the consummation of marriage or settling the dowry; but then provide adequately for them, the affluent according to their means, the poor in accordance with theirs as is befitting. This is surely the duty of those who do good.
- NO There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their Mahr (bridal money given by the husband to his wife at the time of marriage). But bestow on them ( a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.
- PK It is no sin for you if ye divorce women while yet ye have not touched them, nor appointed unto them a portion. Provide for them, the rich according to his means, and the straitened according to his means, a fair provision. (This is) a bounden duty for those who do good.
- SH There is no blame on you if you divorce women when you have not touched them or appointed for them a portion, and make provision for them, the wealthy according to his means and the straitened in circumstances according to his means, a provision according to usage; (this is) a duty on the doers of good (to others).
- YU There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them (A suitable gift), the wealthy according to his means, and the poor according to his means; - A gift of a reasonable amount is due from those who wish to do the right thing.

### 237.

- AA And if you divorce them before the consummation of marriage, but after settling the dowry, then half the settled dowry must be paid, unless the woman forgoes it, or the person who holds the bond of marriage pays the full amount. And if the man pays the whole, it is nearer to piety. But do not forget to be good to each other, and remember that God sees all that you do.
- NO And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the Mahr (bridal money given by the husbands to his wife at the time of marriage), then pay half of that (Mahr), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed Mahr. And to forego and give (her the full Mahr) is nearer to At-Taqwa (piety, right-eousness, etc.). And do not forget liberality between yourselves. Truly, Allâh is All-Seer of what you do.
- PK If ye divorce them before ye have touched them and ye have appointed unto them a portion, then (pay the) half of that which ye appointed, unless they (the women) agree to forgo it, or he agreeth to forgo it in whose hand is the marriage tie. To forgo is nearer to piety. And forget not kindness among yourselves. Allah is Seer of what ye do.
- SH And if you divorce them before you have touched them and you have appointed for them a portion, then (pay to them) half of what you have appointed, unless they relinquish or he should relinquish in whose hand is the marriage tie; and it is nearer to righteousness that you should relinquish; and do not neglect the giving of free gifts between you; surely Allah sees what you do.
- YU And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower (Is due to them), unless they remit it or

(the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do not forget Liberality between yourselves. For Allah sees well all that ye do.

**238.**

- AA Be wakeful of your service of prayer, and the midmost service; and honour God by standing before Him in devotion.
- NQ Guard strictly (five obligatory) AsSalawât (the prayers) especially the middle Salât (i.e. the best prayer 'Asr).[] And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].
- PK Be guardians of your prayers, and of the midmost prayer, and stand up with devotion to Allah.
- SH Attend constantly to prayers and to the middle prayer and stand up truly obedient to Allah.
- YU Guard strictly your (habit of) prayers, especially the Middle Prayer; and stand before Allah in a devout (frame of mind).

**239.**

- AA If you fear (war or danger), pray while standing or on horseback; but when you have safety again remember God, for He taught you what you did not know.
- NQ And if you fear (an enemy), perform Salât (pray) on foot or riding[]. And when you are in safety, offer the Salât (prayer) in the manner He has taught you, which you knew not (before).
- PK And if ye go in fear, then (pray) standing or on horseback. And when ye are again in safety, remember Allah, as He hath taught you that which (heretofore) ye knew not.
- SH But if you are in danger, then (say your prayers) on foot or on horseback; and when you are secure, then remember Allah, as He has taught you what you did not know.
- YU If ye fear (an enemy), pray on foot, or riding, (as may be most convenient), but when ye are in security, celebrate Allah's praises in the manner He has taught you, which ye knew not (before).

**240.**

- AA Those among you about to die leaving wives behind, should bequeath a year's maintenance and lodging for them, without expelling them from home. But if they leave (of their own accord), you will not be blamed for what they do with themselves in their own rights. God is all-mighty and all-wise.
- NQ And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allâh is All-Mighty, All-Wise. [The order of this Verse has been cancelled (abrogated) by Verse 4:12].
- PK (In the case of) those of you who are about to die and leave behind them wives, they should bequeath unto their wives a provision for the year without turning them out, but if they go out (of their own accord) there is no sin for you in that which they do of themselves within their rights. Allah is Mighty, Wise.
- SH And those of you who die and leave wives behind, (make) a bequest in favor of their wives of maintenance for a year without turning (them) out, then if they themselves go away, there is no blame on you for what they do of lawful deeds by themselves, and Allah is Mighty, Wise.
- Those of you who die and leave widows should bequeath for their widows a

YU year's maintenance and residence; but if they leave (The residence), there is no blame on you for what they do with themselves, provided it is reasonable. And Allah is Exalted in Power, Wise.

**241.**

AA Making a fair provision for women who are divorced is the duty of those who are God-fearing and pious.

NQ And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqûn (the pious - see V.2:2).

PK For divorced women a provision in kindness: a duty for those who ward off (evil).

SH And for the divorced women (too) provision (must be made) according to usage; (this is) a duty on those who guard (against evil).

YU For divorced women Maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous.

**242.**

AA So does God pronounce His decrees that you may understand.

NQ Thus Allâh makes clear His Ayât (Laws) to you, in order that you may understand.

PK Thus Allah expoundeth unto you His revelations so that ye may understand.

SH Allah thus makes clear to you His communications that you may understand.

YU Thus doth Allah Make clear His Signs to you: In order that ye may understand.

**243.**

AA Have you never thought of men who went out of their homes as a measure of safety against death, and they were thousands, to whom God said: "Die," then restored them to life? Indeed God bestows His blessings on men; only most men are not grateful.

NQ Did you (O Muhammad SAW) not think of those who went forth from their homes in thousands, fearing death. Allâh said to them, "Die". And then He restored them to life. Truly, Allâh is full of Bounty to mankind, but most men thank not.

PK Bethink thee (O Muhammad) of those of old, who went forth from their habitations in their thousands, fearing death, and Allah said unto them: Die; and then He brought them back to life. Lo! Allah is a Lord of Kindness to mankind, but most of mankind give not thanks.

SH Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them, Die; again He gave them life; most surely Allah is Gracious to people, but most people are not grateful.

YU Didst thou not Turn by vision to those who abandoned their homes, though they were thousands (In number), for fear of death? Allah said to them: "Die": Then He restored them to life. For Allah is full of bounty to mankind, but Most of them are ungrateful.

**244.**

AA Fight in the way of God, and remember that God hears all and knows everything.

NQ And fight in the Way of Allâh and know that Allâh is All-Hearer, All-Knower.

PK Fight in the way of Allah, and know that Allah is Hearer, Knower.

SH And fight in the way of Allah, and know that Allah is Hearing, Knowing.

YU Then fight in the cause of Allah, and know that Allah Heareth and knoweth all things.

## 245.

- AA Who will give a goodly loan to God which He might double many times? For God withholds and enlarges, and to Him you will return.
- NQ Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times. And it is Allâh that decreases or increases (your provisions), and unto Him you shall return.
- PK Who is it that will lend unto Allah a goodly loan, so that He may give it increase manifold? Allah straiteneth and enlargeth. Unto Him ye will return.
- SH Who is it that will offer of Allah a goodly gift, so He will multiply it to him manifold, and Allah straitens and amplifies, and you shall be returned to Him.
- YU Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that giveth (you) Want or plenty, and to Him shall be your return.

## 246.

- AA Have you thought of the elders of Israel after Moses, and how they said to their apostle: "Set up a king for us, then we shall fight in the way of God?" He replied: "This too is possible that when commanded to fight you may not fight at all." They said: "How is it we should not fight in the way of God when we have been driven from our homes and deprived of our Sons?" But when they were ordered to fight they turned away, except for a few; yet God knows the sinners.
- NQ Have you not thought about the group of the Children of Israel after (the time of) Musâ (Moses). When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allâh's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you." They said, "Why should we not fight in Allâh's Way while we have been driven out of our homes and our children (families have been taken as captives)." But when fighting was ordered for them, they turned away, all except a few of them. And Allâh is All-Aware of the Zâlimûn (polytheists and wrong-doers).
- PK Bethink thee of the leaders of the Children of Israel after Moses, how they said unto a prophet whom they had: Set up for us a king and we will fight in Allah's way. He said: Would ye then refrain from fighting if fighting were prescribed for you? They said: Why should we not fight in Allah's way when we have been driven from our dwellings with our children? Yet, when fighting was prescribed for them, they turned away, all save a few of them. Allah is aware of evil-doers.
- SH Have you not considered the chiefs of the children of Israel after Musa, when they said to a prophet of theirs: Raise up for us a king, (that) we may fight in the way of Allah. He said: May it not be that you would not fight if fighting is ordained for you? They said: And what reason have we that we should not fight in the way of Allah, and we have indeed been compelled to abandon our homes and our children. But when fighting was ordained for them, they turned back, except a few of them, and Allah knows the unjust.
- YU Hast thou not Turned thy vision to the Chiefs of the Children of Israel after (the time of) Moses? they said to a prophet (That was) among them: "Appoint for us a king, that we May fight in the cause of Allah." He said: "Is it not possible, if ye were commanded to fight, that that ye will not fight?" They said: "How could we refuse to fight in the cause of Allah, seeing that we were turned out of our homes and our families?" but when they were commanded to fight, they turned back, except a small band among them. But Allah Has full knowledge of those who do wrong.

**247.**

- AA And when their prophet said to them: "God has raised Saul king over you," they said: "How can he be king over us when we have greater right to kingship than he, for he does not even possess abundant wealth?" "God has chosen him in preference to you," said the prophet "and given him much more wisdom and prowess; and God gives authority to whomsoever He will: God is infinite and all-wise."
- NQ And their Prophet (Samuel >>) said to them, "Indeed Allâh has appointed Talût (Saul) as a king over you." They said, "How can he be a king over us when we are better fitted than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allâh has chosen him above you and has increased him abundantly in knowledge and stature. And Allâh grants His Kingdom to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."
- PK Their Prophet said unto them: Lo! Allah hath raised up Saul to be a king for you. They said: How can he have kingdom over us when we are more deserving of the kingdom than he is, since he hath not been given wealth enough? He said: Lo! Allah hath chosen him above you, and hath increased him abundantly in wisdom and stature. Allah bestoweth His Sovereignty on whom He will. Allah is All-Embracing, All-Knowing.
- SH And their prophet said to them: Surely Allah has raised Talut to be a king over you. They said: How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth? He said: Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique, and Allah grants His kingdom to whom He pleases, and Allah is Amplegiving, Knowing.
- YU Their Prophet said to them: "Allah hath appointed Talut as king over you." They said: "How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance?" He said: "Allah hath Chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: Allah Granteth His authority to whom He pleaseth. Allah careth for all, and He knoweth all things."

**248.**

- AA Their prophet said to them: "The sign of his kingship will be that you will come to have a heart full of peace and tranquility from your Lord and the legacy left by Moses' and Aaron's family supported by angels. This shall be a token for you if you really believe."
- NQ And their Prophet (Samuel >>) said to them: Verily! The sign of His Kingdom is that there shall come to you At-Tâbût (a wooden box), wherein is Sakinah[] (peace and reassurance) from your Lord and a remnant of that which Musâ (Moses) and Hârûn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.
- PK And their Prophet said unto them: Lo! the token of his kingdom is that there shall come unto you the ark wherein is peace of reassurance from your Lord, and a remnant of that which the house of Moses and the house of Aaron left behind, the angels bearing it. Lo! herein shall be a token for you if (in truth) ye are believers.
- SH And the prophet said to them: Surely the sign of His kingdom is, that there shall come to you the chest in which there is tranquillity from your Lord and residue of the relics of what the children of Musa and the children of Haroun have left, the angels bearing it; most surely there is a sign in this for those who believe.
- YU And (further) their Prophet said to them: "A Sign of his authority is that there

shall come to you the Ark of the covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels. In this is a symbol for you if ye indeed have faith."

**249.**

- AA** When Saul led his armies, he said: "God will test you by a stream. Whoever drinks its water will not be of me; but those who do not drink shall be on my side. The only exception will be those who scoop up a palmful of water with their hands." And but for a few they all drank of its water. When they had crossed it, and those who believed with him, they said: "We have no strength to combat Goliath and his forces today. But those who believed they have to face their Lord, said: "Many a time has a small band defeated a large horde by the will of God. God is with those who are patient (and persevere)."
- NO** Then when Talūt (Saul) set out with the army, he said: "Verily! Allāh will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jalūt (Goliath) and his hosts." But those who knew with certainty that they were to meet their Lord, said: "How often a small group overcame a mighty host by Allāh's Leave." And Allāh is with As-Sābirin (the patient ones, etc.).
- PK** And when Saul set out with the army, he said: Lo! Allah will try you by (the ordeal of) a river. Whosoever therefore drinketh thereof he is not of me, and whosoever tasteth it not he is of me, save him who taketh (thereof) in the hollow of his hand. But they drank thereof, all save a few of them. And after he had crossed (the river), he and those who believed with him, they said: We have no power this day against Goliath and his hosts. But those who knew that they would meet Allah exclaimed: How many a little company hath overcome a mighty host by Allah's leave! Allah is with the steadfast.
- SH** So when Talut departed with the forces, he said: Surely Allah will try you with a river; whoever then drinks from it, he is not of me, and whoever does not taste of it, he is surely of me, except he who takes with his hand as much of it as fills the hand; but with the exception of a few of them they drank from it. So when he had crossed it, he and those who believed with him, they said: We have today no power against Jalut and his forces. Those who were sure that they would meet their Lord said: How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient.
- YU** When Talut set forth with the armies, he said: "Allah will test you at the stream: if any drinks of its water, He goes not with my army: Only those who taste not of it go with me: A mere sip out of the hand is excused." but they all drank of it, except a few. When they crossed the river, - He and the faithful ones with him, - they said: "This day We cannot cope with Goliath and his forces." but those who were convinced that they must meet Allah, said: "How oft, by Allah's will, Hath a small force vanquished a big one? Allah is with those who steadfastly persevere."

**250.**

- AA** And when they were facing Goliath and his hordes they prayed: "O Lord, give us endurance and steady our steps, and help us against the deniers of truth."
- NO** And when they advanced to meet Jalūt (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience and make us victorious over the disbelieving people."
- PK** And when they went into the field against Goliath and his hosts they said: Our Lord! Bestow on us endurance, make our foothold sure, and give us help

against the disbelieving folk.

- SH And when they went out against Jalut and his forces they said: Our Lord, pour down upon us patience, and make our steps firm and assist us against the unbelieving people.
- YU When they advanced to meet Goliath and his forces, they prayed: "Our Lord! Pour out constancy on us and make our steps firm: Help us against those that reject faith."

## 251.

- AA By the will of God they defeated them, and David killed Goliath, and God gave him kingship and wisdom, and taught him whatsoever He pleased. If God did not make men deter one another this earth would indeed be depraved. But gracious is God to the people of the world.
- NQ So they routed them by Allāh's Leave and Dawūd (David) killed Jalūt (Goliath), and Allāh gave him [Dawūd (David)] the kingdom [after the death of Talūt (Saul) and Samuel] and AlHikmah (Prophethood)[], and taught him of that which He willed. And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allāh is full of Bounty to the 'Alamīn (mankind, jinns and all that exists).
- PK So they routed them by Allah's leave and David slew Goliath; and Allah gave him the kingdom and wisdom, and taught him of that which He willeth. And if Allah had not repelled some men by others the earth would have been corrupted. But Allah is a Lord of Kindness to (His) creatures.
- SH So they put them to flight by Allah's permission. And Dawood slew Jalut, and Allah gave him kingdom and wisdom, and taught him of what He pleased. And were it not for Allah's repelling some men with others, the earth would certainly be in a state of disorder; but Allah is Gracious to the creatures.
- YU By Allah's will they routed them; and David slew Goliath; and Allah gave him power and wisdom and taught him whatever (else) He willed. And did not Allah Check one set of people by means of another, the earth would indeed be full of mischief: But Allah is full of bounty to all the worlds.

## 252.

- AA These are the messages of God. We recite them to you in all truth, as indeed you are one of the apostles.
- NQ These are the Verses of Allāh, We recite them to you (O Muhammad SAW) in truth, and surely, you are one of the Messengers (of Allāh)[].
- PK These are the portents of Allah which We recite unto thee (Muhammad) with truth, and lo! thou art of the number of (Our) messengers;
- SH These are the communications of Allah: We recite them to you with truth; and most surely you are (one) of the messengers.
- YU These are the Signs of Allah: we rehearse them to thee in truth: verily Thou art one of the messengers.

## 253.

- AA Of all these apostles We have favoured some over the others. God has addressed some of them, and the stations of some have been exalted over the others. And to Jesus, son of Mary, We gave tokens, and reinforced him with divine grace. If God had so willed those who came after them would never have contended when clear signs had come to them. But dissensions arose, some believed, some denied. And if God had willed they would never have fought among themselves. But God does whatsoever He please.
- NQ Those Messengers! We preferred some to others; to some of them Allāh spoke (directly); others He raised to degrees (of honour); and to 'Iesa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and

supported him with Rūh-ul-Qudus [Jibrael (Gabriel)]. If Allāh had willed, succeeding generations would not have fought against each other, after clear Verses of Allāh had come to them, but they differed - some of them believed and others disbelieved. If Allāh had willed, they would not have fought against one another, but Allāh does what He likes.

- PK Of those messengers, some of whom We have caused to excel others, and of whom there are some unto whom Allah spake, while some of them He exalted (above others) in degree; and We gave Jesus, son of Mary, clear proofs (of Allah's Sovereignty) and We supported him with the holy Spirit. And if Allah had so willed it, those who followed after them would not have fought one with another after the clear proofs had come unto them. But they differed, some of them believing and some disbelieving. And if Allah had so willed it, they would not have fought one with another; but Allah doeth what He will.
- SH We have made some of these messengers to excel the others among them are they to whom Allah spoke, and some of them He exalted by (many degrees of) rank; and We gave clear miracles to Isa son of Marium, and strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends.
- YU Those messengers We endowed with gifts, some above others: To one of them Allah spoke; others He raised to degrees (of honour); to Jesus the son of Mary We gave clear (Signs), and strengthened him with the holy spirit. If Allah had so willed, succeeding generations would not have fought among each other, after clear (Signs) had come to them, but they (chose) to wrangle, some believing and others rejecting. If Allah had so willed, they would not have fought each other; but Allah Fulfilleth His plan.

## 254.

- AA O believers, expend of what We have given you before the day arrives on which there will be no barter, and no friendship or intercession matter, and those who are disbelievers will be sinners.
- NQ O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zālimūn (wrong-doers, etc.).
- PK O ye who believe! spend of that wherewith We have provided you ere a day come when there will be no trafficking, nor friendship, nor intercession. The disbelievers, they are the wrong-doers.
- SH O you who believe! spend out of what We have given you before the day comes in which there is no bargaining, neither any friendship nor intercession, and the unbelievers-- they are the unjust.
- YU O ye who believe! Spend out of (the bounties) We have provided for you, before the Day comes when no bargaining (Will avail), nor friendship nor intercession. Those who reject Faith they are the wrong-doers.

## 255.

- AA God: There is no god but He, the living, eternal, self-subsisting, ever sustaining. Neither does somnolence affect Him nor sleep. To Him belongs all that is in the heavens and the earth: and who can intercede with Him except by His leave? Known to Him is all that is present before men and what is hidden (in time past and time future), and not even a little of His knowledge can they grasp except what He will. His seat extends over heavens and the earth, and He tires not protecting them: He alone is all high and supreme.

- NO** Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission. He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter . And they will never compass anything of His Knowledge except that which He wills. His Kursî[] extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2: 255 is called Ayat-ul-Kursî.]
- PK** Allah! There is no deity save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.
- SH** Allah is He besides Whom there is no god, the Everliving, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great.
- YU** Allah! There is no god but He, -the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).

**256.**

- AA** There is no compulsion in matter of faith. Distinct is the way of guidance now from error. He who turns away from the forces of evil and believes in God, will surely hold fast to a handle that is strong and unbreakable, for God hears all and knows everything.
- NO** There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tâghût[] and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.
- PK** There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower.
- SH** There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the Shaitan and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing.
- YU** Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things.

**257.**

- AA God is the friend of those who believe, and leads them out of darkness into light; but the patrons of infidels are idols and devils who lead them from light into darkness. They are the residents of Hell, and will there for ever abide.
- NQ Allâh is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliyâ (supporters and helpers) are Tâghût [false deities and false leaders, etc.], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.
- PK Allah is the Protecting Guardian of those who believe. He bringeth them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein.
- SH Allah is the guardian of those who believe. He brings them out of the darkness into the light; and (as to) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness; they are the inmates of the fire, in it they shall abide.
- YU Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the evil ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (For ever).

**258.**

- AA Have you thought of the man who argued with Abraham about his Lord because God had given him a kingdom? When Abraham said: "My Lord is the giver of life and death," he replied: "I am the giver of life and death." And Abraham said: "God makes the sun rise from the East; so you make it rise from the West," and dumbfounded was the infidel. God does not guide those who are unjust.
- NQ Have you not looked at him who disputed with Ibrâhim (Abraham) about his Lord (Allâh), because Allâh had given him the kingdom. When Ibrâhim (Abraham) said (to him): "My Lord (Allâh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrâhim (Abraham) said, "Verily! Allâh causes the sun to rise from the east; then cause it you to rise from the west." So the disbeliever was utterly defeated. And Allâh guides not the people, who are Zâlimûn (wrong-doers, etc.).
- PK Bethink thee of him who had an argument with Abraham about his Lord, because Allah had given him the kingdom; how, when Abraham said: My Lord is He Who giveth life and causeth death, he answered: I give life and cause death. Abraham said: Lo! Allah causeth the sun to rise in the East, so do thou cause it to come up from the West. Thus was the disbeliever abashed. And Allah guideth not wrongdoing folk.
- SH Have you not considered him (Namrud) who disputed with Ibrahim about his Lord, because Allah had given him the kingdom? When Ibrahim said: My Lord is He who gives life and causes to die, he said: I give life and cause death. Ibrahim said: So surely Allah causes the sun to rise from the east, then make it rise from the west; thus he who disbelieved was confounded; and Allah does not guide aright the unjust people.
- YU Hast thou not Turned thy vision to one who disputed with Abraham About his Lord, because Allah had granted him power? Abraham said: "My Lord is He Who Giveth life and death." He said: "I give life and death". Said Abraham: "But it is Allah that causeth the sun to rise from the east: Do thou then cause him to rise from the West." Thus was he confounded who (in arrogance) rejected faith. Nor doth Allah Give guidance to a people unjust.

**259.**

- AA** Or take the man who passed by a town which lay destroyed upside down. He said: "How can God restore this city now that it is destroyed?" So God made him die for a hundred years, then brought him back to life, and inquired: "How long did you stay in this state?" "A day or less than a day," he replied. "No," He said, "you were dead a hundred years, yet look at your victuals, they have not decomposed; and look at your ass! We shall make you a warning for men. And regard the bones, how We raise them and clothe them with flesh." When this became clear to him, the man said: "Indeed God has power over all things."
- NQ** Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allâh ever bring it to life after its death." So Allâh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)." He (the man) said: "(Perhaps) I remained (dead) a day or part of a day". He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh". When this was clearly shown to him, he said, "I know (now) that Allâh is Able to do all things."
- PK** Or (bethink thee of) the like of him who, passing by a township which had fallen into utter ruin, exclaimed: How shall Allah give this township life after its death? And Allah made him die a hundred years, then brought him back to life. He said: How long hast thou tarried? (The man) said: I have tarried a day or part of a day. (He) said: Nay, but thou hast tarried for a hundred years. Just look at thy food and drink which have not rotted! Look at thine ass! And, that We may make thee a token unto mankind, look at the bones, how We adjust them and then cover them with flesh! And when (the matter) became clear unto him, he said: I know now that Allah is Able to do all things.
- SH** Or the like of him (Uzair) who passed by a town, and it had fallen down upon its roofs; he said: When will Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him to life. He said: How long have you tarried? He said: I have tarried a day, or a part of a day. Said He: Nay! you have tarried a hundred years; then look at your food and drink-- years have not passed over it; and look at your ass; and that We may make you a sign to men, and look at the bones, how We set them together, then clothed them with flesh; so when it became clear to him, he said: I know that Allah has power over all things.
- YU** Or (take) the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: "Oh! how shall Allah bring it (ever) to life, after (this) its death?" but Allah caused him to die for a hundred years, then raised him up (again). He said: "How long didst thou tarry (thus)?" He said: (Perhaps) a day or part of a day." He said: "Nay, thou hast tarried thus a hundred years; but look at thy food and thy drink; they show no signs of age; and look at thy donkey: And that We may make of thee a sign unto the people, Look further at the bones, how We bring them together and clothe them with flesh." When this was shown clearly to him, he said: "I know that Allah hath power over all things."

**260.**

- AA** Remember, when Abraham said: "O Lord, show me how you raise the dead," He said: "What! Do you not believe?" "I do," answered Abraham. "I only ask for my heart's assurance." (The Lord) said: "Trap four birds and tame them, then put each of them on a (separate) hill, and call them, and they will come flying to you. Know that God is all-powerful and all-wise."
- NQ** And (remember) when Ibrâhim (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe." He [Ibrâhim

(Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allāh is All-Mighty, All-Wise."

- PK And when Abraham said (unto his Lord): My Lord! Show me how Thou givest life to the dead, He said: Dost thou not believe? Abraham said: Yea, but (I ask) in order that my heart may be at ease. (His Lord) said: Take four of the birds and cause them to incline unto thee, then place a part of them on each hill, then call them, they will come to thee in haste, and know that Allah is Mighty, Wise.
- SH And when Ibrahim said: My Lord! show me how Thou givest life to the dead, He said: What! and do you not believe? He said: Yes, but that my heart may be at ease. He said: Then take four of the birds, then train them to follow you, then place on every mountain a part of them, then call them, they will come to you flying; and know that Allah is Mighty, Wise.
- YU When Abraham said: "Show me, Lord, how You will raise the dead, " He replied: "Have you no faith?" He said "Yes, but just to reassure my heart." Allah said, "Take four birds, draw them to you, and cut their bodies to pieces. Scatter them over the mountain-tops, then call them back. They will come swiftly to you. Know that Allah is Mighty, Wise."

## 261.

- AA The semblance of those who expend their wealth in the way of God is that of a grain of corn from which grow seven ears, each ear containing a hundred grains. Truly God increases for whomsoever He will, for God is infinite and all-wise.
- NQ The likeness of those who spend their wealth in the Way of Allāh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allāh gives manifold increase to whom He pleases. And Allāh is All-Sufficient for His creatures' needs, All-Knower.
- PK The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which groweth seven ears, in every ear a hundred grains. Allah giveth increase manifold to whom He will. Allah is All-Embracing, All-Knowing.
- SH The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing
- YU The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear Hath a hundred grains. Allah giveth manifold increase to whom He pleaseth: And Allah careth for all and He knoweth all things.

## 262.

- AA Those who spend in the way of God, and having spent do not boast or give pain (by word or deed), will get their reward from their Lord, and will neither have fear nor regret.
- NQ Those who spend their wealth in the Cause of Allāh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.
- PK Those who spend their wealth for the cause of Allah and afterward make not reproach and injury to follow that which they have spent; their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve.
- SH (As for) those who spend their property in the way of Allah, then do not follow up what they have spent with reproach or injury, they shall have their reward from their Lord, and they shall have no fear nor shall they grieve.

Those who spend their substance in the cause of Allah, and follow not up their

YU gifts with reminders of their generosity or with injury, -for them their reward is with their Lord: on them shall be no fear, nor shall they grieve.

### 263.

AA Saying a word that is kind, and forgiving is better than charity that hurts. (Do not forget that) God is affluent and kind.

NQ Kind words and forgiving of faults are better than Sadaqah (charity) followed by injury. And Allāh is Rich (Free of all wants) and He is Most-Forbearing.

PK A kind word with forgiveness is better than almsgiving followed by injury. Allah is Absolute, Clement.

SH Kind speech and forgiveness is better than charity followed by injury; and Allah is Self-sufficient, Forbearing.

YU Kind words and the covering of faults are better than charity followed by injury. Allah is free of all wants, and He is Most-Forbearing.

### 264.

AA O believers, do not nullify your charity by giving to oblige and flaunting (your favours) like a man who spends of his wealth only to show off, but does not believe in God and the Last Day. His semblance is that of a rock covered with earth which is washed away by rain exposing the hard rock bare. So they gain nothing from their earnings. God does not guide a people who do not believe.

NQ O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allāh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allāh does not guide the disbelieving people.

PK O ye who believe! Render not vain your almsgiving by reproach and injury, like him who spendeth his wealth only to be seen of men and believeth not in Allah and the Last Day. His likeness is as the likeness of a rock whereon is dust of earth; a rainstorm smiteth it, leaving it smooth and bare. They have no control of aught of that which they have gained. Allah guideth not the disbelieving folk.

SH O you who believe! do not make your charity worthless by reproach and injury, like him who spends his property to be seen of men and does not believe in Allah and the last day; so his parable is as the parable of a smooth rock with earth upon it, then a heavy rain falls upon it, so it leaves it bare; they shall not be able to gain anything of what they have earned; and Allah does not guide the unbelieving people.

YU O ye who believe! cancel not your charity by reminders of your generosity or by injury, - like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day. They are in parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it (Just) a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith.

### 265.

AA But the semblance of those who expend their wealth to please God with firm and resolute hearts, is like a garden on a height on which the rain falls and it yields its fruits twice as much; and even if the rain does not fall the dew will suffice. For God sees all that you do.

NQ And the likeness of those who spend their wealth seeking Allāh's Pleasure while they in their own selves are sure and certain that Allāh will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not

receive heavy rain, light rain suffices it. And Allāh is All-Seer of (knows well) what you do.

- PK And the likeness of those who spend their wealth in search of Allah's pleasure, and for the strengthening of their souls, is as the likeness of a garden on a height. The rainstorm smiteth it and it bringeth forth its fruit twofold. And if the rainstorm smite it not, then the shower. Allah is Seer of what ye do.
- SH And the parable of those who spend their property to seek the pleasure of Allah and for the certainty 'of their souls is as the parable of a garden on an elevated ground, upon which heavy rain falls so it brings forth its fruit twofold but if heavy rain does not fall upon it, then light rain (is sufficient); and Allah sees what you do.
- YU And the likeness of those who spend their substance, seeking to please Allah and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not Heavy rain, light moisture sufficeth it. Allah seeth well whatever ye do.

## 266.

- AA Does any of you wish to have an orchard full of date-palm trees and vines, and streams of running water and fruits of all kinds, and then old age should overtake him while his children are small, and a scorching whirlwind should smite and burn it down? Thus God makes His signs clear to you that you may reflect.
- NQ Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt. Thus does Allāh make clear His Ayāt (proofs, evidences, verses) to you that you may give thought[.]
- PK Would any of you like to have a garden of palm-trees and vines, with rivers flowing underneath it, with all kinds of fruit for him therein; and old age hath stricken him and he hath feeble offspring; and a fiery whirlwind striketh it and it is (all) consumed by fire. Thus Allah maketh plain His revelations unto you, in order that ye may give thought.
- SH Does one of you like that he should have a garden of palms and vines with streams flowing beneath it; he has in it all kinds of fruits; and old age has overtaken him and he has weak offspring, when, (lo!) a whirlwind with fire in it smites it so it becomes blasted; thus Allah makes the communications clear to you, that you may reflect.
- YU Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look after themselves)- that it should be caught in a whirlwind, with fire therein, and be burnt up? Thus doth Allah make clear to you (His) Signs; that ye may consider.

## 267.

- AA O believers, give in charity what is good of the things you have earned, and of what you produce from the earth; and do not choose to give what is bad as alms, that is, things you would not like to accept yourself except with some condescension. Remember that God is affluent and praiseworthy.
- NQ O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allāh is Rich

(Free of all wants), and Worthy of all praise.

- PK O ye who believe! Spend of the good things which ye have earned, and of that which We bring forth from the earth for you, and seek not the bad (with intent) to spend thereof (in charity) when ye would not take it for yourselves save with disdain; and know that Allah is Absolute, Owner of Praise.
- SH O you who believe! spend (benevolently) of the good things that you earn and or what We have brought forth for you out of the earth, and do not aim at what is bad that you may spend (in alms) of it, while you would not take it yourselves unless you have its price lowered, and know that Allah is Self-sufficient, Praiseworthy.
- YU O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that Allah is Free of all wants, and worthy of all praise.

## 268.

- AA Satan threatens you with want, and orders you (to commit) shameful acts. But God promises His pardon and grace, for God is bounteous and all-knowing.
- NQ Shaitân (Satan) threatens you with poverty and orders you to commit Fahshâ (evil deeds, illegal sexual intercourse, sins etc.); whereas Allâh promises you Forgiveness from Himself and Bounty, and Allâh is All-Sufficient for His creatures' needs, All-Knower.
- PK The devil promiseth you destitution and enjoineth on you lewdness. But Allah promiseth you forgiveness from Himself with bounty. Allah is All-Embracing, All-knowing.
- SH Shaitan threatens you with poverty and enjoins you to be niggardly, and Allah promises you forgiveness from Himself and abundance; and Allah is Ample-giving, Knowing.
- YU The Evil one threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties. And Allah careth for all and He knoweth all things.

## 269.

- AA He gives wisdom to whomsoever He please; and those who are bestowed wisdom get good in abundance. Yet none remembers this save men of wisdom.
- NQ He grants Hikmah[] to whom He pleases, and he, to whom Hikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.
- PK He giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. But none remember except men of understanding.
- SH He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good and none but men of understanding mind.
- YU He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding.

## 270.

- AA Whatsoever you give away in alms or vow as offering, is all known to God; but the wicked will have none to help them.
- And whatever you spend for spendings (e.g., in Sadaqah - charity, etc. for

- NO** Allâh's Cause) or whatever vow you make, be sure Allâh knows it all. And for the Zâlimûn (wrong-doers, etc.) there are no helpers.
- PK** Whatever alms ye spend or vow ye vow, lo! Allah knoweth it. Wrong-doers have no helpers.
- SH** And whatever alms you give or (whatever) vow you vow, surely Allah knows it; and the unjust shall have no helpers.
- YU** And whatever ye spend in charity or devotion, be sure Allah knows it all. But the wrong-doers have no helpers.

**271.**

- AA** If you give alms openly, it is well; but if you do it secretly and give to the poor, that is better. This will absolve you of some of your sins; and God is cognisant of all you do.
- NO** If you disclose your Sadaqât (alms-giving), it is well, but if you conceal it, and give it to the poor, that is better for you. (Allâh) will forgive you some of your sins. And Allâh is Well-Acquainted with what you do.
- PK** If ye publish your almsgiving, it is well, but if ye hide it and give it to the poor, it will be better for you, and will atone for some of your ill-deeds. Allah is Informed of what ye do.
- SH** If you give alms openly, it is well, and if you hide it and give it to the poor, it is better for you; and this will do away with some of your evil deeds; and Allah is aware of what you do.
- YU** If ye disclose (acts of) charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you: It will remove from you some of your (stains of) evil. And Allah is well acquainted with what ye do.

**272.**

- AA** It is not for you to guide them: God guides whom He will. Whatever you spend you will do so for yourself, for you will do so to seek the way that leads to God; and what you spend in charity you will get back in full, and no wrong will be done to you.
- NO** Not upon you (Muhammad SAW) is their guidance, but Allâh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allâh's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.
- PK** The guiding of them is not thy duty (O Muhammad), but Allah guideth whom He will. And whatsoever good thing ye spend, it is for yourselves, when ye spend not save in search of Allah's Countenance; and whatsoever good thing ye spend, it will be repaid to you in full, and ye will not be wronged.
- SH** To make them walk in the right way is not incumbent on you, but Allah guides aright whom He pleases; and whatever good thing you spend, it is to your own good; and you do not spend but to seek Allah's pleasure; and whatever good things you spend shall be paid back to you in full, and you shall not be wronged.
- YU** It is not required of thee (O Messenger), to set them on the right path, but Allah sets on the right path whom He pleaseth. Whatever of good ye give benefits your own souls, and ye shall only do so seeking the "Face" of Allah. Whatever good ye give, shall be rendered back to you, and ye shall not Be dealt with unjustly.

**273.**

- AA** (Give to) the needy who are engaged in the service of God who are not able to move about in the land, whom the ignorant consider to be affluent as they refrain from asking. You can know them from their faces for they do not ask

- of men importunately. God is surely cognisant of good things that you spend.
- NO** (Charity is) for Fuqarâ (the poor), who in Allâh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all.[] And whatever you spend in good, surely Allâh knows it well.
- PK** (Alms are) for the poor who are straitened for the cause of Allah, who cannot travel in the land (for trade). The unthinking man accounteth them wealthy because of their restraint. Thou shalt know them by their mark: They do not beg of men with importunity. And whatsoever good thing ye spend, lo! Allah knoweth it.
- SH** (Alms are) for the poor who are confined in the way of Allah-- they cannot go about in the land; the ignorant man thinks them to be rich on account of (their) abstaining (from begging); you can recognise them by their mark; they do not beg from men importunately; and whatever good thing you spend, surely Allah knows it.
- YU** (Charity is) for those in need, who, in Allah's cause are restricted (from travel), and cannot move about in the land, seeking (For trade or work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their (Unfailing) mark: They beg not importunately from all the sundry. And whatever of good ye give, be assured Allah knoweth it well.

**274.**

- AA** Those who spend of their wealth in the way of God, day and night, in secret or openly, have their reward with their Lord, and have nothing to fear or regret.
- NO** Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.[]
- PK** Those who spend their wealth by night and day, by stealth and openly, verily their reward is with their Lord, and their shall no fear come upon them neither shall they grieve.
- SH** (As for) those who spend their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve.
- YU** Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve.

**275.**

- AA** Those who live on usury will not rise (on Doomsday) but like a man possessed of the devil and demented. This because they say that trading is like usury. But trade has been sanctioned and usury forbidden by God. Those who are warned by their Lord and desist will keep (what they have taken of interest) already, and the matter will rest with God. But those who revert to it again are the residents of Hell where they will abide for ever.
- NO** Those who eat Ribâ[] (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. That is because they say: "Trading is only like Ribâ (usury)," whereas Allâh has permitted trading and forbidden Ribâ (usury). So whosoever receives an admonition from his Lord and stops eating Ribâ (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to Ribâ (usury)], such are the dwellers of the Fire - they will abide therein.

- PK Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch. That is because they say: Trade is just like usury; whereas Allah permitteth trading and forbiddeth usury. He unto whom an admonition from his Lord cometh, and (he) refraineth (in obedience thereto), he shall keep (the profits of) that which is past, and his affair (henceforth) is with Allah. As for him who returneth (to usury) - Such are rightful owners of the Fire. They will abide therein.
- SH Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise. That is because they say, trading is only like usury; and Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, then he desists, he shall have what has already passed, and his affair is in the hands of Allah; and whoever returns (to it)-- these are the inmates of the fire; they shall abide in it.
- YU Those who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness. That is because they say: "Trade is like usury," but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (The offence) are companions of the Fire: They will abide therein (for ever).

**276.**

- AA God takes away (gain) from usury, but adds (profit) to charity; and God does not love the ungrateful and sinners.
- NQ Allâh will destroy Ribâ (usury) and will give increase for Sadaqât (deeds of charity, alms, etc.) And Allâh likes not the disbelievers, sinners.
- PK Allah hath blighted usury and made almsgiving fruitful. Allah loveth not the impious and guilty.
- SH Allah does not bless usury, and He causes charitable deeds to prosper, and Allah does not love any ungrateful sinner.
- YU Allah will deprive usury of all blessing, but will give increase for deeds of charity: For He loveth not creatures ungrateful and wicked.

**277.**

- AA Those who believe and do good deeds, and fulfil their devotional obligations and pay the zakat, have their reward with their Lord, and will have neither fear nor regret.
- NQ Truly those who believe, and do deeds of righteousness, and perform As-Salât (Iqâmat-as-Salât), and give Zakât, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.
- PK Lo! those who believe and do good works and establish worship and pay the poor-due, their reward is with their Lord and there shall no fear come upon them neither shall they grieve.
- SH Surely they who believe and do good deeds and keep up prayer and pay the poor-rate they shall have their reward from their Lord, and they shall have no fear, nor shall they grieve.
- YU Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.

**278.**

- AA O believers, fear God and forego the interest that is owing, if you really believe.
- NQ O you who believe! Be afraid of Allâh and give up what remains (due to you) from Ribâ (usury) (from now onward), if you are (really) believers[.].

- PK O ye who believe! Observe your duty to Allah, and give up what remaineth (due to you) from usury, if ye are (in truth) believers.
- SH O you who believe! Be careful of (your duty to) Allah and relinquish what remains (due) from usury, if you are believers.
- YU O ye who believe! Fear Allah, and give up what remains of your demand for usury, if ye are indeed believers.

**279.**

- AA If you do not, beware of war on the part of God and His Apostle. But if you repent, you shall keep your principal. Oppress none and no one will oppress you.
- NQ And if you do not do it, then take a notice of war from Allâh and His Messenger[] but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).
- PK And if ye do not, then be warned of war (against you) from Allah and His messenger. And if ye repent, then ye have your principal (without interest). Wrong not, and ye shall not be wronged.
- SH But if you do (it) not, then be apprised of war from Allah and His Messenger; and if you repent, then you shall have your capital; neither shall you make (the debtor) suffer loss, nor shall you be made to suffer loss.
- YU If ye do it not, Take notice of war from Allah and His Messenger: But if ye turn back, ye shall have your capital sums: Deal not unjustly, and ye shall not be dealt with unjustly.

**280.**

- AA If a debtor is in want, give him time until his circumstances improve; but if you forego (the debt) as charity, that will be to your good, if you really understand.
- NQ And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.[]
- PK And if the debtor is in straitened circumstances, then (let there be) postponement to (the time of) ease; and that ye remit the debt as almsgiving would be better for you if ye did but know.
- SH And if (the debtor) is in straitness, then let there be postponement until (he is in) ease; and that you remit (it) as alms is better for you, if you knew.
- YU If the debtor is in a difficulty, grant him time Till it is easy for him to repay. But if ye remit it by way of charity, that is best for you if ye only knew.

**281.**

- AA Have fear of the day when you go back to God. Then each will be paid back in full his reward, and no one will be wronged.
- NQ And be afraid of the Day when you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.
- PK And guard yourselves against a day in which ye will be brought back to Allah. Then every soul will be paid in full that which it hath earned, and they will not be wronged.
- SH And guard yourselves against a day in which you shall be returned to Allah; then every soul shall be paid back in full what it has earned, and they shall not be dealt with unjustly.
- YU And fear the Day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.

**282.**

- AA** O believers, when you negotiate a debt for a fixed term, draw up an agreement in writing, though better it would be to have a scribe write it faithfully down; and no scribe should refuse to write as God has taught him, and write what the borrower dictates, and have fear of God, his Lord, and not leave out a thing. If the borrower is deficient of mind or infirm, or unable to explain, let the guardian explain judiciously; and have two of your men to act as witnesses; but if two men are not available, then a man and two women you approve, so that in case one of them is confused the other may prompt her. When the witnesses are summoned they should not refuse (to come). But do not neglect to draw up a contract, big or small, with the time fixed for paying back the debt. This is more equitable in the eyes of God, and better as evidence and best for avoiding doubt. But if it is a deal about some merchandise requiring transaction face to face, there is no harm if no (contract is drawn up) in writing. Have witnesses to the deal, (and make sure) that the scribe or the witness is not harmed. If he is, it would surely be sinful on your part. And have fear of God, for God gives you knowledge, and God is aware of everything.
- NO** O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allâh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allâh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable himself to dictate, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called on (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allâh; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allâh; and Allâh teaches you. And Allâh is the All-Knower of each and everything.
- PK** O ye who believe! When ye contract a debt for a fixed term, record it in writing. Let a scribe record it in writing between you in (terms of) equity. No scribe should refuse to write as Allah hath taught him, so let him write, and let him who incurreth the debt dictate, and let him observe his duty to Allah his Lord, and diminish naught thereof. But if he who oweth the debt is of low understanding, or weak, or unable himself to dictate, then let the guardian of his interests dictate in (terms of) equity. And call to witness, from among your men, two witnesses. And if two men be not (at hand) then a man and two women, of such as ye approve as witnesses, so that if the one erreth (through forgetfulness) the other will remember. And the witnesses must not refuse when they are summoned. Be not averse to writing down (the contract) whether it be small or great, with (record of) the term thereof. That is more equitable in the sight of Allah and more sure for testimony, and the best way of avoiding doubt between you; save only in the case when it is actual merchandise which ye transfer among yourselves from hand to hand. In that case it is no sin for you if ye write it not. And have witnesses when ye sell one to another, and let no harm be done to scribe or witness. If ye do (harm to them) lo! it is a sin in you. Observe your duty to Allah. Allah is teaching you. And Allah is knower of all things.

- SH O you who believe! when you deal with each other in contracting a debt for a fixed time, then write it down; and let a scribe write it down between you with fairness; and the scribe should not refuse to write as Allah has taught him, so he should write; and let him who owes the debt dictate, and he should be careful of (his duty to) Allah, his Lord, and not diminish anything from it; but if he who owes the debt is unsound in understanding, or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness; and call in to witness from among your men two witnesses; but if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the second of the two may remind the other; and the witnesses should not refuse when they are summoned; and be not averse to writing it (whether it is) small or large, with the time of its falling due; this is more equitable in the sight of Allah and assures greater accuracy in testimony, and the nearest (way) that you may not entertain doubts (afterwards), except when it is ready merchandise which you give and take among yourselves from hand to hand, then there is no blame on you in not writing it down; and have witnesses when you barter with one another, and let no harm be done to the scribe or to the witness; and if you do (it) then surely it will be a transgression in you, and be careful of (your duty) to Allah, Allah teaches you, and Allah knows all things.
- YU O ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing Let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as Allah Has taught him, so let him write. Let him who incurs the liability dictate, but let him fear His Lord Allah, and not diminish aught of what he owes. If they party liable is mentally deficient, or weak, or unable Himself to dictate, Let his guardian dictate faithfully, and get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on (For evidence). Disdain not to reduce to writing (your contract) for a future period, whether it be small or big: it is juster in the sight of Allah, More suitable as evidence, and more convenient to prevent doubts among yourselves but if it be a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing. But take witness whenever ye make a commercial contract; and let neither scribe nor witness suffer harm. If ye do (such harm), it would be wickedness in you. So fear Allah; For it is Good that teaches you. And Allah is well acquainted with all things. If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, let the trustee (faithfully) discharge his trust, and let him Fear his Lord conceal not evidence; for whoever conceals it, - his heart is tainted with sin. And Allah knoweth all that ye do.

**283.**

- AA If you are on a journey and cannot find a scribe, pledge your goods (against the Loan); and if one trusts the other, then let him who is trusted deliver the thing entrusted, and have fear of God, his Lord. Do not suppress any evidence, for he who conceals evidence is sinful of heart; and God is aware of all you do.
- NO And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging)[]; then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allâh, his Lord. And conceal not the evidence for he, who hides it, surely his heart is sinful. And Allâh is All-Knower of what you do.
- PK If ye be on a journey and cannot find a scribe, then a pledge in hand (shall

suffice). And if one of you entrusteth to another let him who is trusted deliver up that which is entrusted to him (according to the pact between them) and let him observe his duty to Allah his Lord. Hide not testimony. He who hideth it, verily his heart is sinful. Allah is Aware of what ye do.

- SH And if you are upon a journey and you do not find a scribe, then (there may be) a security taken into possession; but if one of you trusts another, then he who is trusted should deliver his trust, and let him be careful (of his duty to) Allah, his Lord; and do not conceal testimony, and whoever conceals it, his heart is surely sinful; and Allah knows what you do.
- YU If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, Let the trustee (Faithfully) discharge His trust, and let him fear his Lord. Conceal not evidence; for whoever conceals it, - His heart is tainted with sin. And Allah Knoweth all that ye do.

#### 284.

- AA To God belongs all that is in the heavens and the earth; and whether you reveal what is in your heart or conceal it, you will have to account for it to God who will pardon whom He please and punish whom He will, for God has the power over all things.
- NO To Allāh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allāh is Able to do all things.
- PK Unto Allah (belongeth) whatsoever is in the heavens and whatsoever is in the earth; and whether ye make known what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He will and He will punish whom He will. Allah is Able to do all things.
- SH Whatever is in the heavens and whatever is in the earth is Allah's; and whether you manifest what is in your minds or hide it, Allah will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things.
- YU To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah Calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah hath power over all things.

#### 285.

- AA The Prophet believes in what has been revealed to him by his Lord, and so do the faithful. Each one believes in God and His angels, His Books and the prophets, and We make no distinction between the apostles. For they say: "We hear and obey, and we seek Your forgiveness, O Lord, for to You we shall journey in the end."
- NO . The Messenger (Muhammad SAW) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)."
- PK The messenger believeth in that which hath been revealed unto him from his Lord and (so do) believers. Each one believeth in Allah and His angels and His scriptures and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying.
- SH The messenger believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books

and His messengers; We make no difference between any of His messengers; and they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course.

- YU The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His messengers. "We make no distinction (they say) between one and another of His messengers." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys."

## 286.

- AA God does not burden a soul beyond capacity. Each will enjoy what (good) he earns, as indeed each will suffer from (the wrong) he does. Punish us not, O Lord, if we fail to remember or lapse into error. Burden us not, O Lord, with a burden as You did those before us. Impose not upon us a burden, O Lord, we cannot carry. Overlook our trespasses and forgive us, and have mercy upon us; You are our Lord and Master, help us against the clan of unbelievers.
- NO Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maulâ (Patron, Suppor-ter and Protector, etc.) and give us victory over the disbelieving people. []"
- PK Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as thou didst lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, Thou, our Protector, and give us victory over the disbelieving folk.
- SH Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought: Our Lord! do not punish us if we forget or make a mistake; Our Lord! do not lay on us a burden as Thou didst lay on those before us, Our Lord do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people.
- YU On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith."

## 3

## Âl-'Imrân

The House of 'Imram  
The Family of 'Imram

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

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

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

**1.**

- AA** In the name of Allah, most benevolent, ever-merciful. ALIF LAM MIM.  
**NQ** Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].  
**PK** Alim. Lam. Mim.  
**SH** Alif Lam Mim.  
**YU** A. L. M.

**2.**

- AA** God: there is no god but He, the living, eternal, self-subsisting, ever sustaining.  
**NQ** Allâh! Lâ ilahâ illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists.  
**PK** Allah! There is no god save Him, the Alive, the Eternal.  
**SH** Allah, (there is) no god but He, the Everliving, the Self-subsisting by Whom all things subsist  
**YU** Allah! There is no god but He,-the Living, the Self-Subsisting, Eternal.

**3.**

- AA** He has verily revealed to you this Book, in truth and confirmation of the Books revealed before, as indeed He had revealed the Torah and the Gospel  
**NQ** It is He Who has sent down the Book (the Qur'ân) to you (Muhammad SAW) with truth, confirming what came before it. And he sent down the Taurât (Torah) and the Injeel (Gospel).  
**PK** He hath revealed unto thee (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel.  
**SH** He has revealed to you the Book with truth, verifying that which is before it, and He revealed the Tavrat and the Injeel aforetime, a guidance for the people, and He sent the Furqan.  
**YU** It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong).

**4.**

- AA** Before this as guidance for men, and has sent the criterion (of falsehood and truth). As for those who deny the signs of God, the punishment is severe; for God is all powerful and great His requital.

- NQ** Aforetime, as a guidance to mankind, And He sent down the criterion [of judgement between right and wrong (this Qur'ân)]. Truly, those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for them there is a severe torment; and Allâh is All-Mighty, All-Able of Retribution.
- PK** Aforetime, for a guidance to mankind; and hath revealed the Criterion (of right and wrong). Lo! those who disbelieve the revelations of Allah, theirs will be a heavy doom. Allah is Mighty, Able to Requite (the wrong).
- SH** Surely they who disbelieve in the communications of Allah they shall have a severe chastisement; and Allah is Mighty, the Lord of retribution.
- YU** Then those who reject Faith in the Signs of Allah will suffer the severest penalty, and Allah is Exalted in Might, Lord of Retribution.

**5.**

- AA** There is nothing in the earth and the heavens that is hidden from God.
- NQ** Truly, nothing is hidden from Allâh, in the earth or in the heavens.
- PK** Lo! nothing in the earth or in the heavens is hidden from Allah.
- SH** Allah-- surely nothing is hidden from Him in the earth or in the heaven.
- YU** From Allah, verily nothing is hidden on earth or in the heavens.

**6.**

- AA** He shapes you in the womb of the mother as He wills. There is no god but He, the all-mighty and all-wise.
- NQ** He it is Who shapes you in the wombs as He pleases. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.
- PK** He it is Who fashioneth you in the wombs as pleaseth Him. There is no Allah save Him, the Almighty, the Wise.
- SH** He it is Who shapes you in the wombs as He likes; there is no god but He, the Mighty, the Wise
- YU** He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise.

**7.**

- AA** He has sent down this Book which contains some verses that are categorical and basic to the Book, and others allegorical. But those who are twisted of mind look for verses metaphorical, seeking deviation and giving to them interpretations of their own; but none knows their meaning except God; and those who are steeped in knowledge affirm: "We believe in them as all of them are from the Lord." But only those who have wisdom understand.
- NQ** It is He Who has sent down to you (Muhammad SAW) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkâm (commandments, etc.), Al-Farâ'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (Tafsir At-Tabarî).
- PK** He it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations - they are the substance of the Book - and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it.

None knoweth its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed.

SH He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. but none knows its interpretation except Allah, and those who are firmly rooted in knowledge say: We believe in it, it is all from our Lord; and none do mind except those having understanding.

YU He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding.

## 8.

AA "Let us not go astray, O Lord, having guided us already. Bestow on us Your blessings for You are the benevolent.

NO (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."

PK Our Lord! Cause not our hearts to stray after Thou hast guided us, and bestow upon us mercy from Thy Presence. Lo! Thou, only Thou, art the Bestower.

SH Our Lord! make not our hearts to deviate after Thou hast guided us aright, and grant us from Thee mercy; surely Thou art the most liberal Giver.

YU "Our Lord!" (they say), "Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure.

## 9.

AA You will gather mankind together, O Lord, on a day that is certain to come, and God does not fail in His promise.

NO Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allâh never breaks His Promise".

PK Our Lord! Lo! it is Thou Who gatherest mankind together to a Day of which there is no doubt. Lo! Allah faileth not to keep the tryst.

SH Our Lord! surely Thou art the Gatherer of men on a day about which there is no doubt; surely Allah will not fail (His) promise.

YU "Our Lord! Thou art He that will gather mankind Together against a day about which there is no doubt; for Allah never fails in His promise."

## 10.

AA As for those who deny, neither their wealth nor their children will help them in the least against God. They shall be but faggots for (the fire of) Hell,

NO Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allâh; and it is they who will be fuel of the Fire.

PK (On that Day) neither the riches nor the progeny of those who disbelieve will aught avail them with Allah. They will be fuel for Fire.

SH (As for) those who disbelieve, surely neither their wealth nor their children

shall avail them in the least against Allah, and these it is who are the fuel of the fire.

YU Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah: They are themselves but fuel for the Fire.

### 11.

AA Like the people of the Pharaoh, and those before them, who rejected Our signs, and were punished for their sins by God; and the punishment of God is severe.

NQ Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), so Allâh seized (destroyed) them for their sins. And Allâh is Severe in punishment.

PK Like Pharaoh's folk and those who were before them, they disbelieved Our revelations and so Allah seized them for their sins. And Allah is severe in punishment.

SH Like the striving of the people of Firon and those before them; they rejected Our communications, so Allah destroyed them on account of their faults; and Allah is severe in requiting (evil).

YU (Their plight will be) no better than that of the people of Pharaoh, and their predecessors: They denied our Signs, and Allah called them to account for their sins. For Allah is strict in punishment.

### 12.

AA So tell the disbelievers: "You will surely be subdued and driven to Hell: How bad a preparation!"

NQ Say (O Muhammad SAW) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place to rest."

PK Say (O Muhammad) unto those who disbelieve: Ye shall be overcome and gathered unto Hell, an evil resting-place.

SH Say to those who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place.

YU Say to those who reject Faith: "Soon will ye be vanquished and gathered together to Hell,-an evil bed indeed (to lie on)!"

### 13.

AA There was a token for you in the two armies which clashed (in the battle of Badr), one fighting for God, the other of unbelievers who saw with their own eyes the faithful to be two times as many as they, for God reinforces with His help whomsoever He will. In this is a lesson for those who have eyes.

NQ There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr): One was fighting in the Cause of Allâh, and as for the other (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allâh supports with His Victory whom He pleases. Verily, in this is a lesson for those who understand. (See Verse 8: 44). (Tafsir At-Tabari)

PK There was a token for you in two hosts which met: one army fighting in the way of Allah, and another disbelieving, whom they saw as twice their number, clearly, with their very eyes. Thus Allah strengtheneth with His succour whom He will. Lo! herein verily is a lesson for those who have eyes.

SH Indeed there was a sign for you in the two hosts (which) met together in encounter; one party fighting in the way of Allah and the other unbelieving, whom they saw twice as many as themselves with the sight of the eye and

Allah strengthens with His aid whom He pleases; most surely there is a lesson in this for those who have sight.

- YU "There has already been for you a Sign in the two armies that met (in combat): One was fighting in the cause of Allah, the other resisting Allah; these saw with their own eyes Twice their number. But Allah doth support with His aid whom He pleaseth. In this is a warning for such as have eyes to see."

#### 14.

- AA Enamoured are the people of the lust of (earthly) pleasures, of women and of children and hoarded heaps of gold and silver, well-bred horses, and tilled land and cattle, all (vain) goods and chattels of the life of this world, while the best of abodes is with God.
- NQ Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allāh has the excellent return (Paradise with flowing rivers, etc.) with Him.
- PK Beautified for mankind is love of the joys (that come) from women and offspring; and stored-up heaps of gold and silver, and horses branded (with their mark), and cattle and land. That is comfort of the life of the world. Allah! With Him is a more excellent abode.
- SH The love of desires, of women and sons and hoarded treasures of gold and silver and well bred horses and cattle and tilth, is made to seem fair to men; this is the provision of the life of this world; and Allah is He with Whom is the good goal (of life).
- YU Fair in the eyes of men is the love of things they covet: Women and sons; Heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (To return to).

#### 15.

- AA Say: "Shall I tell you of (things) even better? With the Lord are gardens with running streams of water for those who keep from evil and follow the straight path, where they will live unchanged with the purest of companions and blessings of God." And under God's eyes are devotees who say:
- NQ Say: "Shall I inform you of things far better than those? For Al-Muttaqûn (the pious - see V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwâjun Mutahharatun[] (purified mates or wives) [i.e. they will have no menses, urine, or stool, etc.], And Allāh will be pleased with them. And Allāh is All-Seer of the (His) slaves".
- PK Say: Shall I inform you of something better than that? For those who keep from evil, with their Lord, are Gardens underneath which rivers flow wherein they will abide, and pure companions, and contentment from Allah. Allah is Seer of His bondmen,
- SH Say: Shall I tell you what is better than these? For those who guard (against evil) are gardens with their Lord, beneath which rivers flow, to abide in them, and pure mates and Allah's pleasure; and Allah sees the servants.
- YU Say: Shall I give you glad tidings of things Far better than those? For the righteous are Gardens in nearness to their Lord, with rivers flowing beneath; therein is their eternal home; with companions pure (and holy); and the good pleasure of Allah. For in Allah's sight are (all) His servants,-

#### 16.

- AA "O Lord, we believe; forgive our trespasses and save us the torment of Hell."
- NO Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire."
- PK Those who say: Our Lord! Lo! we believe. So forgive us our sins and guard us from the punishment of Fire;
- SH Those who say: Our Lord! surely we believe, therefore forgive us our faults and save us from the chastisement of the fire.
- YU (Namely), those who say: "Our Lord! we have indeed believed: forgive us, then, our sins, and save us from the agony of the Fire;"-

**17.**

- AA They are the patient, the sincere and devout, full of charity, who pray for forgiveness in the hours of dawn.
- NO (They are) those who are patient ones, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allâh. Those who spend [give the Zakât and alms in the Way of Allâh] and those who pray and beg Allâh's Pardon in the last hours of the night.
- PK The steadfast, and the truthful, and the obedient, those who spend (and hoard not), those who pray for pardon in the watches of the night.
- SH The patient, and the truthful, and the obedient, and those who spend (benevolently) and those who ask forgiveness in the morning times.
- YU Those who show patience, Firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of Allah); and who pray for forgiveness in the early hours of the morning.

**18.**

- AA God is witness there is no god but He, and so are the angels and men full of learning. He is the upholder of justice. There is no god but He, the mighty and all-wise.
- NO Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. Lâ ilâh illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.
- PK Allah (Himself) is Witness that there is no Allah save Him. And the angels and the men of learning (too are witness). Maintaining His creation in justice, there is no Allah save Him the Almighty, the Wise.
- SH Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, the Mighty, the Wise.
- YU There is no god but He: That is the witness of Allah, His angels, and those endowed with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise.

**19.**

- AA The true way with God is peace; and the people of the Book did not differ until knowledge (of this revelation) had come to them, out of mutual opposition. But those who deny the signs of God (should remember) He is swift in the reckoning.
- NO Truly, the religion with Allâh is Islâm. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the Ayât (proofs, evidences, verses, signs, revelations, etc.) of Allâh, then surely, Allâh is Swift in calling to account.

- PK Lo! religion with Allah (is) the Surrender (to His Will and Guidance). Those who (formerly) received the Scripture differed only after knowledge came unto them, through transgression among themselves. Whoso disbelieveth the revelations of Allah (will find that) lo! Allah is swift at reckoning.
- SH Surely the (true) religion with Allah is Islam, and those to whom the Book had been given did not show opposition but after knowledge had come to them, out of envy among themselves; and whoever disbelieves in the communications of Allah then surely Allah is quick in reckoning.
- YU The Religion before Allah is Islam (submission to His Will): Nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account.

**20.**

- AA Even then if they argue, tell them: "I have bowed in submission to God, and so have my followers." And tell the people of the Book and the Arabs: "Do you submit?" If they do, they will find the right path; if they turn away, your duty is to deliver the message. And God keeps an eye on His votaries.
- NQ So if they dispute with you (Muhammad SAW) say: "I have submitted myself to Allâh (in Islâm), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allâh in Islâm)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His ) slaves[.]
- PK And if they argue with thee, (O Muhammad), say: I have surrendered my purpose to Allah and (so have) those who follow me. And say unto those who have received the Scripture and those who read not: Have ye (too) surrendered? If they surrender, then truly they are rightly guided, and if they turn away, then it is thy duty only to convey the message (unto them). Allah is Seer of (His) bondmen.
- SH But if they dispute with you, say: I have submitted myself entirely to Allah and (so) every one who follows me; and say to those who have been given the Book and the unlearned people: Do you submit yourselves? So if they submit then indeed they follow the right way; and if they turn back, then upon you is only the delivery of the message and Allah sees the servants.
- YU So if they dispute with thee, say: "I have submitted My whole self to Allah and so have those who follow me." And say to the People of the Book and to those who are unlearned: "Do ye (also) submit yourselves?" If they do, they are in right guidance, but if they turn back, Thy duty is to convey the Message; and in Allah's sight are (all) His servants.

**21.**

- AA To those who deny the signs of God, and slay the apostles unjustly, and slay the upholders of justice, give news of painful punishment.
- NQ Verily! Those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and kill the Prophets without right, and kill those men who order just dealings, ... announce to them a painful torment.
- PK Lo! those who disbelieve the revelations of Allah, and slay the prophets wrongfully, and slay those of mankind who enjoin equity: promise them a painful doom.
- SH Surely (as for) those who disbelieve in the communications of Allah and slay the prophets unjustly and slay those among men who enjoin justice, announce to them a painful chastisement.
- YU As to those who deny the Signs of Allah and in defiance of right, slay the prophets, and slay those who teach just dealing with mankind, announce to

them a grievous penalty.

## 22.

- AA Their good deeds will be wasted in this world and in the next, and none will they have to help them.
- NQ They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.
- PK Those are they whose works have failed in the world and the Hereafter; and they have no helpers.
- SH Those are they whose works shall become null in this world as well as the hereafter, and they shall have no helpers.
- YU They are those whose works will bear no fruit in this world and in the Hereafter nor will they have anyone to help.

## 23.

- AA Have you not seen the people who have received a part of Revelation who are called to the Book of God that it may judge (in their disputes) between them? But some, being averse turn away,
- NQ Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allāh to settle their dispute, then a party of them turn away, and they are averse.
- PK Hast thou not seen how those who have received a portion of the Scripture invoke the Scripture of Allah (in their disputes) that it may judge between them; then a faction of them turn away, being opposed (to it)?
- SH Have you not considered those (Jews) who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a part of them turn back and they withdraw.
- YU Hast thou not turned Thy vision to those who have been given a portion of the Book? They are invited to the Book of Allah, to settle their dispute, but a party of them Turn back and decline (The arbitration).

## 24.

- AA For they say: "The Fire will not touch us for more than a few days." They have been deceived by the lies they have themselves fabricated, and stray from their faith.
- NQ This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their religion has deceived them.
- PK That is because they say: The Fire will not touch us save for a certain number of days. That which they used to invent hath deceived them regarding their religion.
- SH This is because they say: The fire shall not touch us but for a few days; and what they have forged deceives them in the matter of their religion.
- YU This because they say: "The Fire shall not touch us but for a few numbered days": For their forgeries deceive them as to their own religion.

## 25.

- AA How shall it be when We gather them together on a day that is certain to come, when each will receive his reward without (favour or) wrong?
- NQ How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly.
- PK How (will it be with them) when We have brought them all together to a Day of which there is no doubt, when every soul will be paid in full what it hath

earned, and they will not be wronged.

SH Then how will it be when We shall gather them together on a day about which there is no doubt, and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly?

YU But how (will they fare) when we gather them together against a day about which there is no doubt, and each soul will be paid out just what it has earned, without (favour or) injustice?

## 26.

AA Say: "O Lord of all dominions, You give whom it pleases You the kingdom, and You take away the power from whosoever You will; You exalt whom You please and debase whom You will. All goodness is Yours (entirely). Indeed You have the power over all things.

NO Say (O Muhammad SAW): "O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand[] is the good. Verily, You are Able to do all things.

PK Say: O Allah! Owner of Sovereignty! Thou givest sovereignty unto whom Thou wilt, and Thou withdrawest sovereignty from whom Thou wilt. Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt. In Thy hand is the good. Lo! Thou art Able to do all things.

SH Say: O Allah, Master of the Kingdom! Thou givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from whomsoever Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest in Thine hand is the good; surety, Thou hast power over all things.

YU Say: "O Allah! Lord of Power (And Rule), Thou givest power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest: In Thy hand is all good. Verily, over all things Thou hast power.

## 27.

AA You make the night succeed the day, the day succeed the night, raise the living from the dead, the dead from the living, and give whomsoever You please, and in measure without number."

NO You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).

PK Thou causest the night to pass into the day, and Thou causest the day to pass into the night. And Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living. And Thou givest sustenance to whom Thou chooseth, without stint.

SH Thou makest the night to pass into the day and Thou makest the day to pass into the night, and Thou bringest forth the living from the dead and Thou bringest forth the dead from the living, and Thou givest sustenance to whom Thou pleasest without measure.

YU "Thou causest the night to gain on the day, and thou causest the day to gain on the night; Thou bringest the Living out of the dead, and Thou bringest the dead out of the Living; and Thou givest sustenance to whom Thou pleasest, without measure."

## 28.

AA Those who believe should not take unbelievers as their friends in preference

to those who believe -- and whoever does so should have no (expectations) of God -- unless to safeguard yourselves against them. But God commands you to beware of Him, for to God you will journey in the end.

- NQ** Let not the believers take the disbelievers as Auliyâ (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allâh in any way, except if you indeed fear a danger from them. And Allâh warns you against Himself (His Punishment)[], and to Allâh is the final return.
- PK** Let not the believers take disbelievers for their friends in preference to believers. Whoso doeth that hath no connection with Allah unless (it be) that ye but guard yourselves against them, taking (as it were) security. Allah biddeth you beware (only) of Himself. Unto Allah is the journeying.
- SH** Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them, guarding carefully; and Allah makes you cautious of (retribution from) Himself; and to Allah is the eventual coming.
- YU** Let not the believers Take for friends or helpers Unbelievers rather than believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may Guard yourselves from them. But Allah cautions you (To remember) Himself; for the final goal is to Allah.

### 29.

- AA** Say: "Whether you conceal or reveal whatsoever is in your hearts it is all known to God, as is known to Him all that is in the heavens and the earth; and God has the power over all things."
- NQ** Say (O Muhammad SAW): "Whether you hide what is in your breasts or reveal it, Allâh knows it, and He knows what is in the heavens and what is in the earth. And Allâh is Able to do all things."
- PK** Say, (O Muhammad): Whether ye hide that which is in your breasts or reveal it, Allah knoweth it. He knoweth that which is in the heavens and that which is in the earth, and Allah is Able to do all things.
- SH** Say: Whether you hide what is in your hearts or manifest it, Allah knows it, and He knows whatever is in the heavens and whatever is in the earth, and Allah has power over all things.
- YU** Say: "Whether ye hide what is in your hearts or reveal it, Allah knows it all: He knows what is in the heavens, and what is on earth. And Allah has power over all things.

### 30.

- AA** On the day when every man will find whatever of good he has earned and of evil, and is confronted with it, he shall wish that a distance appeared between him and that day -- (that it were far away). God bids you beware of Him, though compassionate is God to His votaries.
- NQ** On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allâh warns you against Himself (His Punishment) and Allâh is full of Kindness to the (His) slaves.
- PK** On the Day when every soul will find itself confronted with all that it hath done of good and all that it hath done of evil (every soul) will long that there might be a mighty space of distance between it and that (evil). Allah biddeth you beware of Him. And Allah is Full of Pity for (His) bondmen.
- SH** On the day that every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that (evil) there were a long duration of time; and Allah makes you to be cautious of (retribution from) Himself; and Allah is Compassionate to the servants.

YU "On the Day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil. But Allah cautions you (To remember) Himself. And Allah is full of kindness to those that serve Him."

**31.**

AA Say: "If you love God then follow me that God may love you and forgive your faults; for God is forgiving and kind."

NO Say (O Muhammad SAW to mankind): "If you (really) love Allāh then follow me (i.e. accept Islāmic Monotheism, follow the Qur'ān and the Sunnah), Allāh will love you and forgive you of your sins. And Allāh is Oft-Forgiving, Most Merciful."

PK Say, (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful.

SH Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful.

YU Say: "If ye do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful."

**32.**

AA Say: "Obey God and His Messenger;" and if they refuse (then remember) God does not love disbelievers.

NO Say (O Muhammad SAW): "Obey Allāh and the Messenger (Muhammad SAW)." But if they turn away, then Allāh does not like the disbelievers[.].

PK Say: Obey Allah and the messenger. But if they turn away, lo! Allah loveth not the disbelievers (in His guidance).

SH Say: Obey Allah and the Messenger; but if they turn back, then surely Allah does not love the unbelievers.

YU Say: "Obey Allah and His Messenger": But if they turn back, Allah loveth not those who reject Faith.

**33.**

AA God had chosen Adam and Noah and the families of Abraham and 'Imran in preference to others.

NO Allāh chose Adam, Nūh (Noah), the family of Ibrāhim (Abraham) and the family of 'Imrān above the 'Alamīn (mankind and jinns) (of their times).

PK Lo! Allah preferred Adam and Noah and the Family of Abraham and the Family of 'Imran above (all His) creatures.

SH Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations.

YU Allah did choose Adam and Noah, the family of Abraham, and the family of 'Imran above all people,-

**34.**

AA They were descendants of one another; and God hears all and knows everything.

NO Offspring, one of the other, and Allāh is the All-Hearer, All-Knower.

PK They were descendants one of another. Allah is Hearer, Knower.

SH Offspring one of the other; and Allah is Hearing, Knowing.

YU Offspring, one of the other: And Allah heareth and knoweth all things.

**35.**

AA Remember, when the wife of 'Imran prayed: "O Lord, I offer what I carry in my womb in dedication to Your service, accept it, for You hear all and know

everything."

- NO** (Remember) when the wife of 'Imrân said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this, from me. Verily, You are the All-Hearer, the All-Knowing."
- PK** (Remember) when the wife of 'Imran said: My Lord! I have vowed unto Thee that which is in my belly as a consecrated (offering). Accept it from me. Lo! Thou, only Thou, art the Hearer, the Knower!
- SH** When a woman of Imran said: My Lord! surely I vow to Thee what is in my womb, to be devoted (to Thy service); accept therefore from me, surely Thou art the Hearing, the Knowing.
- YU** Behold! a woman of 'Imran said: "O my Lord! I do dedicate unto Thee what is in my womb for Thy special service: So accept this of me: For Thou hearest and knowest all things."

### 36.

- AA** And when she had given birth to the child, she said: "O Lord, I have delivered but a girl." -- But God knew better what she had delivered: A boy could not be as that girl was. "I have named her Mary," (she said), "and I give her into Your keeping. Preserve her and her children from Satan the ostracized."
- NO** Then when she delivered her [child Maryam (Mary)], she said: "O my Lord! I have delivered a female child," - and Allâh knew better what she delivered, - "And the male is not like the female, and I have named her Maryam[] (Mary), and I seek refuge with You (Allâh) for her and for her offspring from Shaitan (Satan), the outcast."
- PK** And when she was delivered she said: My Lord! Lo! I am delivered of a female - Allah knew best of what she was delivered - the male is not as the female; and lo! I have named her Mary, and lo! I crave Thy protection for her and for her offspring from Satan the outcast.
- SH** So when she brought forth, she said: My Lord! Surely I have brought it forth a female-- and Allah knew best what she brought forth-- and the male is not like the female, and I have named it Marium, and I commend her and her offspring into Thy protection from the accursed Shaitan.
- YU** When she was delivered, she said: "O my Lord! Behold! I am delivered of a female child!"- and Allah knew best what she brought forth- "And no wise is the male Like the female. I have named her Mary, and I commend her and her offspring to Thy protection from the Evil One, the Rejected."

### 37.

- AA** Her Lord accepted her graciously, and she grew up with excellence, and was given into the care of Zachariah. Whenever Zachariah came to see her in the chamber, he found her provided with food, and he asked: "Where has this come from, O Mary?" And she said: "From God who gives food in abundance to whomsoever He will."
- NO** So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyâ (Zachariya). Every time he entered Al-Mihrib[] to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allâh." Verily, Allâh provides sustenance to whom He wills, without limit."
- PK** And her Lord accepted her with full acceptance and vouchsafed to her a goodly growth; and made Zachariah her guardian. Whenever Zachariah went into the sanctuary where she was, he found that she had food. He said: O Mary! Whence cometh unto thee this (food)? She answered: It is from Allah. Allah giveth without stint to whom He will.

- SH So her Lord accepted her with a good acceptance and made her grow up a good growing, and gave her into the charge of Zakariya; whenever Zakariya entered the sanctuary to (see) her, he found with her food. He said: O Marium! whence comes this to you? She said: It is from Allah. Surely Allah gives to whom He pleases without measure.
- YU Right graciously did her Lord accept her: He made her grow in purity and beauty: To the care of Zakariya was she assigned. Every time that he entered (Her) chamber to see her, He found her supplied with sustenance. He said: "O Mary! Whence (comes) this to you?" She said: "From Allah: for Allah Provides sustenance to whom He pleases without measure."

**38.**

- AA Then prayed Zachariah to his Lord: "O Lord, bestow on me offspring, virtuous and good, for You answer all prayers."
- NQ At that time Zakariyâ (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."
- PK Then Zachariah prayed unto his Lord and said: My Lord! Bestow upon me of Thy bounty goodly offspring. Lo! Thou art the Hearer of Prayer.
- SH There did Zakariya pray to his Lord; he said: My Lord! grant me from Thee good offspring; surely Thou art the Hearer of prayer.
- YU There did Zakariya pray to his Lord, saying: "O my Lord! Grant unto me from Thee a progeny that is pure: for Thou art He that heareth prayer!

**39.**

- AA Then the angels said to him as he stood in the chamber at prayer: "God sends you good tidings of John who will confirm a thing from God and be noble, continent, and a prophet, and one of those who are upright and do good."
- NQ Then the angels called him, while he was standing in prayer in Al-Mihrâb (a praying place or a private room), (saying): "Allâh gives you glad tidings of Yahya (John), confirming (believing in) the Word from Allâh [i.e. the creation of 'Iesa (Jesus) >>, the Word from Allâh ("Be!" - and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous."
- PK And the angels called to him as he stood praying in the sanctuary: Allah giveth thee glad tidings of (a son whose name is) John, (who cometh) to confirm a word from Allah lordly, chaste, a prophet of the righteous.
- SH Then the angels called to him as he stood praying in the sanctuary: That Allah gives you the good news of Yahya verifying a Word from Allah, and honorable and chaste and a prophet from among the good ones.
- YU While he was standing in prayer in the chamber, the angels called unto him: "Allah doth give thee glad tidings of Yahya, witnessing the truth of a Word from Allah, and (be besides) noble, chaste, and a prophet, - of the (goodly) company of the righteous."

**40.**

- AA "How can I have a son, O Lord," he said, "for I am old and my wife is barren?" "Thus," came the answer, "God does as He wills."
- NQ He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" Allâh said: "Thus Allâh does what He wills."
- PK He said: My Lord! How can I have a son when age hath overtaken me already and my wife is barren? (The angel) answered: So (it will be). Allah doeth what He will.
- He said: My Lord! when shall there be a son (born) to me, and old age has

SH already come upon me, and my wife is barren? He said: even thus does Allah what He pleases.

YU He said: "O my Lord! How shall I have son, seeing I am very old, and my wife is barren?" "Thus," was the answer, "Doth Allah accomplish what He willeth."

#### 41.

AA And Zachariah said: "Give me a token, O Lord." "The token will be," was the reply, "that you will speak to no man for three days except by signs; and remember your Lord much, and pray at evening and sunrise."

NQ He said: "O my Lord! Make a sign for me." Allâh said: "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning. []"

PK He said: My Lord! Appoint a token for me. (The angel) said: The token unto thee (shall be) that thou shalt not speak unto mankind three days except by signs. Remember thy Lord much, and praise (Him) in the early hours of night and morning.

SH He said: My Lord! appoint a sign for me. Said He: Your sign is that you should not speak to men for three days except by signs; and remember your Lord much and glorify Him in the evening and the morning.

YU He said: "O my Lord! Give me a Sign!" "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three days but with signals. Then celebrate the praises of thy Lord again and again, and glorify Him in the evening and in the morning."

#### 42.

AA The angels said: "O Mary, indeed God has favoured you and made you immaculate, and chosen you from all the women of the world.

NQ And (remember) when the angels said: "O Maryam (Mary)! Verily, Allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Alamîn (mankind and jinns) (of her lifetime)."

PK And when the angels said: O Mary! Lo! Allah hath chosen thee and made thee pure, and hath preferred thee above (all) the women of creation.

SH And when the angels said: O Marium! surely Allah has chosen you and purified you and chosen you above the women of of the world.

YU Behold! the angels said: "O Mary! Allah hath chosen thee and purified thee- chosen thee above the women of all nations.

#### 43.

AA So adore your Lord, O Mary, and pay homage and bow with those who bow in prayer."

NQ O Mary! "Submit yourself with obedience to your Lord (Allâh, by worshipping none but Him Alone) and prostrate yourself, and Irkâ'i (bow down etc.) along with Ar-Râki'ûn (those who bow down etc.)."

PK O Mary! Be obedient to thy Lord, prostrate thyself and bow with those who bow (in worship).

SH O Marium! keep to obedience to your Lord and humble yourself, and bow down with those who bow.

YU "O Mary! worship Thy Lord devoutly: Prostrate thyself, and bow down (in prayer) with those who bow down."

#### 44.

AA This is news of the Unknown that We send you, for you were not there when they cast lots with quills (to determine) who should take care of Mary, nor when they disputed it.

- NQ** This is a part of the news of the Ghaib (unseen, i.e. the news of the past nations of which you have no knowledge) which We inspire you with (O Muhammad SAW). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.
- PK** This is of the tidings of things hidden. We reveal it unto thee (Muhammad). Thou wast not present with them when they threw their pens (to know) which of them should be the guardian of Mary, nor wast thou present with them when they quarrelled (thereupon).
- SH** This is of the announcements relating to the unseen which We reveal to you; and you were not with them when they cast their pens (to decide) which of them should have Marium in his charge, and you were not with them when they contended one with another.
- YU** This is part of the tidings of the things unseen, which We reveal unto thee (O Messenger!) by inspiration: Thou wast not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary: Nor wast thou with them when they disputed (the point).

**45.**

- AA** When the angels said: "O Mary, God gives you news of a thing from Him, for rejoicing, (news of one) whose name will be Messiah, Jesus, son of Mary, illustrious in this world and the next, and one among the honoured,
- NQ** (Remember) when the angels said: "O Maryam (Mary)! Verily, Allāh gives you the glad tidings of a Word ["Be!" - and he was! i.e. 'Iesa (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Iesa (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allāh."
- PK** (And remember) when the angels said: O Mary! Lo! Allah giveth thee glad tidings of a word from him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah).
- SH** When the angels said: O Marium, surely Allah gives you good news with a Word from Him (of one) whose name is the ' . Messiah, Isa son of Marium, worthy of regard in this world and the hereafter and of those who are made near (to Allah).
- YU** Behold! the angels said: "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to Allah;

**46.**

- AA** Who will speak to the people when in the cradle and when in the prime of life, and will be among the upright and doers of good."
- NQ** "He will speak to the people in the cradle[] and in manhood, and he will be one of the righteous."
- PK** He will speak unto mankind in his cradle and in his manhood, and he is of the righteous.
- SH** And he shall speak to the people when in the cradle and when of old age, and (he shall be) one of the good ones.
- YU** "He shall speak to the people in childhood and in maturity. And he shall be (of the company) of the righteous."

**47.**

- AA** She said: "How can I have a son, O Lord, when no man has touched me?" He said: "That is how God creates what He wills. When He decrees a thing, He says 'Be', and it is.

- NQ She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allāh creates what He wills. When He has decreed something, He says to it only: "Be!" and it is.
- PK She said: My Lord! How can I have a child when no mortal hath touched me? He said: So (it will be). Allah createth what He will. If He decreeth a thing, He saith unto it only: Be! and it is.
- SH She said: My Lord! when shall there be a son (born) to I me, and man has not touched me? He said: Even so, Allah creates what He pleases; when He has decreed a matter, He only says to it, Be, and it is.
- YU She said: "O my Lord! How shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth: When He hath decreed a plan, He but saith to it, 'Be,' and it is!

**48.**

- AA He will teach him the Law and the judgement, and the Torah and the Gospel,
- NQ And He (Allāh) will teach him ['Iesa (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom, etc.), (and) the Taurāt (Torah) and the Injeel (Gospel).
- PK And He will teach him the Scripture and wisdom, and the Torah and the Gospel,
- SH And He will teach him the Book and the wisdom and the Tavrat and the Injeel.
- YU "And Allah will teach him the Book and Wisdom, the Law and the Gospel,

**49.**

- AA And he will be Apostle to the children of Israel, (saying:) 'I have come to you with a prodigy from your Lord that I will fashion the state of destiny out of mire for you, and breathe (a new spirit) into it, and (you) will rise by the will of God. I will heal the blind and the leper, and infuse life into the dead, by the leave of God. I will tell you what you devour and what you hoard in your homes. In this will be a portent for you if you do believe.
- NQ And will make him ['Iesa (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allāh's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allāh's Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.
- PK And will make him a messenger unto the Children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce unto you what ye eat and what ye store up in your houses. Lo! herein verily is a portent for you, if ye are to be believers.
- SH And (make him) a messenger to the children of Israel: That I have come to you with a sign from your Lord, that I determine for you out of dust like the form of a bird, then I breathe into it and it becomes a bird with Allah's permission and I heal the blind and the leprous, and bring the dead to life with Allah's permission and I inform you of what you should eat and what you should store in your houses; most surely there is a sign in this for you, if you are believers.
- YU "And (appoint him) a messenger to the Children of Israel, (with this message): "'I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it

becomes a bird by Allah's leave: And I heal those born blind, and the lepers, and I quicken the dead, by Allah's leave; and I declare to you what ye eat, and what ye store in your houses. Surely therein is a Sign for you if ye did believe;

**50.**

- AA I (have come to) confirm the truth of the Torah which was sent down before me, and make certain things lawful which have been forbidden until now; and I come to you with a sign from your Lord; so be fearful of God and follow me.
- NO And I have come confirming that which was before me of the Taurât (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allâh and obey me.
- PK And (I come) confirming that which was before me of the Torah, and to make lawful some of that which was forbidden unto you. I come unto you with a sign from your Lord, so keep your duty to Allah and obey me.
- SH And a verifier of that which is before me of the Taurat and that I may allow you part of that which has been forbidden t you, and I have come to you with a sign from your Lord therefore be careful of (your duty to) Allah and obey me.
- YU ""(I have come to you), to attest the Law which was before me. And to make lawful to you part of what was (Before) forbidden to you; I have come to you with a Sign from your Lord. So fear Allah, and obey me.

**51.**

- AA Surely God is my Lord, and your Lord, so worship Him; and this is the right path.
- NO Truly! Allâh is my Lord and your Lord, so worship Him (Alone). This is the Straight Path.
- PK Lo! Allah is my Lord and your Lord, so worship Him. That is a straight path.
- SH Surely Allah is my Lord and your Lord, therefore serve Him; this is the right path.
- YU ""It is Allah Who is my Lord and your Lord; then worship Him. This is a Way that is straight.""

**52.**

- AA When Jesus perceived their unbelief he asked: "Who will help me in the way of God?" "We," the disciples answered, "shall be the helpers of God. We believe in God; and you be our witness that we submit and obey.
- NO Then when 'Iesa (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allâh's Cause?" Al-Hawârîûn (the disciples) said: "We are the helpers of Allâh; we believe in Allâh, and bear witness that we are Muslims (i.e. we submit to Allâh)."
- PK But when Jesus became conscious of their disbelief, he cried: Who will be my helpers in the cause of Allah? The disciples said: We will be Allah's helpers. We believe in Allah, and bear thou witness that we have surrendered (unto Him).
- SH But when Isa perceived unbelief on their part, he said Who will be my helpers in Allah's way? The disciples said: We are helpers (in the way) of Allah: We believe in Allah and bear witness that we are submitting ones.
- YU When Jesus found Unbelief on their part He said: "Who will be My helpers to (the work of) Allah?" Said the disciples: "We are Allah's helpers: We believe in Allah, and do thou bear witness that we are Muslims.

**53.**

- AA "O Lord, we believe in Your revelations and follow this Apostle. Enroll us

among the witnesses."

- NO Our Lord! We believe in what You have sent down, and we follow the Messenger ['Iesa (Jesus)]; so write us down among those who bear witness (to the truth i.e. Lâ ilâha ill-Allâh - none has the right to be worshipped but Allâh).
- PK Our Lord! We believe in that which Thou hast revealed and we follow him whom Thou hast sent. Enrol us among those who witness (to the truth).
- SH Our Lord! we believe in what Thou hast revealed and we follow the messenger, so write us down with those who bear witness.
- YU "Our Lord! we believe in what Thou hast revealed, and we follow the Messenger; then write us down among those who bear witness."

#### 54.

- AA But they (the unbelievers) contrived a plot, and God did the like; and God's plan is the best.
- NO And they (disbelievers) plotted [to kill 'Iesa (Jesus) >>], and Allâh planned too. And Allâh is the Best of the planners.
- PK And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers.
- SH And they planned and Allah (also) planned, and Allah is the best of planners.
- YU And (the unbelievers) plotted and planned, and Allah too planned, and the best of planners is Allah.

#### 55.

- AA When God said: "O Jesus, I will take you to Myself and exalt you, and rid you of the infidels, and hold those who follow you above those who disbelieve till the Day of Resurrection. You have then to come back to Me when I will judge between you in what you were at variance."
- NO And (remember) when Allâh said: "O 'Iesa (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'Iesa (Jesus) is Allâh's son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allâh) superior to those who disbelieve [in the Oneness of Allâh, or disbelieve in some of His Messengers, e.g. Muhammad SAW, 'Iesa (Jesus), Mûsa (Moses), etc., or in His Holy Books, e.g. the Taurât (Torah), the Injeel (Gospel), the Qur'ân] till the Day of Resurrection[.]. Then you will return to Me and I will judge between you in the matters in which you used to dispute."
- PK (And remember) when Allah said: O Jesus! Lo! I am gathering thee and causing thee to ascend unto Me, and am cleansing thee of those who disbelieve and am setting those who follow thee above those who disbelieve until the Day of Resurrection. Then unto Me ye will (all) return, and I shall judge between you as to that wherein ye used to differ.
- SH And when Allah said: O Isa, I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of those who disbelieve and make those who follow you above those who disbelieve to the day of resurrection; then to Me shall be your return, so I will decide between you concerning that in which you differed.
- YU Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute."

#### 56.

- AA Those who are infidels will surely receive severe punishment both in this world and the next; and none will they have to help (or save) them.
- NQ "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers."
- PK As for those who disbelieve I shall chastise them with a heavy chastisement in the world and the Hereafter; and they will have no helpers.
- SH Then as to those who disbelieve, I will chastise them with severe chastisement in this world and the hereafter, and they shall have no helpers.
- YU "As to those who reject faith, I will punish them with terrible agony in this world and in the Hereafter, nor will they have anyone to help."

**57.**

- AA But those who believe and do good deeds shall be given their recompense in full; but God does not love the unjust.
- NQ And as for those who believe (in the Oneness of Allâh) and do righteous good deeds, Allâh will pay them their reward in full. And Allâh does not like the Zâlimûn (polytheists and wrong-doers).
- PK And as for those who believe and do good works, He will pay them their wages in full. Allah loveth not wrong-doers.
- SH And as to those who believe and do good deeds, He will pay them fully their rewards; and Allah does not love the unjust.
- YU "As to those who believe and work righteousness, Allah will pay them (in full) their reward; but Allah loveth not those who do wrong."

**58.**

- AA These verses that We read to you are signs and reminder full of wisdom.
- NQ This is what We recite to you (O Muhammad SAW) of the Verses and the Wise Reminder (i.e. the Qur'ân).
- PK This (which) We recite unto thee is a revelation and a wise reminder.
- SH This We recite to you of the communications and the wise reminder.
- YU "This is what we rehearse unto thee of the Signs and the Message of Wisdom."

**59.**

- AA For God the likeness of Jesus is as that of Adam whom He fashioned out of dust and said "Be" and he was.
- NQ Verily, the likeness of 'Iesa (Jesus) before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" - and he was.
- PK Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is.
- SH Surely the likeness of Isa is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was.
- YU The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: "Be". And he was.

**60.**

- AA This is the truth from your Lord, so do not be in doubt.
- NQ (This is) the truth from your Lord, so be not of those who doubt.
- PK (This is) the truth from thy Lord (O Muhammad), so be not thou of those who waver.
- SH (This is) the truth from your Lord, so be not of the disputers.
- YU The Truth (comes) from Allah alone; so be not of those who doubt.

**61.**

- AA Tell those who dispute this with you even after the knowledge that has reached you: "Come, let us gather our sons and your sons, our women and your women, ourselves and yourselves, and pray and solicit God to condemn those who lie."
- NO Then whoever disputes with you concerning him ['Iesa (Jesus)] after (all this) knowledge that has come to you, [i.e. 'Iesa (Jesus)] being a slave of Allâh, and having no share in Divinity) say: (O Muhammad SAW) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allâh upon those who lie."
- PK And whoso disputeth with thee concerning him, after the knowledge which hath come unto thee, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie.
- SH But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars.
- YU If any one disputes in this matter with thee, now after (full) knowledge Hath come to thee, say: "Come! let us gather together, - our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!"

**62.**

- AA And this verily is the true account. There is no god but God, and God is all-mighty and all-wise.
- NO Verily! This is the true narrative [about the story of 'Iesa (Jesus)], and, Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allâh is the All-Mighty, the All-Wise.
- PK Lo! This verily is the true narrative. There is no Allah save Allah, and lo! Allah, He verily is, is the Mighty, the Wise.
- SH Most surely this is the true explanation, and there is no god but Allah; and most surely Allah-- He is the Mighty, the Wise.
- YU This is the true account: There is no god except Allah; and Allah-He is indeed the Exalted in Power, the Wise.

**63.**

- AA If they turn away (remember) God knows the mischief-mongers.
- NO And if they turn away (and do not accept these true proofs and evidences), then surely, Allâh is All- Aware of those who do mischief.
- PK And if they turn away, then lo! Allah is Aware of (who are) the corrupters.
- SH But if they turn back, then surely Allah knows the mischief-makers.
- YU But if they turn back, Allah hath full knowledge of those who do mischief.

**64.**

- AA Tell them: "O people of the Book, let us come to an agreement on that which is common between us, that we worship no one but God, and make none His compeer, and that none of us take any others for lord apart from God." If they turn away you tell them: "Bear witness that we submit to Him."
- NO Say (O Muhammad SAW): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but

Allâh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh[. Then, if they turn away, say: "Bear witness that we are Muslims."

- PK Say: O People of the Scripture! Come to an agreement between us and you: that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside Allah. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him).
- SH Say: O followers of the Book! come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims.
- YU Say: "O People of the Book! come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah's Will).

## 65.

- AA O people of the Book, why dispute about Abraham? The Torah and the Gospel were sent down after him: Do you not understand?
- NQ O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrâhim (Abraham), while the Taurât (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense?
- PK O People of the Scripture! Why will ye argue about Abraham, when the Torah and the Gospel were not revealed till after him? Have ye then no sense?
- SH O followers of the Book! why do you dispute about Ibrahim, when the Taurat and the Injeel were not revealed till after him; do you not then understand?
- YU Ye People of the Book! Why dispute ye about Abraham, when the Law and the Gospel Were not revealed Till after him? Have ye no understanding?

## 66.

- AA Remember you are those who disputed the things you knew; so wherefore dispute about things you do not know? And God has the knowledge, while you do not know.
- NQ Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that which you have no knowledge? It is Allâh Who knows, and you know not.
- PK Lo! ye are those who argue about that whereof ye have some knowledge: Why then argue ye concerning that whereof ye have no knowledge? Allah knoweth. Ye know not.
- SH Behold! you are they who disputed about that of which you had knowledge; why then do you dispute about that of which you have no knowledge? And Allah knows while you do not know.
- YU Ah! Ye are those who fell to disputing (Even) in matters of which ye had some knowledge! but why dispute ye in matters of which ye have no knowledge? It is Allah Who knows, and ye who know not!

## 67.

- AA Neither was Abraham a Jew nor a Christian, but upright and obedient, and not an idolater.
- NQ Ibrâhim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanifa (Islâmic Monotheism - to worship none but Allâh Alone) and he was not of Al-Mushrikûn (See V.2: 105)[.].

- PK Abraham was not a Jew, nor yet a Christian; but he was an upright man who had surrendered (to Allah), and he was not of the idolaters.
- SH Ibrahim was not a Jew nor a Christian but he was (an) upright (man), a Muslim, and he was not one of the polytheists.
- YU Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah's (Which is Islam), and he joined not gods with Allah.

**68.**

- AA Of all men the nearest to Abraham are those who follow him, and then this Prophet and the faithful; and God is the protector of all believers.
- NQ Verily, among mankind who have the best claim to Ibrâhim (Abraham) are those who followed him, and this Prophet (Muhammad SAW) and those who have believed (Muslims). And Allâh is the Walî (Protector and Helper) of the believers.
- PK Lo! those of mankind who have the best claim to Abraham are those who followed him, and this Prophet and those who believe (with him); and Allah is the Protecting Guardian of the believers.
- SH Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the guardian of the believers.
- YU Without doubt, among men, the nearest of kin to Abraham, are those who follow him, as are also this Prophet and those who believe: And Allah is the Protector of those who have faith.

**69.**

- AA Some among the people of the Book wish to lead you astray, yet they lead none astray but themselves, though they do not realise.
- NQ A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not.
- PK A party of the People of the Scripture long to make you go astray; and they make none to go astray except themselves, but they perceive not.
- SH A party of the followers of the Book desire that they should lead you astray, and they lead not astray but themselves, and they do not perceive.
- YU It is the wish of a section of the People of the Book to lead you astray. But they shall lead astray (Not you), but themselves, and they do not perceive!

**70.**

- AA O people of the Book, why do you disbelieve the signs of God having witnessed them yourselves?
- NQ O people of the Scripture! (Jews and Christians): "Why do you disbelieve in the Ayât of Allâh, [the Verses about Prophet Muhammad SAW present in the Taurât (Torah) and the Injeel (Gospel)] while you (yourselves) bear witness (to their truth)."
- PK O People of the Scripture! Why disbelieve ye in the revelations of Allah, when ye (yourselves) bear witness (to their truth)?
- SH O followers of the Book! Why do you disbelieve in the communications of Allah while you witness (them)?
- YU Ye People of the Book! Why reject ye the Signs of Allah, of which ye are (Yourselves) witnesses?

**71.**

- AA O people of the Book, why do you mix the false with the true, and hide the truth knowingly? A section of the people of the Book say: "Believe in the morning what has been revealed to the faithful, and deny in the evening;

they might perhaps turn back;

**NO** O people of the Scripture (Jews and Christians): "Why do you mix truth with falsehood and conceal the truth while you know?"

**PK** O People of the Scripture! Why confound ye truth with falsehood and knowingly conceal the truth?

**SH** O followers of the Book! Why do you confound the truth with the falsehood and hide the truth while you know?

**YU** Ye People of the Book! Why do ye clothe Truth with falsehood, and conceal the Truth, while ye have knowledge?

## 72.

**NO** And a party of the people of the Scripture say: "Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back.

**PK** And a party of the People of the Scripture say: Believe in that which hath been revealed unto those who believe at the opening of the day, and disbelieve at the end thereof, in order that they may return;

**SH** And a party of the followers of the Book say: Avow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve at the end of it, perhaps they go back on their religion.

**YU** A section of the People of the Book say: "Believe in the morning what is revealed to the believers, but reject it at the end of the day; perchance they may (themselves) Turn back;

## 73.

**AA** "And do not believe those who do not belong to your faith." Say: "True guidance is the guidance of God -- that any may be given the like of what has been given you." Will they argue with you before your Lord? Say: "God's is the bounty. He gives whomsoever He please, for He is infinite and all-wise."

**NO** And believe no one except the one who follows your religion. Say (O Muhammad SAW): "Verily! Right guidance is the Guidance of Allâh" and do not believe that anyone can receive like that which you have received (of Revelation) except when he follows your religion, otherwise they would engage you in argument before your Lord. Say (O Muhammad SAW): "All the bounty is in the Hand[] of Allâh; He grants to whom He wills. And Allâh is All-Sufficient for His creatures' needs, the All-Knower."

**PK** And believe not save in one who followeth your religion - Say (O Muhammad): Lo! the guidance is Allah's Guidance - that anyone is given the like of that which was given unto you or that they may argue with you in the presence of their Lord. Say (O Muhammad): Lo! the bounty is in Allah's hand. He bestoweth it on whom He will. Allah is All-Embracing, All-Knowing.

**SH** And do not believe but in him who follows your religion. Say: Surely the (true) guidance is the guidance of Allah-- that one may be given (by Him) the like of what you were given; or they would contend with you by an argument before your Lord. Say: Surely grace is in the hand of Allah, He gives it to whom He pleases; and Allah is Ample-giving, Knowing.

**YU** "And believe no one unless he follows your religion." Say: "True guidance is the Guidance of Allah: (Fear ye) Lest a revelation be sent to someone (else) Like unto that which was sent unto you? or that those (Receiving such revelation) should engage you in argument before your Lord?" Say: "All bounties are in the hand of Allah: He granteth them to whom He pleaseth: And Allah careth for all, and He knoweth all things."

## 74.

**AA** He may choose whom He likes for His favours, for great is His bounty.

- NQ** He selects for His Mercy (Islām and the Qur'ān with Prophethood) whom He wills and Allāh is the Owner of Great Bounty.
- PK** He selecteth for His mercy whom He will. Allah is of Infinite Bounty.
- SH** He specially chooses for His mercy whom He pleases; and Allah is the Lord of mighty grace.
- YU** For His Mercy He specially chooseth whom He pleaseth; for Allah is the Lord of bounties unbounded.

**75.**

- AA** There are some among the people of the Book who return a whole treasure entrusted to them; yet some there are who do not give back a dinar until you demand and insist, because they say: "It is not a sin for us to (usurp) the rights of the Arabs." Yet they lie against God, and they know it.
- NQ** Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a Cantar (a great amount of wealth, etc.), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allāh while they know it.
- PK** Among the People of the Scripture there is he who, if thou trust him with a weight of treasure, will return it to thee. And among them there is he who, if thou trust him with a piece of gold, will not return it to thee unless thou keep standing over him. That is because they say: We have no duty to the Gentiles. They speak a lie concerning Allah knowingly.
- SH** And among the followers of the Book there are some such that if you entrust one (of them) with a heap of wealth, he shall pay it back to you; and among them there are some such that if you entrust one (of them) with a dinar he shall not pay it back to you except so long as you remain firm in demanding it; this is because they say: There is not upon us in the matter of the unlearned people any way (to reproach); and they tell a lie against Allah while they know.
- YU** Among the People of the Book are some who, if entrusted with a hoard of gold, will (readily) pay it back; others, who, if entrusted with a single silver coin, will not repay it unless thou constantly stoodest demanding, because, they say, "there is no call on us (to keep faith) with these ignorant (Pagans)." but they tell a lie against Allah, and (well) they know it.

**76.**

- AA** But certainly whoever keeps his promise and follows the right path (will be blessed), for God loves those who shun evil and follow the right course.
- NQ** Yes, whoever fulfils his pledge and fears Allāh much; verily, then Allāh loves those who are Al- Muttaqūn (the pious - see V.2:2).
- PK** Nay, but (the chosen of Allah is) he who fulfilleth his pledge and wardeth off (evil); for lo! Allah loveth those who ward off (evil).
- SH** Yea, whoever fulfills his promise and guards (against evil)-- then surely Allah loves those who guard (against evil).
- YU** Nay.- Those that keep their plighted faith and act aright,-verily Allah loves those who act aright.

**77.**

- AA** Those who trade on the promises of God, and who purchase a little gain from their oaths, will have no share in the life to come. God will not address or even regard them on the Day of Resurrection, nor perfect them, and their suffering will be painful.

- NQ** Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allāh speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.
- PK** Lo! those who purchase a small gain at the cost of Allah's covenant and their oaths, they have no portion in the Hereafter. Allah will neither speak to them nor look upon them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom.
- SH** (As for) those who take a small price for the covenant of Allah and their own oaths-- surely they shall have no portion in the hereafter, and Allah will not speak to them, nor will He look upon them on the day of resurrection nor will He purify them, and they shall have a painful chastisement.
- YU** As for those who sell the faith they owe to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: Nor will Allah (Deign to) speak to them or look at them on the Day of Judgment, nor will He cleans them (of sin): They shall have a grievous penalty.

**78.**

- AA** Among them is a section which distorts in reading the Scripture in a way that though it sounds like the Scripture, in fact it is not; yet they say it is from God, when they know it is not; and they lie about God, and knowingly.
- NQ** And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allāh," but it is not from Allāh; and they speak a lie against Allāh while they know it.
- PK** And lo! there is a party of them who distort the Scripture with their tongues, that ye may think that what they say is from the Scripture, when it is not from the Scripture. And they say: It is from Allah, when it is not from Allah; and they speak a lie concerning Allah knowingly.
- SH** Most surely there is a party amongst those who distort the Book with their tongue that you may consider it to be (a part) of the Book, and they say, It is from Allah, while it is not from Allah, and they tell a lie against Allah whilst they know.
- YU** There is among them a section who distort the Book with their tongues: (As they read) you would think it is a part of the Book, but it is no part of the Book; and they say, "That is from Allah," but it is not from Allah: It is they who tell a lie against Allah, and (well) they know it!

**79.**

- AA** It is not for a mortal to whom God reveals the Book and the judgement and the prophethood to say to the people: "Be my votaries instead of God's," but (to say): "Become learned in divine law, by virtue of teaching and studying the Book."
- NQ** It is not (possible) for any human being to whom Allāh has given the Book and Al-Hukma (the knowledge and understanding of the laws of religion, etc.) and Prophethood to say to the people: "Be my worshippers rather than Allāh's." On the contrary (he would say): "Be you Rabbaniyun (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it."
- PK** It is not (possible) for any human being unto whom Allah had given the Scripture and wisdom and the prophethood that he should afterwards have said unto mankind: Be slaves of me instead of Allah; but (what he said was): Be ye faithful servants of the Lord by virtue of your constant teaching of the Scripture and of your constant study thereof.
- SH** It is not meet for a mortal that Allah should give him the Book and the

wisdom and prophethood, then he should say to men: Be my servants rather than Allah's; but rather (he would say): Be worshippers of the Lord because of your teaching the Book and your reading (it yourselves).

YU It is not (possible) that a man, to whom is given the Book, and Wisdom, and the prophetic office, should say to people: "Be ye my worshippers rather than Allah's": on the contrary (He would say) "Be ye worshippers of Him Who is truly the Cherisher of all: For ye have taught the Book and ye have studied it earnestly."

## 80.

AA He will surely not bid you make the angels and the prophets your lords. Would he order you disbelief after you have submitted (and accepted the law of God)?

NQ Nor would he order you to take angels and Prophets for lords (gods)[]. Would he order you to disbelieve after you have submitted to Allâh's Will? (Tafsir At-Tabarî).

PK And he commanded you not that ye should take the angels and the prophets for lords. Would he command you to disbelieve after ye had surrendered (to Allah)?

SH And neither would he enjoin you that you should take the angels and the prophets for lords; what! would he enjoin you with unbelief after you are Muslims?

YU Nor would he instruct you to take angels and prophets for Lords and patrons. What! would he bid you to unbelief after ye have bowed your will (To Allah in Islam)?

## 81.

AA Remember when God covenanted the prophets (and said): "If after I have given you the Law and the judgement there comes an apostle to you who confirms the truth already with you, you will surely believe him and help him;" and asked: "Do you accept and agree to the terms of My covenant?" They said: "We accept." "Then you be witness," said God, "and I shall be witness with you.

NQ And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh, etc.), and afterwards there will come to you a Messenger (Muhammad SAW) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."

PK When Allah made (His) covenant with the prophets, (He said): Behold that which I have given you of the Scripture and knowledge. And afterward there will come unto you a messenger, confirming that which ye possess. Ye shall believe in him and ye shall help him. He said: Do ye agree, and will ye take up My burden (which I lay upon you) in this (matter)? They answered: We agree. He said: Then bear ye witness. I will be a witness with you.

SH And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom-- then an messenger comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you.

YU Behold! Allah took the covenant of the prophets, saying: "I give you a Book and Wisdom; then comes to you a messenger, confirming what is with you; do ye believe in him and render him help." Allah said: "Do ye agree, and take

this my Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses."

**82.**

- AA Then any one who turns away will be a transgressor."
- NQ Then whoever turns away after this, they are the Fâsiqûn (rebellious: those who turn away from Allâh's Obedience).
- PK Then whosoever after this shall turn away: they will be miscreants.
- SH Whoever therefore turns back after this, these it is that are the transgressors.
- YU If any turn back after this, they are perverted transgressors.

**83.**

- AA Do they seek another way than God's? But whosoever is in the heavens and the earth is submissive to God and obedient (to Him), by choice or constraint, and will be returned to Him.
- NQ Do they seek other than the religion of Allâh (the true Islâmic Monotheism worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.
- PK Seek they other than the religion of Allah, when unto Him submitteth whosoever is in the heavens and the earth, willingly or unwillingly, and unto Him they will be returned.
- SH Is it then other than Allah's religion that they seek (to follow), and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned.
- YU Do they seek for other than the Religion of Allah?-while all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will (Accepted Islam), and to Him shall they all be brought back.

**84.**

- AA Say: "We believe in God, and in what has been revealed to us, and in what had been sent down to Abraham and Ishmael and Isaac and Jacob and their offspring, and what had been revealed to Moses and to Jesus and to all other prophets by their Lord. We make no distinction between them, and we submit to Him and obey."
- NQ Say (O Muhammad SAW): "We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob) and Al-Asbât [the twelve sons of Ya'qûb (Jacob)] and what was given to Mûsa (Moses), 'Iesa (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted (in Islâm)."
- PK Say (O Muhammad): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was vouchsafed unto Moses and Jesus and the prophets from their Lord. We make no distinction between any of them, and unto Him we have surrendered.
- SH Say: We believe in Allah and what has been revealed to us, and what was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and what was given to Musa and Isa and to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit.
- YU Say: "We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the prophets, from their Lord: We make no distinction between one and another among them, and to Allah do we bow

our will (in Islam)."

### 85.

- AA And whoever seeks a way other than submission to God, it will not be accepted from him, and he will be a loser in the world to come.
- NQ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers[].
- PK And whoso seeketh as religion other than the Surrender (to Allah) it will not be accepted from him, and he will be a loser in the Hereafter.
- SH And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers.
- YU If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good).

### 86.

- AA How can God show the way to those who, having come to faith, turned away, even though they had borne witness that the Messenger was true, and the clear signs had reached them? God does not show the unrighteous the way.
- NQ How shall Allâh guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad SAW) is true and after clear proofs had come unto them? And Allâh guides not the people who are Zâlimûn (polytheists and wrong-doers).
- PK How shall Allah guide a people who disbelieved after their belief and (after) they bore witness that the messenger is true and after clear proofs (of Allah's Sovereignty) had come unto them. And Allah guideth not wrongdoing folk.
- SH How shall Allah guide a people who disbelieved after their believing and (after) they had borne witness that the Messenger was true and clear arguments had come to them; and Allah does not guide the unjust people.
- YU How shall Allah Guide those who reject Faith after they accepted it and bore witness that the Messenger was true and that Clear Signs had come unto them? but Allah guides not a people unjust.

### 87.

- AA For such the requital is the curse of God and the angels and of men.
- NQ They are those whose recompense is that on them (rests) the Curse of Allâh, of the angels, and of all mankind.
- PK As for such, their guerdon is that on them rests the curse of Allah and of angels and of men combined.
- SH (As for) these, their reward is that upon them is the curse of Allah and the angels and of men, all together.
- YU Of such the reward is that on them (rests) the curse of Allah, of His angels, and of all mankind; -

### 88.

- AA They shall live under it, and none of their agony decrease nor be respite for them.
- NQ They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while).
- PK They will abide therein. Their doom will not be lightened, neither will they be relieved;
- SH Abiding in it; their chastisement shall not be lightened nor shall they be respited.
- YU In that will they dwell; nor will their penalty be lightened, nor respite be (their

lot); -

### 89.

- AA But those who repent and reform, God is surely forgiving and merciful.
- NO Except for those who repent after that and do righteous deeds. Verily, Allāh is Oft-Forgiving, Most Merciful.
- PK Save those who afterward repent and do right. Lo! Allah is Forgiving, Merciful.
- SH Except those who repent after that and amend, then surely Allah is Forgiving, Merciful.
- YU Except for those that repent (Even) after that, and make amends; for verily Allah is Oft-Forgiving, Most Merciful.

### 90.

- AA Those who deny, having once come to faith, and persist in denial, will not have their repentance accepted, for they have gone astray.
- NO Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'ān and in Prophet Muhammad SAW) - never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray.
- PK Lo! those who disbelieve after their (profession of) belief, and afterward grow violent in disbelief: their repentance will not be accepted. And such are those who are astray.
- SH Surely, those who disbelieve after their believing, then increase in unbelief, their repentance shall not be accepted, and these are they that go astray.
- YU But those who reject Faith after they accepted it, and then go on adding to their defiance of Faith, - never will their repentance be accepted; for they are those who have (of set purpose) gone astray.

### 91.

- AA From those who deny and die disbelieving will never be accepted an earthful of gold if proffered by them as ransom. For them is grievous punishment, and none will help them.
- NO Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom.[] For them is a painful torment and they will have no helpers.
- PK Lo! those who disbelieve, and die in disbelief, the (whole) earth full of gold would not be accepted from such an one if it were offered as a ransom (for his soul). Theirs will be a painful doom and they will have no helpers.
- SH Surely, those who disbelieve and die while they are unbelievers, the earth full of gold shall not be accepted from one of them, though he should offer to ransom himself with it, these it is who shall have a painful chastisement, and they shall have no helpers.
- YU As to those who reject Faith, and die rejecting, - never would be accepted from any such as much gold as the earth contains, though they should offer it for ransom. For such is (in store) a penalty grievous, and they will find no helpers.

### 92.

- AA You will never come to piety unless you spend of things you love; and whatever you spend is known to God.
- NO By no means shall you attain Al-Birr (piety, righteousness, etc., it means here Allāh's Reward, i.e. Paradise), unless you spend (in Allāh's Cause) of that which you love; and whatever of good you spend, Allāh knows it well.

- PK Ye will not attain unto piety until ye spend of that which ye love. And whatsoever ye spend, Allah is Aware thereof.
- SH By no means shall you attain to righteousness until you spend (benevolently) out of what you love; and whatever thing you spend, Allah surely knows it.
- YU By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well.

**93.**

- AA To the children of Israel was lawful all food except what Israel forbade himself before the Torah was revealed. Say: "Bring the Torah and recite it, if what you say is true."
- NQ All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad SAW): "Bring here the Taurât (Torah) and recite it, if you are truthful."
- PK All food was lawful unto the Children of Israel, save that which Israel forbade himself, (in days) before the Torah was revealed. Say: Produce the Torah and read it (unto us) if ye are truthful.
- SH All food was lawful to the children of Israel except that which Israel had forbidden to himself, before the Taurat was revealed. Say: Bring then the Taurat and read it, if you are truthful.
- YU All food was lawful to the Children of Israel, except what Israel Made unlawful for itself, before the Law (of Moses) was revealed. Say: "Bring ye the Law and study it, if ye be men of truth."

**94.**

- AA And anyone who fabricates lies about God even after this, is wicked indeed.
- NQ Then after that, whosoever shall invent a lie against Allâh, ... such shall indeed be the Zâlimûn (disbelievers).
- PK And whoever shall invent a falsehood after that concerning Allah, such will be wrong-doers.
- SH Then whoever fabricates a lie against Allah after this, these it is that are the unjust.
- YU If any, after this, invent a lie and attribute it to Allah, they are indeed unjust wrong-doers.

**95.**

- AA Say: "God has veritably spoken the truth. So now follow the way of Abraham the upright, who was not of idolaters."
- NQ Say (O Muhammad SAW): "Allâh has spoken the truth; follow the religion of Ibrâhim (Abraham) Hanifa (Islâmic Monotheism, i.e. he used to worship Allâh Alone), and he was not of Al- Mushrikûn." (See V.2: 105)
- PK Say: Allah speaketh truth. So follow the religion of Abraham, the upright. He was not of the idolaters.
- SH Say: Allah has spoken the truth, therefore follow the religion of Ibrahim, the upright one; and he was not one of the polytheists.
- YU Say: "Allah speaketh the Truth: follow the religion of Abraham, the sane in faith; he was not of the Pagans."

**96.**

- AA The first House of God to be set up for men was at Bakkah the blessed, a guidance for the people of the world.
- NQ Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamîn (the mankind and jinns).

- PK Lo! the first Sanctuary appointed for mankind was that at Becca, a blessed place, a guidance to the peoples;
- SH Most surely the first house appointed for men is the one at Bekka, blessed and a guidance for the nations.
- YU The first House (of worship) appointed for men was that at Bakka: Full of blessing and of guidance for all kinds of beings:

**97.**

- AA It contains clear signs, and the spot where Abraham had stood. And anyone who enters it will find security. And whosoever can afford should visit the House on a pilgrimage as duty to God. Whosoever denies, should remember that God is independent of the peoples of the world.
- NQ In it are manifest signs (for example), the Maqâm (place) of Ibrâhim (Abraham); whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Alamîn (mankind and jinns)[].
- PK Wherein are plain memorials (of Allah's guidance); the place where Abraham stood up to pray; and whosoever entereth it is safe. And pilgrimage to the House is a duty unto Allah for mankind, for him who can find a way thither. As for him who disbelieveth, (let him know that) lo! Allah is Independent of (all) creatures.
- SH In it are clear signs, the standing place of Ibrahim, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) every one who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds.
- YU In it are Signs Manifest; (for example), the Station of Abraham; whoever enters it attains security; Pilgrimage thereto is a duty men owe to Allah,- those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures.

**98.**

- AA Say: "O people of the Book, why do you reject the word of God when God is a witness to all that you do?"
- NQ Say: "O people of the Scripture (Jews and Christians)! Why do you reject the Ayât of Allâh (proofs, evidences, verses, lessons, signs, revelations, etc.) while Allâh is Witness to what you do?"
- PK Say: O People of the Scripture! Why disbelieve ye in the revelations of Allah, when Allah (Himself) is Witness of what ye do?
- SH Say: O followers of the Book! why do you disbelieve in the communications of Allah? And Allah is a witness of what you do.
- YU Say: "O People of the Book! Why reject ye the Signs of Allah, when Allah is Himself witness to all ye do?"

**99.**

- AA Then say: "O people of the Book, why do you turn the believers away from the path of God, looking for obliquities in the way when you are witness to it? And God is aware of all that you do."
- NQ Say: "O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the Path of Allâh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad SAW as a Messenger of Allâh and Islâm (Allâh's Religion, i.e. to worship none but Him Alone)]? And

Allâh is not unaware of what you do."

- PK Say: O People of the Scripture! Why drive ye back believers from the way of Allah, seeking to make it crooked, when ye are witnesses (to Allah's guidance)? Allah is not unaware of what ye do.
- SH Say: O followers of the Book! why do you hinder him who believes from the way of Allah? You seek (to make) it crooked, while you are witness, and Allah is not heedless of what you do.
- YU Say: "O ye People of the Book! Why obstruct ye those who believe, from the path of Allah, Seeking to make it crooked, while ye were yourselves witnesses (to Allah's Covenant)? but Allah is not unmindful of all that ye do."

### 100.

- AA O believers, if you follow what some of the people of the Book say, it will turn you into unbelievers even after you have come to belief.
- NQ O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!
- PK O ye who believe! If ye obey a party of those who have received the Scripture they will make you disbelievers after your belief.
- SH O you who believe! if you obey a party from among those who have been given the Book, they will turn you back as unbelievers after you have believed.
- YU O ye who believe! If ye listen to a faction among the People of the Book, they would (indeed) render you apostates after ye have believed!

### 101.

- AA And how can you disbelieve? To you are being recited the messages of God, and His prophet is among you. And whosoever holds fast to God shall verily be guided to the path that is straight.
- NQ And how would you disbelieve, while unto you are recited the Verses of Allâh, and among you is His Messenger (Muhammad SAW)? And whoever holds firmly to Allâh, (i.e. follows Islâm Allâh's Religion, and obeys all that Allâh has ordered, practically), then he is indeed guided to a Right Path.
- PK How can ye disbelieve, when it is ye unto whom Allah's revelations are recited, and His messenger is in your midst? He who holdeth fast to Allah, he indeed is guided unto a right path.
- SH But how can you disbelieve while it is you to whom the communications of Allah are recited, and among you is His Messenger? And whoever holds fast to Allah, he indeed is guided to the right path.
- YU And how would ye deny Faith while unto you are rehearsed the Signs of Allah, and among you Lives the Messenger? Whoever holds firmly to Allah will be shown a way that is straight.

### 102.

- AA O believers, fear God as He should be feared, and do not die but submitting (to Him).
- NQ O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm (as Muslims) with complete submission to Allâh.
- PK O ye who believe! Observe your duty to Allah with right observance, and die not save as those who have surrendered (unto Him)
- SH O you who believe! be careful of (your duty to) Allah with the care which is due to Him, and do not die unless you are Muslims.

YU O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam.

### 103.

AA Hold on firmly together to the rope of God, and be not divided among yourselves, and remember the favours God bestowed on you when you were one another's foe and He reconciled your hearts, and you turned into brethren through His grace. You had stood on the edge of a pit of fire and He saved you from it, thus revealing to you His clear signs that you may find the right way perchance.

NQ And hold fast, all of you together, to the Rope of Allāh (i.e. this Qur'ān), and be not divided among yourselves[,], and remember Allāh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islāmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allāh makes His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.

PK And hold fast, all of you together, to the cable of Allah, and do not separate. And remember Allah's favour unto you: How ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace; and (how) ye were upon the brink of an abyss of fire, and He did save you from it. Thus Allah maketh clear His revelations unto you, that haply ye may be guided,

SH And hold fast by the covenant of Allah all together and be not disunited, and remember the favor of Allah on you when you were enemies, then He united your hearts so by His favor you became brethren; and you were on the brink of a pit of fire, then He saved you from it, thus does Allah make clear to you His communications that you may follow the right way.

YU And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided.

### 104.

AA So let there be a body among you who may call to the good, enjoin what is esteemed and forbid what is odious. They are those who will be successful.

NQ Let there arise out of you a group of people inviting to all that is good (Islām), enjoining Al-Ma'rūf (i.e. Islāmic Monotheism and all that Islām orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islām has forbidden). And it is they who are the successful.

PK And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful.

SH And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.

YU Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.

### 105.

AA So be not like those who became disunited and differed among themselves after clear proofs had come to them. For them is great suffering.

NQ And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.

- PK And be ye not as those who separated and disputed after the clear proofs had come unto them. For such there is an awful doom,
- SH And be not like those who became divided and disagreed after clear arguments had come to them, and these it is that shall have a grievous chastisement.
- YU Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: For them is a dreadful penalty,-

**106.**

- AA On the Day when some faces would be bright, and some others will be black (with despair), those with black faces (will be told): "Having come to the faith you denied it; now taste therefore the penalty for you disbelieved."
- NQ On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith."
- PK On the Day when (some) faces will be whitened and (some) faces will be blackened; and as for those whose faces have been blackened, it will be said unto them: Disbelieved ye after your (profession of) belief? Then taste the punishment for that ye disbelieved.
- SH On the day when (some) faces shall turn white and (some) faces shall turn black; then as to those whose faces turn black: Did you disbelieve after your believing? Taste therefore the chastisement because you disbelieved.
- YU On the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black: To those whose faces will be black, (will be said): "Did ye reject Faith after accepting it? Taste then the penalty for rejecting Faith."

**107.**

- AA And those with bright faces shall be under God's grace and enjoy it for ever.
- NQ And for those whose faces will become white, they will be in Allāh's Mercy (Paradise), therein they shall dwell forever.
- PK And as for those whose faces have been whitened, in the mercy of Allah they dwell for ever.
- SH And as to those whose faces turn white, they shall be in Allah's mercy; in it they shall-abide.
- YU But those whose faces will be (lit with) white,- they will be in (the light of) Allah's mercy: therein to dwell (for ever).

**108.**

- AA These are the commandments of God We recite to you verily; God does not wish injustice to the creatures of the world.
- NQ These are the Verses of Allāh: We recite them to you (O Muhammad SAW) in truth, and Allāh wills no injustice to the 'Alāmīn (mankind and jinns).
- PK These are revelations of Allah. We recite them unto thee in truth. Allah willeth no injustice to (His) creatures.
- SH These are the communications of Allah which We recite to you with truth, and Allah does not desire any injustice to the creatures.
- YU These are the Signs of Allah: We rehearse them to thee in Truth: And Allah means no injustice to any of His creatures.

**109.**

- AA For to God belongs all that is in the heavens and the earth, and to God do all things return.

- NO** And to Allâh belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allâh.
- PK** Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth; and unto Allah all things are returned.
- SH** And whatever is in the heavens and whatever is in the earth is Allah's; and to Allah all things return
- YU** To Allah belongs all that is in the heavens and on earth: To Him do all questions go back (for decision).

**110.**

- AA** Of all the communities raised among men you are the best, enjoining the good, forbidding the wrong, and believing in God. If the people of the Book had come to believe it was best for them; but only some believe, and transgressors are many.
- NO** You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad SAW and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh[.]. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fâsiqûn (disobedient to Allâh - and rebellious against Allâh's Command).
- PK** Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency; and ye believe in Allah. And if the People of the Scripture had believed it had been better for them. Some of them are believers; but most of them are evil-livers.
- SH** You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors.
- YU** Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors.

**111.**

- AA** They will do you no harm but annoyance; and if they fight you they will only turn their backs, then no help will reach them.
- NO** They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.
- PK** They will not harm you save a trifling hurt, and if they fight against you they will turn and flee. And afterward they will not be helped.
- SH** They shall by no means harm you but with a slight evil; and if they fight with you they shall turn (their) backs to you, then shall they not be helped.
- YU** They will do you no harm, barring a trifling annoyance; if they come out to fight you, they will show you their backs, and no help shall they get.

**112.**

- AA** Degraded they shall live wheresoever they be unless they make an alliance with God and alliance with men, for they have incurred the anger of God, and misery overhangs them. That is because they denied the signs of God and killed the prophets unjustly, and rebelled, and went beyond the limit.
- NO** Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allâh, and from men; they have drawn on themselves the Wrath of Allâh, and destruction is put over them. This is

because they disbelieved in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and killed the Prophets without right. This is because they disobeyed (Allâh) and used to transgress beyond bounds (in Allâh's disobedience, crimes and sins).

- PK Ignominy shall be their portion wheresoever they are found save (where they grasp) a rope from Allah and a rope from men. They have incurred anger from their Lord, and wretchedness is laid upon them. That is because they used to disbelieve the revelations of Allah, and slew the prophets wrongfully. That is because they were rebellious and used to transgress.
- SH Abasement is made to cleave to them wherever they are found, except under a covenant with Allah and a covenant with men, and they have become deserving of wrath from Allah, and humiliation is made to cleave to them; this is because they disbelieved in the communications of Allah and slew the prophets unjustly; this is because they disobeyed and exceeded the limits.
- YU Shame is pitched over them (Like a tent) wherever they are found, except when under a covenant (of protection) from Allah and from men; they draw on themselves wrath from Allah, and pitched over them is (the tent of) destitution. This because they rejected the Signs of Allah, and slew the prophets in defiance of right; this because they rebelled and transgressed beyond bounds.

### 113.

- AA Yet all of them are not alike. Among the people of the Book is a section upright, who recite the scriptures in the hours of the night and bow in adoration and pray,
- NQ Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer.
- PK They are not all alike. Of the People of the Scripture there is a staunch community who recite the revelations of Allah in the night season, falling prostrate (before Him).
- SH They are not all alike; of the followers of the Book there is an upright party; they recite Allah's communications in the nighttime and they adore (Him).
- YU Not all of them are alike: Of the People of the Book are a portion that stand (For the right): They rehearse the Signs of Allah all night long, and they prostrate themselves in adoration.

### 114.

- AA And believe in God and the Last Day, and enjoin what is good and forbid what is wrong, and who hasten to give in charity: they are among the upright and the doers of good.
- NQ They believe in Allâh and the Last Day; they enjoin Al-Ma'rûf (Islâmic Monotheism, and following Prophet Muhammad SAW) and forbid Al-Munkar (polytheism, disbelief and opposing Prophet Muhammad SAW); and they hasten in (all) good works; and they are among the righteous.
- PK They believe in Allah and the Last Day, and enjoin right conduct and forbid indecency, and vie one with another in good works. These are of the righteous.
- SH They believe in Allah and the last day, and they enjoin what is right and forbid the wrong and they strive with one another in hastening to good deeds, and those are among the good.
- YU They believe in Allah and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works: They are in the ranks of the righteous.

**115.**

- AA And the good they do will not go unaccepted; for God is aware of those who keep away from evil.
- NQ And whatever good they do, nothing will be rejected of them; for Allâh knows well those who are Al- Muttaqûn (the pious - see V.2: 2).
- PK And whatever good they do, they will not be denied the meed thereof. Allah is Aware of those who ward off (evil).
- SH And whatever good they do, they shall not be denied it, and Allah knows those who guard (against evil).
- YU Of the good that they do, nothing will be rejected of them; for Allah knoweth well those that do right.

**116.**

- AA As for those who disbelieve, neither wealth nor children will avail them in the least against God. They are the residents of Hell where they will live for ever.
- NQ Surely, those who reject Faith (disbelieve in Muhammad SAW as being Allâh's Prophet and in all that which he has brought from Allâh), neither their properties, nor their offspring will avail them aught against Allâh. They are the dwellers of the Fire, therein they will abide[]. (Tafsir AtTabarî, Vol. 4, Page 58).
- PK Lo! the riches and the progeny of those who disbelieve will not avail them aught against Allah; and such are rightful owners of the Fire. They will abide therein.
- SH (As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah; and these are the inmates of the fire; therein they shall abide.
- YU Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah: They will be companions of the Fire,-dwelling therein (for ever).

**117.**

- AA What they spend in the life of this world is like a frosty wind which smites and destroys the crops of a people who had wronged themselves. God did not wrong them, they wronged themselves.
- NQ The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it, (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allâh, including Christ >> and Muhammad SAW). Allâh wronged them not, but they wronged themselves.
- PK The likeness of that which they spend in this life of the world is as the likeness of a biting, icy wind which smiteth the harvest of a people who have wronged themselves, and devastateth it. Allah wronged them not, but they do wrong themselves.
- SH The likeness of what they spend in the life of this world is as the likeness of wind in which is intense cold (that) smites the seed produce of a people who have done injustice to their souls and destroys it; and Allah is not unjust to them, but they are unjust to themselves.
- YU What they spend in the life of this (material) world May be likened to a wind which brings a nipping frost: It strikes and destroys the harvest of men who have wronged their own souls: it is not Allah that hath wronged them, but they wrong themselves.

**118.**

- AA O believers, do not make others except your own people your confidants. They will spare no effort to ruin you: They surely desire your annihilation. Hate is on their tongues, and what they hide in their hearts is worse. We have shown you the signs if you have sense.
- NQ O you who believe! Take not as (your) Bitānah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayât (proofs, evidences, verses) if you understand.
- PK O ye who believe! Take not for intimates others than your own folk, who would spare no pains to ruin you; they love to hamper you. Hatred is revealed by (the utterance of) their mouths, but that which their breasts hide is greater. We have made plain for you the revelations if ye will understand.
- SH O you who believe! do not take for intimate friends from among others than your own people; they do not fall short of inflicting loss upon you; they love what distresses you; vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still; indeed, We have made the communications clear to you, if you will understand.
- YU O ye who believe! Take not into your intimacy those outside your ranks: They will not fail to corrupt you. They only desire your ruin: Rank hatred has already appeared from their mouths: What their hearts conceal is far worse. We have made plain to you the Signs, if ye have wisdom.

**119.**

- AA Just think! You hold them as your friends but they do not, even though you believe in all the Scriptures. When they meet you they say: "We believe;" but when they are alone they bite their fingers in rage. Say: "Die of your rage. God is aware of the secrets of the hearts."
- NQ Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurât (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'ân]. And when they meet you, they say, "We believe". But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allāh knows what is in the breasts (all the secrets)."
- PK Lo! ye are those who love them though they love you not, and ye believe in all the Scripture. When they fall in with you they say: We believe; but when they go apart they bite their finger-tips at you, for rage. Say: Perish in your rage! Lo! Allah is Aware of what is hidden in (your) breasts.
- SH Lo! you are they who will love them while they do not love you, and you believe in the Book (in) the whole of it; and when they meet you they say: We believe, and when they are alone, they bite the ends of their fingers in rage against you. Say: Die in your rage; surely Allah knows what is in the breasts.
- YU Ah! ye are those who love them, but they love you not,- though ye believe in the whole of the Book. When they meet you, they say, "We believe": But when they are alone, they bite off the very tips of their fingers at you in their rage. Say: "Perish in you rage; Allah knoweth well all the secrets of the heart."

**120.**

- AA If good comes your way, they are vexed; but if evil befalls you they are pleased and rejoice; yet if you are patient and guard yourselves against evil, their cunning will not harm you in the least, for whatsoever they do is well within the reach of God.

- NQ** If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become Al-Muttaqûn (the pious - see V.2:2), not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.
- PK** If a lucky chance befall you, it is evil unto them, and if disaster strike you they rejoice thereat. But if ye persevere and keep from evil their guile will never harm you. Lo! Allah is Surrounding what they do.
- SH** If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it; and if you are patient and guard yourselves, their scheme will not injure you in any way; surely Allah comprehends what they do.
- YU** If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if ye are constant and do right, not the least harm will their cunning do to you; for Allah Compasseth round about all that they do.

**121.**

- AA** Remember when you set forth in the morning from your house assigning the faithful positions for the battle, God heard everything and knew all.
- NQ** And (remember) when you (Muhammad SAW) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allâh is All-Hearer, All-Knower.
- PK** And when thou settedst forth at daybreak from thy housefolk to assign to the believers their positions for the battle, Allah was Hearer, Knower.
- SH** And when you did go forth early in the morning from your family to lodge the believers in encampments for war and Allah is Hearing, Knowing.
- YU** Remember that morning Thou didst leave Thy household (early) to post the faithful at their stations for battle: And Allah heareth and knoweth all things:

**122.**

- AA** When two of your bands were about to lose heart God befriended them; and in Him should the faithful place their trust.
- NQ** When two parties from among you were about to lose heart, but Allâh was their Walî (Supporter and Protector). And in Allâh should the believers put their trust.
- PK** When two parties of you almost fell away, and Allah was their Protecting Friend. In Allah let believers put their trust.
- SH** When two parties from among you had determined that they should show cowardice, and Allah was the guardian of them both, and in Allah should the believers trust.
- YU** Remember two of your parties Meditated cowardice; but Allah was their protector, and in Allah should the faithful (Ever) put their trust.

**123.**

- AA** For God had helped you during the Battle of Badr at a time when you were helpless. So act in compliance with the laws of God; you may well be grateful.
- NQ** And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much [abstain from all kinds of sins and evil deeds which He has forbidden and love Allâh much, perform all kinds of good deeds which He has ordained] that you may be grateful.
- PK** Allah had already given you the victory at Badr, when ye were contemptible. So observe your duty to Allah in order that ye may be thankful.
- SH** And Allah did certainly assist you at Badr when you were weak; be careful of (your duty to) Allah then, that you may give thanks.
- YU** Allah had helped you at Badr, when ye were a contemptible little force; then

fear Allah; thus May ye show your gratitude.

#### 124.

- AA Remember when you said to the faithful: "Is it not sufficient that your Lord should send for your help three thousand angels from the heavens?"
- NQ (Remember) when you (Muhammad SAW) said to the believers, "Is it not enough for you that your Lord (Allâh) should help you with three thousand angels; sent down?"
- PK When thou didst say unto the believers: Is it not sufficient for you that your Lord should support you with three thousand angels sent down (to your help)?
- SH When you said to the believers: Does it not suffice you that your Lord should assist you with three thousand of the angels sent down?
- YU Remember thou saidst to the Faithful: "Is it not enough for you that Allah should help you with three thousand angels (Specially) sent down?"

#### 125.

- AA Indeed if you are patient and take heed for yourselves, and the (enemy) come rushing at you suddenly your Lord will send even five thousand angels on chargers sweeping down."
- NQ "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)."
- PK Nay, but if ye persevere, and keep from evil, and (the enemy) attack you suddenly, your Lord will help you with five thousand angels sweeping on.
- SH Yea! if you remain patient and are on your guard, and they come upon you in a headlong manner, your Lord will assist you with five thousand of the havoc-making angels.
- YU "Yea, - if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels Making a terrific onslaught.

#### 126.

- AA And God did not do so but as good tidings for you, and to reassure your hearts for victory comes from God alone, the all-mighty and all-wise --
- NQ Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allâh, the All-Mighty, the All-Wise.
- PK Allah ordained this only as a message of good cheer for you, and that thereby your hearts might be at rest - Victory cometh only from Allah, the Mighty, the Wise -
- SH And Allah did not make it but as good news for you, and that your hearts might be at ease thereby, and victory is only from Allah, the Mighty, the Wise.
- YU Allah made it but a message of hope for you, and an assurance to your hearts: (in any case) there is no help except from Allah. The Exalted, the Wise:

#### 127.

- AA In order that He may cut off a part of unbelievers or overthrow them, and they turn back in frustration.
- NQ That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.
- PK That He may cut off a part of those who disbelieve, or overwhelm them so

that they retire, frustrated.

- SH That He may cut off a portion from among those who disbelieve, or abase them so that they should return disappointed of attaining what they desired.
- YU That He might cut off a fringe of the Unbelievers or expose them to infamy, and they should then be turned back, frustrated of their purpose.

### 128.

- AA You have no say in the matter if He pardon them or punish them, for they are unjust.
- NO Not for you (O Muhammad SAW, but for Allâh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zâlimûn (polytheists, disobedients, and wrongdoers, etc.).
- PK It is no concern at all of thee (Muhammad) whether He relent toward them or punish them; for they are evil-doers.
- SH You have no concern in the affair whether He turns to them (mercifully) or chastises them, for surely they are unjust.
- YU Not for thee, (but for Allah), is the decision: Whether He turn in mercy to them, or punish them; for they are indeed wrong-doers.

### 129.

- AA To God belongs all that is in the heavens and the earth: He may pardon whom He please and punish whom He will. Yet God is forgiving and kind. O you who believe, do not practice usury, charging doubled and redoubled (interest); but have fear of God: you may well attain your goal.
- NO And to Allâh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Oft-Forgiving, Most Merciful.
- PK Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. He forgiveth whom He will, and punisheth whom He will. Allah is Forgiving, Merciful.
- SH And whatever is in the heavens and whatever is in the earth is Allah's; He forgives whom He pleases and chastises whom He pleases; and Allah is Forgiving, Merciful.
- YU To Allah belongeth all that is in the heavens and on earth. He forgiveth whom He pleaseth and punisheth whom He pleaseth; but Allah is Oft-Forgiving, Most Merciful.

### 130.

- NO O you who believe! Eat not Ribâ (usury)[] doubled and multiplied, but fear Allâh that you may be successful.
- PK O ye who believe! Devour not usury, doubling and quadrupling (the sum lent). Observe your duty to Allah, that ye may be successful.
- SH O you who believe! do not devour usury, making it double and redouble, and be careful of (your duty to) Allah, that you may be successful.
- YU O ye who believe! Devour not usury, doubled and multiplied; but fear Allah; that ye may (really) prosper.

### 131.

- AA Keep away from the Fire prepared for the infidels;
- NO And fear the Fire, which is prepared for the disbelievers.
- PK And ward off (from yourselves) the Fire prepared for disbelievers.
- SH And guard yourselves against the fire which has been prepared for the unbelievers.

YU Fear the Fire, which is repaired for those who reject Faith:

### 132.

- AA Obey God and the Prophet, that you may be treated with mercy.  
 NQ And obey Allâh and the Messenger (Muhammad SAW) that you may obtain mercy. []  
 PK And obey Allah and the messenger, that ye may find mercy.  
 SH And obey Allah and the Messenger, that you may be shown mercy.  
 YU And obey Allah and the Messenger; that ye may obtain mercy.

### 133.

- AA And hasten for the pardon of your Lord, and for Paradise extending over the heavens and the earth, laid out for those who take heed for themselves and fear God,  
 NQ And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqûn (the pious - see V.2:2).  
 PK And vie one with another for forgiveness from your Lord, and for a paradise as wide as are the heavens and the earth, prepared for those who ward off (evil);  
 SH And hasten to forgiveness from your Lord; and a Garden, the extensiveness of which is (as) the heavens and the earth, it is prepared for those who guard (against evil).  
 YU Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous,-

### 134.

- AA Who expend both in joy and tribulation, who suppress their anger and pardon their fellowmen; and God loves those who are upright and do good,  
 NQ Those who spend [in Allâh's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, [] who repress anger, [] and who pardon men; verily, Allâh loves Al-Muhsinûn [] (the gooddoers).  
 PK Those who spend (of that which Allah hath given them) in ease and in adversity, those who control their wrath and are forgiving toward mankind; Allah loveth the good;  
 SH Those who spend (benevolently) in ease as well as in straitness, and those who restrain (their) anger and pardon men; and Allah loves the doers of good (to others).  
 YU Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; - for Allah loves those who do good; -

### 135.

- AA And those who, if they commit a shameful act or some wrong against themselves, remember God and seek forgiveness for their sins: For who can forgive except God? They should not be perverse about their doings, knowingly.  
 NQ And those who, when they have committed Fahishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh - And do not persist in what (wrong) they have done, while they know. []  
 PK And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins - Who forgiveth sins save Allah only? - and will not knowingly repeat (the wrong) they did.

- SH And those who when they commit an indecency or do injustice to their souls remember Allah and ask forgiveness for their faults-- and who forgives the faults but Allah, and (who) do not knowingly persist in what they have done.
- YU And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins,- and who can forgive sins except Allah?- and are never obstinate in persisting knowingly in (the wrong) they have done.

**136.**

- AA Their recompense is pardon by their Lord, and gardens with streams of running water where they will abide for ever. How fair is the recompense of those who act!
- NQ For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders).
- PK The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide for ever - a bountiful reward for workers!
- SH (As for) these-- their reward is forgiveness from their Lord, and gardens beneath which rivers flow, to abide in them, and excellent is the reward of the laborers.
- YU For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath,- an eternal dwelling: How excellent a recompense for those who work (and strive)!

**137.**

- AA There have been many dispensations before you; so travel in the land and see what befell those who denied the truth.
- NQ Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allâh, and disobeyed Him and His Messengers).
- PK Systems have passed away before you. Do but travel in the land and see the nature of the consequence for those who did deny (the messengers).
- SH Indeed there have been examples before you; therefore travel in the earth and see what was the end of the rejecters.
- YU Many were the Ways of Life that have passed away before you: travel through the earth, and see what was the end of those who rejected Truth.

**138.**

- AA This is a clear declaration for mankind, and a guidance and a warning for those who preserve themselves from evil.
- NQ This (the Qur'ân) is a plain statement for mankind, a guidance and instruction to those who are Al- Muttaqûn (the pious - see V.2:2).
- PK This is a declaration for mankind, a guidance and an admonition unto those who ward off (evil)
- SH This is a clear statement for men, and a guidance and an admonition to those who guard (against evil).
- YU Here is a plain statement to men, a guidance and instruction to those who fear Allah!

**139.**

- AA So do not lose heart or be grieved, for you will surely prevail if you are

believers.

- NO So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.
- PK Faint not nor grieve, for ye will overcome them if ye are (indeed) believers.
- SH And be not infirm, and be not grieving, and you shall have the upper hand if you are believers.
- YU So lose not heart, nor fall into despair: For ye must gain mastery if ye are true in Faith.

#### 140.

- AA If you have been wounded they too have suffered a wound. We cause this alternation of night and day in the affairs of men so that God may know those who believe, taking some as witness (of truth) from your ranks, for God does not like those who are unjust.
- NO If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And Allâh likes not the Zâlimûn (polytheists and wrongdoers).
- PK If ye have received a blow, the (disbelieving) people have received a blow the like thereof. These are (only) the vicissitudes which We cause to follow one another for mankind, to the end that Allah may know those who believe and may choose witnesses from among you; and Allah loveth not wrong-doers.
- SH If a wound has afflicted you (at Ohud), a wound like it has also afflicted the (unbelieving) people; and We bring these days to men by turns, and that Allah may know those who believe and take witnesses from among you; and Allah does not love the unjust.
- YU If a wound hath touched you, be sure a similar wound hath touched the others. Such days (of varying fortunes) We give to men and men by turns: that Allah may know those that believe, and that He may take to Himself from your ranks Martyr-witnesses (to Truth). And Allah loveth not those that do wrong.

#### 141.

- AA This is so that God may try the faithful and destroy the unbelievers.
- NO And that Allâh may test (or purify) the believers (from sins) and destroy the disbelievers.
- PK And that Allah may prove those who believe, and may blight the disbelievers.
- SH And that He may purge those who believe and deprive the unbelievers of blessings.
- YU Allah's object also is to purge those that are true in Faith and to deprive of blessing Those that resist Faith.

#### 142.

- AA Do you think you will go to Paradise while God does not know who among you strive and persist?
- NO Do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are As-Sâbirin (the patient ones, etc.)?
- PK Or deemed ye that ye would enter paradise while yet Allah knoweth not those of you who really strive, nor knoweth those (of you) who are steadfast?
- SH Do you think that you will enter the garden while Allah has not yet known those who strive hard from among you, and (He has not) known the patient.

YU Did ye think that ye would enter Heaven without Allah testing those of you who fought hard (In His Cause) and remained steadfast?

### 143.

AA You had wished to know death before you faced it (in battle); so now you have seen it before your own eyes.

NQ You did indeed wish for death (AshShahâdah - martyrdom) before you met it. Now you have seen it openly with your own eyes.

PK And verily ye used to wish for death before ye met it (in the field). Now ye have seen it with your eyes!

SH And certainly you desired death before you met it, so indeed you have seen it and you look (at it)

YU Ye did indeed wish for death before ye met him: Now ye have seen him with your own eyes, (And ye flinch!)

### 144.

AA Muhammad is only a messenger; and many a messenger has gone before him. So what if he dies or is killed! Will you turn back and go away in haste? But he who turns back and goes away in haste will do no harm to God. But God will reward those who give thanks (and are grateful).

NQ Muhammad (SAW) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh, and Allâh will give reward to those who are grateful.

PK Muhammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels? He who turneth back on his heels doth no hurt to Allah, and Allah will reward the thankful.

SH And Muhammad is no more than a messenger; the messengers have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful.

YU Muhammad is no more than a messenger: many Were the messenger that passed away before him. If he died or were slain, will ye then Turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude.

### 145.

AA No one can die before his appointed term except in accordance with the law of God. And to him who desires a reward in this world, We shall give it; and to him who desires a reward in the life to come, We shall do that. We shall certainly reward those who are grateful.

NQ And no person can ever die except by Allâh's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.

PK No soul can ever die except by Allah's leave and at a term appointed. Whoso desireth the reward of the world, We bestow on him thereof; and whoso desireth the reward of the Hereafter, We bestow on him thereof. We shall reward the thankful.

SH And a soul will not die but with the permission of Allah the term is fixed; and whoever desires the reward of this world, I shall give him of it, and whoever desires the reward of the hereafter I shall give him of it, and I will reward the

grateful.

- YU Nor can a soul die except by Allah's leave, the term being fixed as by writing. If any do desire a reward in this life, We shall give it to him; and if any do desire a reward in the Hereafter, We shall give it to him. And swiftly shall We reward those that (serve us with) gratitude.

#### 146.

- AA Many a seeker after God has fought in the way of God by the side of many an apostle, undaunted (by disaster), and did not disgrace themselves; -- verily God loves those who are steadfast.
- NQ And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh's Way, nor did they weaken nor degrade themselves. And Allâh loves As-Sâbirin (the patient ones, etc.).
- PK And with how many a prophet have there been a number of devoted men who fought (beside him). They quailed not for aught that befell them in the way of Allah, nor did they weaken, nor were they brought low. Allah loveth the steadfast.
- SH And how many a prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allah's way, nor did they weaken, nor did they abase themselves; and Allah loves the patient.
- YU How many of the prophets fought (in Allah's way), and with them (fought) Large bands of godly men? but they never lost heart if they met with disaster in Allah's way, nor did they weaken (in will) nor give in. And Allah Loves those who are firm and steadfast.

#### 147.

- AA Nor did they say aught but: "O our Lord, forgive us our sins and excesses in our acts, and steady our steps, and help us against unbelieving people."
- NQ And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk."
- PK Their cry was only that they said: Our Lord! forgive us for our sins and wasted efforts, make our foothold sure, and give us victory over the disbelieving folk.
- SH And their saying was no other than that they said: Our Lord! forgive us our faults and our extravagance in our affair and make firm our feet and help us against the unbelieving people.
- YU All that they said was: "Our Lord! Forgive us our sins and anything We may have done that transgressed our duty: Establish our feet firmly, and help us against those that resist Faith."

#### 148.

- AA So God rewarded them in this world, and a better reward awaits them in the next; for God loves those who do good.
- NQ So Allâh gave them the reward of this world, and the excellent reward of the Hereafter. And Allâh loves Al-Muhsinûn (the gooddoers - see the footnote of V.3:134).
- PK So Allah gave them the reward of the world and the good reward of the Hereafter. Allah loveth those whose deeds are good.
- SH So Allah gave them the reward of this world and better reward of the hereafter and Allah loves those who do good (to others).

YU And Allah gave them a reward in this world, and the excellent reward of the Hereafter. For Allah Loveth those who do good.

#### 149.

AA O believers, if you listen to the infidels they will make you turn your backs, and you will be the losers.

NQ O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.[]

PK O ye who believe! if ye obey those who disbelieve, they will make you turn back on your heels, and ye turn back as losers.

SH O you who believe! if you obey those who disbelieve they will turn you back upon your heels, so you will turn back losers.

YU O ye who believe! If ye obey the Unbelievers, they will drive you back on your heels, and ye will turn back (from Faith) to your own loss.

#### 150.

AA But God is your protector, and He is the best of helpers.

NQ Nay, Allâh is your Maulâ (Patron, Lord, Helper and Protector, etc.), and He is the Best of helpers.

PK But Allah is your Protector, and He is the Best of Helpers.

SH Nay! Allah is your Patron and He is the best of the helpers.

YU Nay, Allah is your protector, and He is the best of helpers.

#### 151.

AA We shall strike terror into the hearts of unbelievers for ascribing compeers to God for which He has sent down no sanction. Hell is their residence, the evil abode of the unjust.

NQ We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allâh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the Zâlimûn (polytheists and wrongdoers).

PK We shall cast terror into the hearts of those who disbelieve because they ascribe unto Allah partners, for which no warrant hath been revealed. Their habitation is the Fire, and hapless the abode of the wrong-doers.

SH We will cast terror into the hearts of those who disbelieve, because they set up with Allah that for which He has sent down no authority, and their abode is the fire, and evil is the abode of the unjust.

YU Soon shall We cast terror into the hearts of the Unbelievers, for that they joined companions with Allah, for which He had sent no authority: their abode will be the Fire: And evil is the home of the wrong-doers!

#### 152.

AA The promise made to you by God was verified when you destroyed (the foe) by His leave, until you were unmanned and disputed the order, and thus disobeyed (the Apostle) even after He had brought you in sight of (victory) you longed for. Some of you desired this world, and some of you the next. Then He put you to flight before (them) in order to try you. But (now) He has forgiven you, for surely God is kind to the faithful.

NQ And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allâh is Most

Gracious to the believers.

- PK Allah verily made good His promise unto you when ye routed them by His leave, until (the moment) when your courage failed you, and ye disagreed about the order and ye disobeyed, after He had shown you that for which ye long. Some of you desired the world, and some of you desired the Hereafter. Therefore He made you flee from them, that He might try you. Yet now He hath forgiven you. Allah is a Lord of Kindness to believers.
- SH And certainly Allah made good to you His promise when you slew them by His permission, until when you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved; of you were some who desired this world and of you were some who desired the hereafter; then He turned you away from them that He might try you; and He has certainly pardoned you, and Allah is Gracious to the believers.
- YU Allah did indeed fulfil His promise to you when ye with His permission Were about to annihilate your enemy, -until ye flinched and fell to disputing about the order, and disobeyed it after He brought you in sight (of the booty) which ye covet. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you but He forgave you: For Allah is full of grace to those who believe.

### 153.

- AA Remember, as you were rushing up (the hill) without turning back to look, though the Prophet was calling you from the rear, He requited you with anguish for an anguish that you do not fret for missed opportunity and what befell you, for God is aware of all that you do,
- NQ (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad SAW) was in your rear calling you back. There did Allāh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allāh is WellAware of all that you do.
- PK When ye climbed (the hill) and paid no heed to anyone, while the messenger, in your rear, was calling you (to fight). Therefor He rewarded you grief for (his) grief, that (He might teach) you not to sorrow either for that which ye missed or for that which befell you. Allah is Informed of what ye do.
- SH When you ran off precipitately and did not wait for any one, and the Messenger was calling you from your rear, so He gave you another sorrow instead of (your) sorrow, so that you might not grieve at what had escaped you, nor (at) what befell you; and Allah is aware of what you do.
- YU Behold! ye were climbing up the high ground, without even casting a side glance at any one, and the Messenger in your rear was calling you back. There did Allah give you one distress after another by way of requital, to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. For Allah is well aware of all that ye do.

### 154.

- AA Then after affliction He Sent you a drowsiness as comes after security, overwhelming some among you, and making some anxious for themselves, and made them think thoughts of pagan ignorance; and they said: "Have we a say in any affair?" Say: "All affairs rest with God." They hide in their hearts what they do not disclose to you. They say: "If we had a say in the affair we would not have been killed in this place." Tell them: "Even had you stayed at home, those of you who were ordained to fight would have gone to their place of (eternal) rest. God had to try them to bring out what they concealed in their breasts, and to bring out the secrets of their hearts, for God knows your innermost thoughts.

- NQ** Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet SAW) and thought wrongly of Allâh - the thought of ignorance. They said, "Have we any part in the affair?" Say you (O Muhammad SAW): "Indeed the affair belongs wholly to Allâh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allâh might test what is in your breasts; and to Mahis[] that which was in your hearts (sins), and Allâh is AllKnower of what is in (your) breasts.
- PK** Then, after grief, He sent down security for you. As slumber did it overcome a party of you, while (the other) party, who were anxious on their own account, thought wrongly of Allah, the thought of ignorance. They said: Have we any part in the cause? Say (O Muhammad): The cause belongeth wholly to Allah. They hide within themselves (a thought) which they reveal not unto thee, saying: Had we had any part in the cause we should not have been slain here. Say: Even though ye had been in your houses, those appointed to be slain would have gone forth to the places where they were to lie. (All this hath been) in order that Allah might try what is in your breasts and prove what is in your hearts. Allah is Aware of what is hidden in the breasts (of men).
- SH** Then after sorrow He sent down security upon you, a calm coming upon a party of you, and (there was) another party whom their own souls had rendered anxious; they entertained about Allah thoughts of ignorance quite unjustly, saying: We have no hand in the affair. Say: Surely the affair is wholly (in the hands) of Allah. They conceal within their souls what they would not reveal to you. They say: Had we any hand in the affair, we would not have been slain here. Say: Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain, and that Allah might test what was in your breasts and that He might purge what was in your hearts; and Allah knows what is in the breasts.
- YU** After (the excitement) of the distress, He sent down calm on a band of you overcome with slumber, while another band was stirred to anxiety by their own feelings, Moved by wrong suspicions of Allah-suspicions due to ignorance. They said: "What affair is this of ours?" Say thou: "Indeed, this affair is wholly Allah's." They hide in their minds what they dare not reveal to thee. They say (to themselves): "If we had had anything to do with this affair, We should not have been in the slaughter here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death"; but (all this was) that Allah might test what is in your breasts and purge what is in your hearts. For Allah knoweth well the secrets of your hearts.

**155.**

- AA** All those among you who turned their backs on the day the two armies clashed (at 'Uhud) were surely induced by Satan to fail in their duty because of their sinful deeds. But God has already forgiven them, for God is forgiving and kind.
- NQ** Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was Shaitân (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allâh, indeed, has forgiven them. Surely, Allâh is OftForgiving, Most Forbearing.
- PK** Lo! those of you who turned back on the day when the two hosts met, Satan

alone it was who caused them to backslide, because of some of that which they have earned. Now Allah hath forgiven them. Lo! Allah is Forgiving, Clement.

SH (As for) those of you who turned back on the day when the two armies met, only the Shaitan sought to cause them to make a slip on account of some deeds they had done, and certainly Allah has pardoned them; surely Allah is Forgiving, Forbearing.

YU Those of you who turned back on the day the two hosts Met, -it was Satan who caused them to fail, because of some (evil) they had done. But Allah Has blotted out (their fault): For Allah is Oft-Forgiving, Most Forbearing.

### 156.

AA O you who believe, do not be like those who deny, and say of their brethren (who died) travelling in the land or fighting: "Had they stayed with us here they would not have died or been killed." This happened so that God may fill their hearts with grief. God is the giver of life and death and sees all that you do.

NO O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allâh may make it a cause of regret in their hearts. It is Allâh that gives life and causes death. And Allâh is AllSeer of what you do.

PK O ye who believe! Be not as those who disbelieved and said of their brethren who went abroad in the land or were fighting in the field: If they had been (here) with us they would not have died or been killed: that Allah may make it anguish in their hearts. Allah giveth life and causeth death; and Allah is Seer of what ye do.

SH O you who believe! be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died and they would not have been slain; so Allah makes this to be an intense regret in their hearts; and Allah gives life and causes death and Allah sees what you do.

YU O ye who believe! Be not like the Unbelievers, who say of their brethren, when they are travelling through the Earth or engaged in fighting: "If they had stayed with us, they would not have died, or been slain." This that Allah may make it a cause of sighs and regrets in their hearts. It is Allah that gives Life and Death, and Allah sees well all that ye do.

### 157.

AA If you are killed in the cause of God or you die, the forgiveness and mercy of God are better than all that you amass.

NO And if you are killed or die in the Way of Allâh, forgiveness and mercy from Allâh are far better than all that they amass (of worldly wealths, etc.).

PK And what though ye be slain in Allah's way or die therein? Surely pardon from Allah and mercy are better than all that they amass.

SH And if you are slain in the way of Allah or you die, certainly forgiveness from Allah and mercy is better than what they amass.

YU And if ye are slain, or die, in the way of Allah, forgiveness and mercy from Allah are far better than all they could amass.

### 158.

AA And if you die or are killed, even so it is to God that you will return.

NO And whether you die, or are killed, verily, unto Allâh you shall be gathered.

PK What though ye be slain or die, when unto Allah ye are gathered?

SH And if indeed you die or you are slain, certainly to Allah shall you be gathered together.

YU And if ye die, or are slain, Lo! it is unto Allah that ye are brought together.

### 159.

AA It was through God's mercy that you dealt with them gently; for had you been stern and hard of heart they would surely have broken away from you. So pardon them and pray that forgiveness be theirs, and seek their counsel in all affairs, And when you have come to a decision place your trust in God alone, for He loves those who place their trust in Him.

NO And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harshhearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him).

PK It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him).

SH Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust.

YU It is part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him).

### 160.

AA If God is there to help you none will overcome you; and if He forsake you, who will help you other than Him? So only in God should the faithful place their trust.

NO If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust.

PK If Allah is your helper none can overcome you, and if He withdraw His help from you, who is there who can help you after Him? In Allah let believers put their trust.

SH If Allah assists you, then there is none that can overcome you, and if He forsakes you, who is there then that can assist you after Him? And on Allah should the believers rely.

YU If Allah helps you, none can overcome you: If He forsakes you, who is there, after that, that can help you? in Allah, then, Let believers put their trust.

### 161.

AA It is not for a prophet to be false; and whoever is false will indeed bring his falsehood with him on the Day of Reckoning when each will receive his reward without favour or wrong.

NO It is not for any Prophet to take illegally a part of booty (Ghulul)[], and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person

shall be paid in full what he has earned, - and they shall not be dealt with unjustly.

- PK It is not for any prophet to embezzle. Whoso embezzleth will bring what he embezzled with him on the Day of Resurrection. Then every soul will be paid in full what it hath earned; and they will not be wronged.
- SH And it is not attributable to a prophet that he should act unfaithfully; and he who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on the day of resurrection; then shall every soul be paid back fully what it has earned, and they shall not be dealt with unjustly.
- YU No prophet could (ever) be false to his trust. If any person is so false, He shall, on the Day of Judgment, restore what he misappropriated; then shall every soul receive its due,- whatever it earned,- and none shall be dealt with unjustly.

### 162.

- AA Is a man who has followed the pleasure of God the same as he who has incurred His wrath, whose abode is surely Hell, a dreadful place?
- NQ Is then one who follows (seeks) the good Pleasure of Allâh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allâh (by taking a part of the booty illegally - Ghulul)? - his abode is Hell, - and worst, indeed is that destination!
- PK Is one who followeth the pleasure of Allah as one who hath earned condemnation from Allah, whose habitation is the Fire, a hapless journey's end?
- SH Is then he who follows the pleasure of Allah like him who has made himself deserving of displeasure from Allah, and his abode is hell; and it is an evil destination.
- YU Is the man who follows the good pleasure of Allah Like the man who draws on himself the wrath of Allah, and whose abode is in Hell?- A woeful refuge!

### 163.

- AA There are different ranks with God, And God sees everything you do.
- NQ They are in varying grades with Allâh, and Allâh is AllSeer of what they do.
- PK There are degrees (of grace and reprobation) with Allah, and Allah is Seer of what they do.
- SH There are (varying) grades with Allah, and Allah sees what they do.
- YU They are in varying gardens in the sight of Allah, and Allah sees well all that they do.

### 164.

- AA God has favoured the faithful by sending an apostle to them from among themselves, who recites to them His messages, and reforms and teaches them the Law and the judgement, for they were clearly in error before.
- NQ Indeed Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad SAW) from among themselves, reciting unto them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and AlHikmah [the wisdom and the Sunnah of the Prophet SAW (i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error.[]
- PK Allah verily hath shown grace to the believers by sending unto them a messenger of their own who reciteth unto them His revelations, and causeth them to grow, and teacheth them the Scripture and wisdom; although before (he came to them) they were in flagrant error.

- SH Certainly Allah conferred a benefit upon the believers when He raised among them a Messenger from among themselves, reciting to them His communications and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error.
- YU Allah did confer a great favour on the believers when He sent among them a messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error.

**165.**

- AA How is it that when misfortune befell you, you said: "Where has this come from?" -- even though you had inflicted disaster twice as great on (the enemy). Say: "This has come from your own selves." Surely God has power over all things.
- NQ (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allāh has power over all things.
- PK And was it so, when a disaster smote you, though ye had smitten (them with a disaster) twice (as great), that ye said: How is this? Say (unto them, O Muhammad): It is from yourselves. Lo! Allah is Able to do all things.
- SH What! when a misfortune befell you, and you had certainly afflicted (the unbelievers) with twice as much, you began to say: Whence is this? Say: It is from yourselves; surely Allah has power over all things.
- YU What! When a single disaster smites you, although ye smote (your enemies) with one twice as great, do ye say?- "Whence is this?" Say (to them): "It is from yourselves: For Allah hath power over all things."

**166.**

- AA What you suffered on the day the two armies had met was by God's dispensation, so that He may distinguish the faithful,
- NQ And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allāh, in order that He might test the believers.
- PK That which befell you, on the day when the two armies met, was by permission of Allah; that He might know the true believers;
- SH And what befell you on the day when the two armies met (at Ohud) was with Allah's knowledge, and that He might know the believers.
- YU What ye suffered on the day the two armies Met, was with the leave of Allah, in order that He might test the believers,-

**167.**

- AA And may distinguish the hypocrites who were told: "Fight in the way of God, or defend yourselves," and who had replied: "If we knew of the fight we would have followed you." They were nearer unbelief than faith on that day, and they said with their tongues what was not in their hearts; but God is aware of what they hide.
- NQ And that He might test the hypocrites, it was said to them: "Come, fight in the Way of Allāh or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allāh has full knowledge of what they conceal.
- PK And that He might know the hypocrites, unto whom it was said: Come, fight in the way of Allah, or defend yourselves. They answered: If we knew aught

of fighting we would follow you. On that day they were nearer disbelief than faith. They utter with their mouths a thing which is not in their hearts. Allah is Best Aware of what they hide.

SH And that He might know the hypocrites; and it was said to them: Come, fight in Allah's way, or defend yourselves. They said: If we knew fighting, we would certainly have followed you. They were on that day much nearer to unbelief than to belief. They say with their mouths what is not in their hearts, and Allah best knows what they conceal.

YU And the Hypocrites also. These were told: "Come, fight in the way of Allah, or (at least) drive (The foe from your city)." They said: "Had we known how to fight, we should certainly have followed you." They were that day nearer to Unbelief than to Faith, saying with their lips what was not in their hearts but Allah hath full knowledge of all they conceal.

### 168.

AA To those who sit at home and say of their brothers: "They would never have been killed had they listened to us, say: "Drive away death from your midst if what you say is true."

NO (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak the truth."

PK Those who, while they sat at home, said of their brethren (who were fighting for the cause of Allah): If they had been guided by us they would not have been slain. Say (unto them, O Muhammad): Then avert death from yourselves if ye are truthful.

SH Those who said of their brethren whilst they (themselves) held back: Had they obeyed us, they would not have been killed. Say: Then avert death from yourselves if you speak the truth.

YU (They are) the ones that say, (of their brethren slain), while they themselves sit (at ease): "If only they had listened to us they would not have been slain." Say: "Avert death from your own selves, if ye speak the truth."

### 169.

AA Never think that those who are killed in the way of God are dead. They are alive, getting succour from their Lord,

NO Think not of those who are killed in the Way of Allâh as dead. Nay, they are alive, with their Lord, and they have provision.

PK Think not of those, who are slain in the way of Allah, as dead. Nay, they are living. With their Lord they have provision.

SH And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord;

YU Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord;

### 170.

AA Rejoicing at what God has given them of His grace, and happy for those who are trying to overtake them but have not joined them yet, and who will have no fear or regret.

NO They rejoice in what Allâh has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

PK Jubilant (are they) because of that which Allah hath bestowed upon them of His bounty, rejoicing for the sake of those who have not joined them but are left behind: That there shall no fear come upon them neither shall they

grieve.

- SH Rejoicing in what Allah has given them out of His grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve.
- YU They rejoice in the bounty provided by Allah: And with regard to those left behind, who have not yet joined them (in their bliss), the (Martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve.

### 171.

- AA They rejoice at the kindness and mercy of God; and God does not suffer the wages of the faithful to go waste. Those who obeyed the call of God and His Messenger, even after they were wounded, and took heed for themselves, shall indeed have an ample reward,
- NO They rejoice in a Grace and a Bounty from Allâh, and that Allâh will not waste the reward of the believers.
- PK They rejoice because of favour from Allah and kindness, and that Allah wasteth not the wage of the believers.
- SH They rejoice on account of favor from Allah and (His) grace, and that Allah will not waste the reward of the believers.
- YU They glory in the Grace and the bounty from Allah, and in the fact that Allah suffereth not the reward of the Faithful to be lost (in the least).

### 172.

- NO Those who answered (the Call of) Allâh and the Messenger (Muhammad SAW) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward.
- PK As for those who heard the call of Allah and His messenger after the harm befell them (in the fight); for such of them as do right and ward off (evil), there is great reward.
- SH (As for) those who responded (at Ohud) to the call of Allah and the Messenger after the wound had befallen them, those among them who do good (to others) and guard (against evil) shall have a great reward.
- YU Of those who answered the call of Allah and the Messenger, even after being wounded, those who do right and refrain from wrong have a great reward; -

### 173.

- AA Those who were told: "They have gathered an army, beware," and their faith increased and they said: "God is sufficient for us, and the best of protectors,"
- NO Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).[.]"
- PK Those unto whom men said: Lo! the people have gathered against you, therefor fear them. (The threat of danger) but increased the faith of them and they cried: Allah is Sufficient for us! Most Excellent is He in Whom we trust!
- SH Those to whom the people said: Surely men have gathered against you, therefore fear them, but this increased their faith, and they said: Allah is sufficient for us and most excellent is the Protector.
- YU Men said to them: "A great army is gathering against you": And frightened them: But it (only) increased their Faith: They said: "For us Allah sufficeth, and He is the best disposer of affairs."

### 174.

- AA And returned with God's favour and grace without harm, for they attended the pleasure of God; and great is the benevolence of God.

- NO So they returned with Grace and Bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of Great Bounty.
- PK So they returned with grace and favour from Allah, and no harm touched them. They followed the good pleasure of Allah, and Allah is of Infinite Bounty.
- SH So they returned with favor from Allah and (His) grace, no evil touched them and they followed the pleasure of Allah; and Allah is the Lord of mighty grace.
- YU And they returned with Grace and bounty from Allah: no harm ever touched them: For they followed the good pleasure of Allah: And Allah is the Lord of bounties unbounded.

**175.**

- AA It is no one but Satan who frightens you with his allies. But do not fear him, fear Me, if indeed you are believers.
- NO It is only Shaitân (Satan) that suggests to you the fear of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad SAW)], so fear them not, but fear Me, if you are (true) believers.
- PK It is only the devil who would make (men) fear his partisans. Fear them not; fear Me, if ye are true believers.
- SH It is only the Shaitan that causes you to fear from his friends, but do not fear them, and fear Me if you are believers.
- YU It is only the Evil One that suggests to you the fear of his votaries: Be ye not afraid of them, but fear Me, if ye have Faith.

**176.**

- AA And do not be grieved by those who rush into disbelief. They do no harm to God; and God will not give them any share in the life to come, and their torment shall be great.
- NO And let not those grieve you (O Muhammad SAW) who rush with haste to disbelieve; verily, not the least harm will they do to Allâh. It is Allâh's Will to give them no portion in the Hereafter. For them there is a great torment.
- PK Let not their conduct grieve thee, who run easily to disbelief, for lo! they injure Allah not at all. It is Allah's Will to assign them no portion in the Hereafter, and theirs will be an awful doom.
- SH And let not those grieve you who fall into unbelief hastily; surely they can do no harm to Allah at all; Allah intends that He should not give them any portion in the hereafter, and they shall have a grievous chastisement.
- YU Let not those grieve thee who rush headlong into Unbelief: Not the least harm will they do to Allah: Allah's plan is that He will give them no portion in the Hereafter, but a severe punishment.

**177.**

- AA Those who barter unbelief for faith, will not harm God in the least, and the punishment for them will be painful.
- NO Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allâh. For them, there is a painful torment.
- PK Those who purchase disbelief at the price of faith harm Allah not at all, but theirs will be a painful doom.
- SH Surely those who have bought unbelief at the price of faith shall do no harm at all to Allah, and they shall have a painful chastisement.
- YU Those who purchase Unbelief at the price of faith,- not the least harm will they do to Allah, but they will have a grievous punishment.

**178.**

- AA The unbelievers must not think that the respite We give them augurs well. We do so that they sink deeper into sin, and suffer an ignominious doom.
- NQ And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment.
- PK And let not those who disbelieve imagine that the rein We give them bodeth good unto their souls. We only give them rein that they may grow in sinfulness. And theirs will be a shameful doom.
- SH And let not those who disbelieve think that Our granting them respite is better for their souls; We grant them respite only that they may add to their sins; and they shall have a disgraceful chastisement.
- YU Let not the Unbelievers think that our respite to them is good for themselves: We grant them respite that they may grow in their iniquity: But they will have a shameful punishment.

**179.**

- AA God will not leave the believers in the state they are in till He has sifted the evil from the good; nor will God reveal the secrets of the Unknown. He chooses (for this) from His apostles whom He will. So believe in God and the prophets, for if you believe and fear the displeasure of God your reward will be great.
- NQ Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the Ghaib (unseen), but Allâh chooses of His Messengers whom He pleases. So believe in Allâh and His Messengers. And if you believe and fear Allâh, then for you there is a great reward.
- PK It is not (the purpose) of Allah to leave you in your present state till He shall separate the wicked from the good. And it is not (the purpose of) Allah to let you know the Unseen. But Allah chooseth of His messengers whom He will, (to receive knowledge thereof). So believe in Allah and His messengers. If ye believe and ward off (evil), yours will be a vast reward.
- SH On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good; nor is Allah going to make you acquainted with the unseen, but Allah chooses of His messengers whom He pleases; therefore believe in Allah and His messengers; and if you believe and guard (against evil), then you shall have a great reward.
- YU Allah will not leave the believers in the state in which ye are now, until He separates what is evil from what is good nor will He disclose to you the secrets of the Unseen. But He chooses of His Messengers (For the purpose) whom He pleases. So believe in Allah. And His messengers: And if ye believe and do right, ye have a reward without measure.

**180.**

- AA Let not those who are niggardly of things that God has given them of His largesse think that this is good for them. In fact, it is worse; for what they grudged will be hung around their necks on the Day of Resurrection. To God belong the heavens and the earth, and God is aware of all you do.
- NQ And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory Zakât). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection[.]. And to Allâh belongs the heritage of the heavens and the earth; and Allâh is WellAcquainted with all that you do.

- PK And let not those who hoard up that which Allah hath bestowed upon them of His bounty think that it is better for them. Nay, it is worse for them. That which they hoard will be their collar on the Day of Resurrection. Allah's is the heritage of the heavens and the earth, and Allah is Informed of what ye do.
- SH And let not those deem, who are niggardly in giving away that which Allah has granted them out of His grace, that it is good for them; nay, it is worse for them; they shall have that whereof they were niggardly made to cleave to their necks on the resurrection day; and Allah's is the heritage of the heavens and the earth; and Allah is aware of what you do.
- YU And let not those who covetously withhold of the gifts which Allah Hath given them of His Grace, think that it is good for them: Nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks Like a twisted collar, on the Day of Judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well-acquainted with all that ye do.

**181.**

- AA God has indeed heard the words of those who said: "God is a pauper whereas we are rich." We shall make a note of their words, and the murders of the prophets they committed unjustly, and say to them: "Now taste the agony of burning."
- NQ Indeed, Allâh has heard the statement of those (Jews) who say: "Truly, Allâh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."
- PK Verily Allah heard the saying of those who said, (when asked for contributions to the war): "Allah, forsooth, is poor, and we are rich!" We shall record their saying with their slaying of the prophets wrongfully and We shall say: Taste ye the punishment of burning!
- SH Allah has certainly heard the saying of those who said: Surely Allah is poor and we are rich. I will record what they say, and their killing the prophets unjustly, and I will say: Taste the chastisement of burning.
- YU Allah hath heard the taunt of those who say: "Truly, Allah is indigent and we are rich!"- We shall certainly record their word and (their act) of slaying the prophets in defiance of right, and We shall say: "Taste ye the penalty of the Scorching Fire!

**182.**

- AA This is (requital) for the deeds you had committed, for God is not unjust to any of His creatures.
- NQ This is because of that (evil) which your hands have sent before you. And certainly, Allâh is never unjust to (His) slaves.
- PK This is on account of that which your own hands have sent before (you to the judgment). Allah is no oppressor of (His) bondmen.
- SH This is for what your own hands have sent before and because Allah is not in the least unjust to the servants.
- YU "This is because of the (unrighteous deeds) which your hands sent on before ye: For Allah never harms those who serve Him."

**183.**

- AA To those who say: "God has ordained that we should not believe an apostle who does not bring burnt offerings," say: "Many an apostle had come to you before me with manifest proofs, even with what you mention; then why did you kill them if you were men of truth?"
- NQ Those (Jews) who said: "Verily, Allâh has taken our promise not to believe in

any Messenger unless he brings to us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?"

PK (The same are) those who say: Lo! Allah hath charged us that we believe not in any messenger until he bring us an offering which fire (from heaven) shall devour. Say (unto them, O Muhammad): Messengers came unto you before me with miracles, and with that (very miracle) which ye describe. Why then did ye slay them? (Answer that) if ye are truthful!

SH (Those are they) who said: Surely Allah has enjoined us that we should not believe in any messenger until he brings us an offering which the fire consumes. Say: Indeed, there came to you messengers before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?

YU They (also) said: "Allah took our promise not to believe in an messenger unless He showed us a sacrifice consumed by Fire (From heaven)." Say: "There came to you messengers before me, with clear Signs and even with what ye ask for: why then did ye slay them, if ye speak the truth?"

#### 184.

AA If they call you a liar (remember) so had other apostles been called before you, who had come with clear signs and Scriptures and the Book enlightening.

NQ Then if they reject you (O Muhammad SAW), so were Messengers rejected before you, who came with Al-Baiyinât (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.

PK And if they deny thee, even so did they deny messengers who were before thee, who came with miracles and with the Psalms and with the Scripture giving light.

SH But if they reject you, so indeed were rejected before you messengers who came with clear arguments and scriptures and the illuminating book.

YU Then if they reject thee, so were rejected messengers before thee, who came with Clear Signs, Books of dark prophecies, and the Book of Enlightenment.

#### 185.

AA Every soul will know the taste of death. You will get your recompense in full on the Day of Resurrection; and he who is spared the Fire and finds his way to Paradise will meet his desire. As for the life of this world, it is nothing but a merchandise of vanity.

NQ Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).

PK Every soul will taste of death. And ye will be paid on the Day of Resurrection only that which ye have fairly earned. Whoso is removed from the Fire and is made to enter paradise, he indeed is triumphant. The life of this world is but comfort of illusion.

SH Every soul shall taste of death, and you shall only be paid fully your reward on the resurrection day; then whoever is removed far away from the fire and is made to enter the garden he indeed has attained the object; and the life of this world is nothing but a provision of vanities.

YU Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): For the life of this world is but goods and chattels of deception.

**186.**

- AA You will, nonetheless, be tried with your wealth and life, and will hear many untoward things from the followers of former Books and the infidels. But if you endure with patience and follow the straight path, it will surely (accord) with God's fixed resolve about human affairs.
- NO You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh, but if you persevere patiently, and become Al-Muttaqûn (the pious - see V.2:2) then verily, that will be a determining factor in all affairs, and that is from the great matters, [which you must hold on with all your efforts].
- PK Assuredly ye will be tried in your property and in your persons, and ye will hear much wrong from those who were given the Scripture before you, and from the idolaters. But if ye persevere and ward off (evil), then that is of the steadfast heart of things.
- SH You shall certainly be tried respecting your wealth and your souls, and you shall certainly hear from those who have been given the Book before you and from those who are polytheists much annoying talk; and if you are patient and guard (against evil), surely this is one of the affairs (which should be) determined upon.
- YU Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly Hear much that will grieve you, from those who received the Book before you and from those who worship many gods. But if ye persevere patiently, and guard against evil,-then that will be a determining factor in all affairs.

**187.**

- AA And remember when God took a promise from the people of the Book to make its (truth) known to mankind, and not keep back any part of it, they set aside (the pledge), and sold it away for a little gain but how wretched the bargain that they made!
- NO (And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad SAW and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.
- PK And (remember) when Allah laid a charge on those who had received the Scripture (He said): Ye are to expound it to mankind and not to hide it. But they flung it behind their backs and bought thereby a little gain. Verily evil is that which they have gained thereby.
- SH And when Allah made a covenant with those who were given the Book: You shall certainly make it known to men and you shall not hide it; but they cast it behind their backs and took a small price for it; so evil is that which they buy.
- YU And remember Allah took a covenant from the People of the Book, to make it known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain! And vile was the bargain they made!

**188.**

- AA Think not that those who exult at what they have done, and who love to be praised for what they have not done, shall escape the punishment, for grievous indeed will be their doom.
- Think not that those who rejoice in what they have done (or brought about),

- NQ** and love to be praised for what they have not done,- think not you that they are rescued from the torment, and for them is a painful torment.
- PK** Think not that those who exult in what they have given, and love to be praised for what they have not done - Think not, they are in safety from the doom. A painful doom is theirs.
- SH** Do not think those who rejoice for what they have done and love that they should be praised for what they have not done-- so do by no means think them to be safe from the chastisement, and they shall have a painful chastisement.
- YU** Think not that those who exult in what they have brought about, and love to be praised for what they have not done,- think escape the penalty. For them is a penalty Grievous indeed.

**189.**

- AA** For God's is the kingdom of the heavens and the earth, and God's is the power over all things. In the creation of the heavens and the earth, the alternation of night and day, are signs for the wise.
- NQ** And to Allâh belongs the dominion of the heavens and the earth, and Allâh has power over all things.
- PK** Unto Allah belongeth the Sovereignty of the heavens and the earth. Allah is Able to do all things.
- SH** And Allah's is the kingdom of the heavens and the earth, and Allah has power over all things.
- YU** To Allah belongeth the dominion of the heavens and the earth; and Allah hath power over all things.

**190.**

- NQ** Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.
- PK** Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His Sovereignty) for men of understanding,
- SH** Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand.
- YU** Behold! in the creation of the heavens and the earth, and the alternation of night and day,- there are indeed Signs for men of understanding,-

**191.**

- AA** Those who honour God in meditation, standing or sitting or lying on their sides, who reflect and contemplate on the creation of the heavens and the earth, (and say) "Not in vain have You made them. All praise be to You, O Lord, preserve us from the torment of Hell.
- NQ** Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire.
- PK** Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say): Our Lord! Thou createdst not this in vain. Glory be to Thee! Preserve us from the doom of Fire.
- SH** Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! Glory be to Thee; save us then from the chastisement of the fire:
- YU** Men who celebrate the praises of Allah, standing, sitting, and lying down on

their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire.

**192.**

- AA Whoever, O Lord, should be cast into Hell shall be verily disgraced; and the sinners shall have none to help (or save) them.
- NO "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the Zâlimûn (polytheists and wrong-doers) find any helpers.
- PK Our Lord! Whom Thou causest to enter the Fire: him indeed Thou hast confounded. For evil-doers there will be no helpers.
- SH Our Lord! surely whomsoever Thou makest enter the fire, him Thou hast indeed brought to disgrace, and there shall be no helpers for the unjust:
- YU "Our Lord! any whom Thou dost admit to the Fire, Truly Thou coverest with shame, and never will wrong-doers Find any helpers!

**193.**

- AA We have heard, O our Lord, the crier call inviting us to faith (and announcing): 'Believe in your Lord.' O our Lord, to faith we have come, so forgive our trespasses, deliver us from sin, and grant us (the glory of) death with the just.
- NO "Our Lord! Verily, we have heard the call of one (Muhammad SAW) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and remit from us our evil deeds, and make us die in the state of righteousness along with Al-Abrâr (those who are obedient to Allâh and follow strictly His Orders).
- PK Our Lord! Lo! we have heard a crier calling unto Faith: "Believe ye in your Lord!" So we believed. Our Lord! Therefor forgive us our sins, and remit from us our evil deeds, and make us die the death of the righteous.
- SH Our Lord! surely we have heard a preacher calling to the faith, saying: Believe in your Lord, so we did believe; Our Lord! forgive us therefore our faults, and cover our evil deeds and make us die with the righteous.
- YU "Our Lord! we have heard the call of one calling (Us) to Faith, 'Believe ye in the Lord,' and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous.

**194.**

- AA Give us what You promised, O Lord, through Your prophets; and put us not to shame on the Day of Reckoning, for never do You go back on Your promise."
- NO "Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."
- PK Our Lord! And give us that which Thou hast promised to us by Thy messengers. Confound us not upon the Day of Resurrection. Lo! Thou breakest not the tryst.
- SH Our Lord! and grant us what Thou hast promised us by Thy messengers; and disgrace us not on the day of resurrection; surely Thou dost not fail to perform the promise.
- YU "Our Lord! Grant us what Thou didst promise unto us through Thine messengers, and save us from shame on the Day of Judgment: For Thou never breakest Thy promise."

**195.**

- AA The Lord heard their prayer and answered: "I suffer not the good deeds of any to go waste, be he a man or a woman: The one of you is of the other. And those who were deprived of their homes or banished in My cause, and who fought and were killed, I shall blot out their sins and admit them indeed into gardens with rippling streams." -- A recompense from God, and the best of rewards is with God.
- NO So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will remit from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allâh, and with Allâh is the best of rewards."
- PK And their Lord hath heard them (and He saith): Lo! I suffer not the work of any worker, male or female, to be lost. Ye proceed one from another. So those who fled and were driven forth from their homes and suffered damage for My cause, and fought and were slain, verily I shall remit their evil deeds from them and verily I shall bring them into Gardens underneath which rivers flow - A reward from Allah. And with Allah is the fairest of rewards.
- SH So their Lord accepted their prayer: That I will not waste the work of a worker among you, whether male or female, the one of you being from the other; they, therefore, who fled and were turned out of their homes and persecuted in My way and who fought and were slain, I will most certainly cover their evil deeds, and I will most certainly make them enter gardens beneath which rivers flow; a reward from Allah, and with Allah is yet better reward.
- YU And their Lord hath accepted of them, and answered them: "Never will I suffer to be lost the work of any of you, be he male or female: Ye are members, one of another: Those who have left their homes, or been driven out therefrom, or suffered harm in My Cause, or fought or been slain,- verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath; - A reward from the presence of Allah, and from His presence is the best of rewards."

**196.**

- AA Be not deceived by the comings and goings of unbelievers in the land.
- NO Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.
- PK Let not the vicissitude (of the success) of those who disbelieve, in the land, deceive thee (O Muhammad).
- SH Let it not deceive you that those who disbelieve go to and fro in the cities fearlessly.
- YU Let not the strutting about of the Unbelievers through the land deceive thee:

**197.**

- AA Their commerce is but short-lived, and then their abode shall be Hell: And what an evil abode!
- NO A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.
- PK It is but a brief comfort. And afterward their habitation will be hell, an ill abode.
- SH A brief enjoyment! then their abode is hell, and evil is the resting-place.
- YU Little is it for enjoyment: Their ultimate abode is Hell: what an evil bed (To lie on)!

**198.**

- AA But those who are pious and obedient to their Lord, will have gardens with streams of running water where they will abide as guests of God; and what is with God is best for the pious.
- NO But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell (for ever), an entertainment from Allâh; and that which is with Allâh is the Best for Al- Abrâr (those who are obedient to Allâh and follow strictly His Orders).
- PK But those who keep their duty to their Lord, for them are Gardens underneath which rivers flow, wherein they will be safe for ever. A gift of welcome from their Lord. That which Allah hath in store is better for the righteous.
- SH But as to those who are careful of (their duty to) their Lord, they shall have gardens beneath which rivers flow, abiding in them; an entertainment from their Lord, and that which is with Allah is best for the righteous.
- YU On the other hand, for those who fear their Lord, are Gardens, with rivers flowing beneath; therein are they to dwell (for ever),- a gift from the presence of Allah; and that which is in the presence of Allah is the best (bliss) for the righteous.

**199.**

- AA Certainly among the people of the Book are some who believe in God and in what has been revealed to you and had been revealed to them; and they bow in humility before God, and do not trade for paltry gain the signs of God. Their reward is verily with their Lord; and swift is the reckoning of God!
- NO And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allâh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allâh. They do not sell the Verses of Allâh for a little price, for them is a reward with their Lord. Surely, Allâh is Swift in account.
- PK And lo! of the People of the Scripture there are some who believe in Allah and that which is revealed unto you and that which was revealed unto them, humbling themselves before Allah. They purchase not a trifling gain at the price of the revelations of Allah. Verily their reward is with their Lord. Lo! Allah is swift to take account.
- SH And most surely of the followers of the Book there are those who believe in Allah and (in) that which has been revealed to you and (in) that which has been revealed to them, being lowly before Allah; they do not take a small price for the communications of Allah; these it is that have their reward with their Lord; surely Allah is quick in reckoning.
- YU And there are, certainly, among the People of the Book, those who believe in Allah, in the revelation to you, and in the revelation to them, bowing in humility to Allah: They will not sell the Signs of Allah for a miserable gain! For them is a reward with their Lord, and Allah is swift in account.

**200.**

- AA So you who believe, have endurance in suffering, be patient and persevere, strengthen each other and be firm, and be pious and fear God that you may find success.
- NO O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful.
- PK O ye who believe! Endure, outdo all others in endurance, be ready, and observe your duty to Allah, in order that ye may succeed.

- SH O you who believe! be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful.
- YU O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper.

## 4

# An-Nisâ'

## Women

### The Women

 **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. O MEN, FEAR your Lord who created you from a single cell, and from it created its mate, and from the two of them dispersed men and women (male and female) in multitudes. So fear God in whose name you ask of one another (the bond of) relationships. God surely keeps watch over you.
- NQ** O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allâh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship)[]. Surely, Allâh is Ever an AllWatcher over you.
- PK** O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah hath been a watcher over you.
- SH** O people! be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women; and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship; surely Allah ever watches over you.
- YU** O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women; - reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you.

## 2.

- AA** Give to the orphans their possessions, and do not replace things of your own which are bad with things which are good among theirs, and do not intermix their goods with your own and make use of them, for this is a grievous crime.
- NQ** And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.[]
- PK** Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! that would be a great sin.
- SH** And give to the orphans their property, and do not substitute worthless (things) for (their) good (ones), and do not devour their property (as an addition) to your own property; this is surely a great crime.

YU To orphans restore their property (When they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin.

### 3.

AA If you fear you cannot be equitable to orphan girls (in your charge, or misuse their persons), then marry women who are lawful for you, two, three, or four; but if you fear you cannot treat so many with equity, marry only one, or a maid or captive. This is better than being iniquitous.

NO And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.

PK And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely that ye will not do injustice.

SH And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one or what your right hands possess; this is more proper, that you may not deviate from the right course.

YU If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice.

### 4.

AA Give to women their dowers willingly, but if they forego part of it themselves, then use it to your advantage.

NO And give to the women (whom you marry) their Mahr (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart, but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allâh has made it lawful).

PK And give unto the women (whom ye marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then ye are welcome to absorb it (in your wealth).

SH And give women their dowries as a free gift, but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result.

YU And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, Take it and enjoy it with right good cheer.

### 5.

AA Do not entrust (their) property God has given you to maintain (On trust), to those who are immature; but feed them and clothe them from it, and speak to them with kindness.

NO And give not unto the foolish your property which Allâh has made a means of support for you[], but feed and clothe them therewith, and speak to them words of kindness and justice.

PK Give not unto the foolish (what is in) your (keeping of their) wealth, which Allah hath given you to maintain; but feed and clothe them from it, and speak

kindly unto them.

- SH And do not give away your property which Allah has made for you a (means of) support to the weak of understanding, and maintain them out of (the profits of) it, and clothe them and speak to them words of honest advice.
- YU To those weak of understanding Make not over your property, which Allah hath made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.

## 6.

- AA And test (and try) the orphans until they are of marriageable age. If you find they have acquired sound judgement, then hand over their property to them; but devour not their wealth, nor use it up hastily out of fear that soon they will grow up (and demand it). And (the guardian) who is rich should abstain from spending much (of their wealth); and he who is poor should use only as much as is fair. And when you give back their possessions have this witnessed, (and remember) that God is sufficient to take all account.
- NQ And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully, and hastily fearing that they should grow up, and whoever amongst guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take witness in their presence; and Allâh is AllSufficient in taking account.
- PK Prove orphans till they reach the marriageable age; then, if ye find them of sound judgment, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take thereof in reason (for his guardianship). And when ye deliver up their fortune unto orphans, have (the transaction) witnessed in their presence. Allah sufficeth as a Reckoner.
- SH And test the orphans until they attain puberty; then if you find in them maturity of intellect, make over to them their property, and do not consume it extravagantly and hastily, lest they attain to full age; and whoever is rich, let him abstain altogether, and whoever is poor, let him eat reasonably; then when you make over to them their property, call witnesses in their presence; and Allah is enough as a Reckoner.
- YU Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, Let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When ye release their property to them, take witnesses in their presence: But all-sufficient is Allah in taking account.

## 7.

- AA Men have a share in what the parents and relatives leave behind at death; and women have a share in what the parents and relatives leave behind. Be it large or small a legal share is fixed.
- NQ There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large - a legal share.
- PK Unto the men (of a family) belongeth a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much - a legal share.
- SH Men shall have a portion of what the parents and the near relatives leave, and women shall have a portion of what the parents and the near relatives

leave, whether there is little or much of it; a stated portion.

YU From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large, -a determinate share.

## 8.

AA And when the relatives and orphans and the needy collect at the time of the division (of property) provide for them too, and talk kindly to them.

NO And when the relatives and the orphans and AlMasâkin (the poor) are present at the time of division, give them out of the property, and speak to them words of kindness and justice.

PK And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on them therefrom and speak kindly unto them.

SH And when there are present at the division the relatives and the orphans and the needy, give them (something) out of it and speak to them kind words.

YU But if at the time of division other relatives, or orphans or poor, are present, feed them out of the (property), and speak to them words of kindness and justice.

## 9.

AA Let people fear the day when they leave small children behind them unprovided, and how concerned they would be for them. So fear God and say the right things to them.

NO And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allâh and speak right words.

PK And let those fear (in their behaviour toward orphans) who if they left behind them weak offspring would be afraid for them. So let them mind their duty to Allah, and speak justly.

SH And let those fear who, should they leave behind them weakly offspring, would fear on their account, so let them be careful of (their duty to) Allah, and let them speak right words.

YU Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear Allah, and speak words of appropriate (comfort).

## 10.

AA Those who devour the possessions of the orphans unjustly devour only fire, and will surely burn in Hell.

NO Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!

PK Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame.

SH (As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire.

YU Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire!

## 11.

AA As for the children, God decrees that the share of the male is equivalent to that of two females. If they consist of women only, and of them more than two, they will get two-thirds of the inheritance; but in case there is one, she will inherit one half. The parents will each inherit a sixth of the estate if it happens the deceased has left a child; but if he has left no children, and his parents are his heirs, then the mother will inherit one-third; but if he has left

brothers, the mother will inherit one-sixth after payment of legacies and debts. Of parents and children you do not know who are more useful to you. These are the decrees of God who knows all and is wise.

- NO** Allâh commands you as regards your children's (inheritance); to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two thirds of the inheritance; if only one, her share is half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit, (these fixed shares) are ordained by Allâh. And Allâh is Ever AllKnower, AllWise.
- PK** Allah chargeth you concerning (the provision for) your children: to the male the equivalent of the portion of two females, and if there be women more than two, then theirs is two-thirds of the inheritance, and if there be one (only) then the half. And to each of his parents a sixth of the inheritance, if he have a son; and if he have no son and his parents are his heirs, then to his mother appertaineth the third; and if he have brethren, then to his mother appertaineth the sixth, after any legacy he may have bequeathed, or debt (hath been paid). Your parents and your children: Ye know not which of them is nearer unto you in usefulness. It is an injunction from Allah. Lo! Allah is Knower, Wise.
- SH** Allah enjoins you concerning your children: The male shall have the equal of the portion of two females; then if they are more than two females, they shall have two-thirds of what the deceased has left, and if there is one, she shall have the half; and as for his parents, each of them shall have the sixth of what he has left if he has a child, but if he has no child and (only) his two parents inherit him, then his mother shall have the third; but if he has brothers, then his mother shall have the sixth after (the payment of) a bequest he may have bequeathed or a debt; your parents and your children, you know not which of them is the nearer to you in usefulness; this is an ordinance from Allah: Surely Allah is Knowing, Wise.
- YU** Allah (thus) directs you as regards your Children's (Inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased Left brothers (or sisters) the mother has a sixth. (The distribution in all cases ('s) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-knowing, Al-wise.

## 12.

- AA** Your share in the property the wives leave behind is half if they die without an issue, but in case they have left children, then your share is one-fourth after the payment of legacies and debts; and your wife shall inherit one-fourth of what you leave at death if you die childless, if not, she will get one-eighth of what you leave behind after payment of legacies and debts. If a man or a woman should die without leaving either children or parents behind but have brother and sister, they shall each inherit one-sixth. In case there are more, they will share one-third of the estate after payment of legacies and debts without prejudice to others. This is the decree of God who knows all and is kind.
- NO** In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment

of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allâh; and Allâh is Ever AllKnowing, MostForbearing.

- PK And unto you belongeth a half of that which your wives leave, if they have no child; but if they have a child then unto you the fourth of that which they leave, after any legacy they may have bequeathed, or debt (they may have contracted, hath been paid). And unto them belongeth the fourth of that which ye leave if ye have no child, but if ye have a child then the eighth of that which ye leave, after any legacy ye may have bequeathed, or debt (ye may have contracted, hath been paid). And if a man or a woman have a distant heir (having left neither parent nor child), and he (or she) have a brother or a sister (only on the mother's side) then to each of them twain (the brother and the sister) the sixth, and if they be more than two, then they shall be sharers in the third, after any legacy that may have been bequeathed or debt (contracted) not injuring (the heirs by willing away more than a third of the heritage) hath been paid. A commandment from Allah. Allah is Knower, Indulgent.
- SH And you shall have half of what your wives leave if they have no child, but if they have a child, then you shall have a fourth of what they leave after (payment of) any bequest they may have bequeathed or a debt; and they shall have the fourth of what you leave if you have no child, but if you have a child then they shall have the eighth of what you leave after (payment of) a bequest you may have bequeathed or a debt; and if a man or a woman leaves property to be inherited by neither parents nor offspring, and he (or she) has a brother or a sister, then each of them two shall have the sixth, but if they are more than that, they shall be sharers in the third after (payment of) any bequest that may have been bequeathed or a debt that does not harm (others); this is an ordinance from Allah: and Allah is Knowing, Forbearing.
- YU In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by Allah; and Allah is All-knowing, Most Forbearing.

### 13.

- AA These are the limits set by God, and those who follow the commandments of God and the Prophet, will indeed be admitted to gardens with streams of water running by, where they will for ever abide; and this will be success supreme.
- NQ These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad SAW) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.
- PK These are the limits (imposed by) Allah. Whoso obeyeth Allah and His messenger, He will make him enter Gardens underneath which rivers flow,

where such will dwell for ever. That will be the great success.

- SH These are Allah's limits, and whoever obeys Allah and His Messenger, He will cause him to enter gardens beneath which rivers flow, to abide in them; and this is the great achievement.
- YU Those are limits set by Allah: those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing beneath, to abide therein (for ever) and that will be the supreme achievement.

#### 14.

- AA Those who disobey God and the Prophet and exceed the bounds of law, will be taken to Hell and abide there for ever and shall suffer despicable punishment.
- NQ And whosoever disobeys Allâh and His Messenger (Muhammad SAW), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.
- PK And whoso disobeyeth Allah and His messenger and transgresseth His limits, He will make him enter Fire, where he will dwell for ever; his will be a shameful doom.
- SH And whoever disobeys Allah and His Messenger and goes beyond His limits, He will cause him to enter fire to abide in it, and he shall have an abasing chastisement.
- YU But those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire, to abide therein: And they shall have a humiliating punishment.

#### 15.

- AA If any of your women is guilty of unnatural offence, bring four of your witnesses to give evidence; if they testify against them, retain them in the houses until death overtakes them or God provides some other way for them.
- NQ And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allâh ordains for them some (other) way. []
- PK As for those of your women who are guilty of lewdness, call to witness four of you against them. And if they testify (to the truth of the allegation) then confine them to the houses until death take them or (until) Allah appoint for them a way (through new legislation).
- SH And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness confine them to the houses until death takes them away or Allah opens some way for them.
- YU If any of your women are guilty of lewdness, Take the evidence of four (Reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way.

#### 16.

- AA If two (men) among you are guilty of such acts then punish both of them. But if they repent and reform, let them be, for God accepts repentance and is merciful.
- NQ And the two persons (man and woman) among you who commit illegal sexual intercourse, punish them both. [] And if they repent (promise Allâh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allâh is Ever the One Who accepts repentance, (and He is) Most Merciful.

- PK And as for the two of you who are guilty thereof, punish them both. And if they repent and improve, then let them be. Lo! Allah is ever relenting, Merciful.
- SH And as for the two who are guilty of indecency from among you, give them both a punishment; then if they repent and amend, turn aside from them; surely Allah is Oft-returning (to mercy), the Merciful.
- YU If two men among you are guilty of lewdness, punish them both. If they repent and amend, Leave them alone; for Allah is Oft-returning, Most Merciful.

**17.**

- AA God does accept repentance, but only of those who are guilty of an evil out of ignorance yet quickly repent, and God turns to them again, for God is all-knowing and all-wise.
- NQ Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they to whom Allâh will forgive and Allâh is Ever AllKnower, AllWise.
- PK Forgiveness is only incumbent on Allah toward those who do evil in ignorance (and) then turn quickly (in repentance) to Allah. These are they toward whom Allah relenteth. Allah is ever Knower, Wise.
- SH Repentance with Allah is only for those who do evil in ignorance, then turn (to Allah) soon, so these it is to whom Allah turns (mercifully), and Allah is ever Knowing, Wise.
- YU Allah accept the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy: For Allah is full of knowledge and wisdom.

**18.**

- AA But (He does not accept) the repentance of those who continue indulging in evil until death draws near and they say: "We now repent;" nor of those who die disbelieving. For them We have a grievous retribution in wait.
- NQ And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment.
- PK The forgiveness is not for those who do ill-deeds until, when death attendeth upon one of them, he saith: Lo! I repent now; nor yet for those who die while they are disbelievers. For such We have prepared a painful doom.
- SH And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says: Surely now I repent; nor (for) those who die while they are unbelievers. These are they for whom We have prepared a painful chastisement.
- YU Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says, "Now have I repented indeed;" nor of those who die rejecting Faith: for them have We prepared a punishment most grievous.

**19.**

- AA O believers, you are not allowed to take perforce the women (of dead relatives) into your heritage, or tyrannise over them in order to deprive them of what you have given them, unless they are guilty of open adultery. Live with them with tolerance and justice even if you do not care for them. For it may well be you may not like a thing, yet God may have endued it with much goodness.
- NQ O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take away part of

the Mahr[] you have given them, unless they commit open illegal sexual intercourse. And live with them honourably. If you dislike them, it may be that you dislike a thing and Allâh brings through it a great deal of good.

PK O ye who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen), nor (that) ye should put constraint upon them that ye may take away a part of that which ye have given them, unless they be guilty of flagrant lewdness. But consort with them in kindness, for if ye hate them it may happen that ye hate a thing wherein Allah hath placed much good.

SH O you who believe! it is not lawful for you that you should take women as heritage against (their) will, and do not straiten them in order that you may take part of what you have given them, unless they are guilty of manifest indecency, and treat them kindly; then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it.

YU O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may Take away part of the dower ye have given them, -except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good.

## 20.

AA If you want to take another wife in place of the one you are married to, then even if you have given her a talent of gold, do not take back a thing. Would you take it away by slandering and using unjust means?

NQ But if you intend to replace a wife by another and you have given one of them a Cantar (of gold i.e. a great amount) as Mahr, take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?

PK And if ye wish to exchange one wife for another and ye have given unto one of them a sum of money (however great), take nothing from it. Would ye take it by the way of calumny and open wrong?

SH And if you wish to have (one) wife in place of another and you have given one of them a heap of gold, then take not from it anything; would you take it by slandering (her) and (doing her) manifest wrong?

YU But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, Take not the least bit of it back: Would ye take it by slander and manifest wrong?

## 21.

AA How could you do that having slept with one another, and when they had taken a solemn pledge from you?

NQ And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant?

PK How can ye take it (back) after one of you hath gone in unto the other, and they have taken a strong pledge from you?

SH And how can you take it when one of you has already gone in to the other and they have made with you a firm covenant?

YU And how could ye take it when ye have gone in unto each other, and they have Taken from you a solemn covenant?

## 22.

AA And do not wed the women your fathers had wed. What happened in the past is now past: It was lewd and abhorrent, and only the way of evil.

NQ And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.

- PK And marry not those women whom your fathers married, except what hath already happened (of that nature) in the past. Lo! it was ever lewdness and abomination, and an evil way.
- SH And marry not woman whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way.
- YU And marry not women whom your fathers married,- except what is past: It was shameful and odious,- an abominable custom indeed.

**23.**

- AA Unlawful are your mothers and daughters and your sisters to you, and the sisters of your fathers and your mothers, and the daughters of your brothers and sisters, and foster mothers, foster sisters, and the mothers of your wives, and the daughters of the wives you have slept with who are under your charge; but in case you have not slept with them there is no offence (if you marry their daughters); and the wives of your own begotten sons; and marrying two sisters is unlawful. What happened in the past (is now past): God is forgiving and kind.
- NO Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mother who gave you suck, your foster milk suckling sisters, your wives' mothers, your step daughters under your guardianship, born of your wives to whom you have gone in - but there is no sin on you if you have not gone in them (to marry their daughters), - the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allâh is OftForgiving, Most Merciful.
- PK Forbidden unto you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters and your sister's daughters, and your foster-mothers, and your foster-sisters, and your mothers-in-law, and your step-daughters who are under your protection (born) of your women unto whom ye have gone in - but if ye have not gone in unto them, then it is no sin for you (to marry their daughters) - and the wives of your sons who (spring) from your own loins. And (it is forbidden unto you) that ye should have two sisters together, except what hath already happened (of that nature) in the past. Lo! Allah is ever Forgiving, Merciful.
- SH Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and brothers' daughters and sisters' daughters and your mothers that have suckled you and your foster-sisters and mothers of your wives and your step-daughters who are in your guardianship, (born) of your wives to whom you have gone in, but if you have not gone in to them, there is no blame on you (in marrying them), and the wives of your sons who are of your own loins and that you should have two sisters together, except what has already passed; surely Allah is Forgiving, Merciful.
- YU Prohibited to you (For marriage) are: - Your mothers, daughters, sisters; father's sisters, Mother's sisters; brother's daughters, sister's daughters; foster-mothers (Who gave you suck), foster-sisters; your wives' mothers; your step-daughters under your guardianship, born of your wives to whom ye have gone in,- no prohibition if ye have not gone in; - (Those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past; for Allah is Oft-forgiving, Most Merciful;-

**24.**

- AA Also forbidden are married women unless they are captives (of war). Such is

the decree of God. Lawful for you are women besides these if you seek them with your wealth for wedlock and not for debauchery. Then give those of these women you have enjoyed, the agreed dower. It will not be sinful if you agree to something (else) by mutual consent after having settled the dowry. God is certainly all-knowing and all-wise.

- NQ** Also (forbidden are) women already married, except those (captives and slaves) whom your right hands possess. Thus has Allâh ordained for you. All others are lawful, provided you seek (them in marriage) with Mahr (bridal money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed; but if after a Mahr is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allâh is Ever AllKnowing, AllWise.
- PK** And all married women (are forbidden unto you) save those (captives) whom your right hands possess. It is a decree of Allah for you. Lawful unto you are all beyond those mentioned, so that ye seek them with your wealth in honest wedlock, not debauchery. And those of whom ye seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what ye do by mutual agreement after the duty (hath been done). Lo! Allah is ever Knower, Wise.
- SH** And all married women except those whom your right hands possess (this is) Allah's ordinance to you, and lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in marriage not committing fornication. Then as to those whom you profit by, give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed; surely Allah is Knowing, Wise.
- YU** Also (prohibited are) women already married, except those whom your right hands possess: Thus hath Allah ordained (Prohibitions) against you: Except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property,- desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, agree Mutually (to vary it), there is no blame on you, and Allah is All-knowing, All-wise.

## 25.

- AA** If one of you cannot afford to marry a believing gentlewoman (let him marry) a maid who is a believer. God is aware of your faith: The one of you is of the other; so marry them with the consent of their people, and give them an appropriate dowry. They are women (seeking) wedlock, and not lechery, nor secretly looking for paramours. But if they are married and guilty of adultery, inflict on them half the punishment (enjoined) for gentlewomen. This is for those who are afraid of doing wrong. In case they can wait, it is better for them. God is forgiving and kind.
- NQ** And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (captives and slaves) whom your right hands possess, and Allâh has full knowledge about your Faith, you are one from another. Wed them with the permission of their own folk (guardians, Auliyâ' or masters) and give them their Mahr according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not adulterous, nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women.[ ] This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise selfrestraint, and Allâh is OftForgiving, Most Merciful.
- PK** And whoso is not able to afford to marry free, believing women, let them

marry from the believing maids whom your right hands possess. Allah knoweth best (concerning) your faith. Ye (proceed) one from another; so wed them by permission of their folk, and give unto them their portions in kindness, they being honest, not debauched nor of loose conduct. And if when they are honourably married they commit lewdness they shall incur the half of the punishment (prescribed) for free women (in that case). This is for him among you who feareth to commit sin. But to have patience would be better for you. Allah is Forgiving, Merciful.

SH And whoever among you has not within his power amplexness of means to marry free believing women, then (he may marry) of those whom your right hands possess from among your believing maidens; and Allah knows best your faith: you are (sprung) the one from the other; so marry them with the permission of their masters, and give them their dowries justly, they being chaste, not fornicating, nor receiving paramours; and when they are taken in marriage, then if they are guilty of indecency, they shall suffer half the punishment which is (inflicted) upon free women. This is for him among you who fears falling into evil; and that you abstain is better for you, and Allah is Forgiving, Merciful.

YU If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: And Allah hath full knowledge about your faith. Ye are one from another: Wed them with the leave of their owners, and give them their dowers, according to what is reasonable: They should be chaste, not lustful, nor taking paramours: when they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This (permission) is for those among you who fear sin; but it is better for you that ye practise self-restraint. And Allah is Oft-forgiving, Most Merciful.

## 26.

AA God wishes to make it clear to you and guide you through the example of earlier people, and to forgive you, for God is all-knowing and all-wise.

NQ Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is AllKnower, AllWise.

PK Allah would explain to you and guide you by the examples of those who were before you, and would turn to you in mercy. Allah is Knower, Wise.

SH Allah desires to explain to you, and to guide you into the ways of those before you, and to turn to you (mercifully), and Allah is Knowing, Wise.

YU Allah doth wish to make clear to you and to show you the ordinances of those before you; and (He doth wish to) turn to you (In Mercy): And Allah is All-knowing, All-wise.

## 27.

AA God likes to turn to you, but those who are lost in the pleasures of the flesh wish to turn you astray, far away.

NQ Allâh wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away from the Right Path.

PK And Allah would turn to you in mercy; but those who follow vain desires would have you go tremendously astray.

SH And Allah desires that He should turn to you (mercifully), and those who follow (their) lusts desire that you should deviate (with) a great deviation.

YU Allah doth wish to Turn to you, but the wish of those who follow their lusts is that ye should turn away (from Him),- far, far away.

## 28.

- AA God would like to lighten your burden, for man was created weak.
- NO Allâh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman).
- PK Allah would make the burden light for you, for man was created weak.
- SH Allah desires that He should make light your burdens, and man is created weak.
- YU Allah doth wish to lighten your (difficulties): For man was created Weak (in flesh).

**29.**

- AA O believers, you should not usurp unjustly the wealth of each other, but trade by mutual consent; and do not destroy yourselves. God is merciful to you.
- NO O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you. []
- PK O ye who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful unto you.
- SH O you who believe! do not devour your property among yourselves falsely, except that it be trading by your mutual consent; and do not kill your people; surely Allah is Merciful to you.
- YU O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful!

**30.**

- AA If someone does so through oppression or injustice, We shall cast him into Hell: This is how (the Law of) God works inevitably.
- NO And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh.
- PK Whoso doeth that through aggression and injustice, we shall cast him into Fire, and that is ever easy for Allah.
- SH And whoever does this aggressively and unjustly, We will soon cast him into fire; and this is easy to Allah.
- YU If any do that in rancour and injustice, - soon shall We cast them into the Fire: And easy it is for Allah.

**31.**

- AA If you keep away from the deadly sins that have been forbidden, We shall efface your faults, and lead you to a place of honour.
- NO If you avoid the great sins[] which you are forbidden to do, We shall remit from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).
- PK If ye avoid the great (things) which ye are forbidden, We will remit from you your evil deeds and make you enter at a noble gate.
- SH If you shun the great sins which you are forbidden, We will do away with your small sins and cause you to enter an honorable place of entering.
- YU If ye (but) eschew the most heinous of the things which ye are forbidden to do, We shall expel out of you all the evil in you, and admit you to a gate of great honour.

**32.**

- AA Do not covet what God has favoured some with more than He has some others. Men have a share in what they earn, and women have theirs in what they earn. Ask God for His favours. Surely God has knowledge of everything.

- NQ** And wish not for the things in which Allāh has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allāh of His Bounty. Surely, Allāh is Ever All-Knower of everything.
- PK** And covet not the thing in which Allah hath made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned. (Envy not one another) but ask Allah of His bounty. Lo! Allah is ever Knower of all things.
- SH** And do not covet that by which Allah has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they earn; and ask Allah of His grace; surely Allah knows all things.
- YU** And in no wise covet those things in which Allah Hath bestowed His gifts More freely on some of you than on others: To men is allotted what they earn, and to women what they earn: But ask Allah of His bounty. For Allah hath full knowledge of all things.

**33.**

- AA** For each We have appointed heirs to what parents and relatives leave behind. And to those you have given your pledge in marriage give their share, for God is witness to everything.
- NQ** And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by Wasiya wills, etc.). Truly, Allāh is Ever a Witness over all things.
- PK** And unto each We have appointed heirs of that which parents and near kindred leave; and as for those with whom your right hands have made a covenant, give them their due. Lo! Allah is ever Witness over all things.
- SH** And to every one We have appointed heirs of what parents and near relatives leave; and as to those with whom your rights hands have ratified agreements, give them their portion; surely Allah is a witness over all things.
- YU** To (benefit) every one, We have appointed shares and heirs to property left by parents and relatives. To those, also, to whom your right hand was pledged, give their due portion. For truly Allah is witness to all things.

**34.**

- AA** Men are the support of women as God gives some more means than others, and because they spend of their wealth (to provide for them). So women who are virtuous are obedient to God and guard the hidden as God has guarded it. As for women you feel are averse, talk to them suavely; then leave them alone in bed (without molesting them) and go to bed with them (when they are willing). If they open out to you, do not seek an excuse for blaming them. Surely God is sublime and great.
- NQ** Men are the protectors and maintainers of women, because Allāh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allāh and to their husbands), and guard in the husband's absence what Allāh orders them to guard (e.g. their chastity, their husband's property, etc.). As to those women on whose part you see illconduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allāh is Ever Most High, Most Great.
- PK** Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which

Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great.

- SH Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great.
- YU Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all).

### 35.

- AA If you fear a breach between them, appoint one arbiter from the people of the man and one from the people of the woman. If they wish to have a settlement then God will reconcile them, for God is all-knowing and cognisant.
- NQ If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allâh will cause their reconciliation. Indeed Allâh is Ever AllKnower, WellAcquainted with all things.
- PK And if ye fear a breach between them twain (the man and wife), appoint an arbiter from his folk and an arbiter from her folk. If they desire amendment Allah will make them of one mind. Lo! Allah is ever Knower, Aware.
- SH And if you fear a breach between the two, then appoint judge from his people and a judge from her people; if they both desire agreement, Allah will effect harmony between them, surely Allah is Knowing, Aware.
- YU If ye fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, Allah will cause their reconciliation: For Allah hath full knowledge, and is acquainted with all things.

### 36.

- AA Pay homage to God, and make none His compeer, and be good to your parents and relatives, the orphans and the needy and the neighbours who are your relatives, and the neighbours who are strangers, and the friend by your side, the traveller and your servants and subordinates. God does not surely love those who are arrogant and boastful,
- NQ Worship Allâh and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al- Masâkin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful;
- PK And serve Allah. Ascribe no thing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and (the slaves) whom your right hands possess. Lo! Allah loveth not such as are proud and boastful,
- SH And serve Allah and do not associate any thing with Him and be good to the parents and to the near of kin and the orphans and the needy and the neighbor of (your) kin and the alien neighbor, and the companion in a journey

and the wayfarer and those whom your right hands possess; surely Allah does not love him who is proud, boastful;

- YU Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess: For Allah loveth not the arrogant, the vainglorious; -

### 37.

- AA Who are miserly and bid others to be so, and hide what God has given them in His largesse. We have prepared for unbelievers a shameful punishment.
- NQ Those who are miserly and enjoin miserliness on other men and hide what Allâh has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment.[]
- PK Who hoard their wealth and enjoin avarice on others, and hide that which Allah hath bestowed upon them of His bounty. For disbelievers We prepare a shameful doom;
- SH Those who are niggardly and bid people to be niggardly and hide what Allah has given them out of His grace; and We have prepared for the unbelievers a disgraceful chastisement.
- YU (Nor) those who are niggardly or enjoin niggardliness on others, or hide the bounties which Allah hath bestowed on them; for We have prepared, for those who resist Faith, a punishment that steeps them in contempt; -

### 38.

- AA Those who spend of their wealth to show off and do not believe in God and the Last Day, take Satan as companion, and how evil a companion (have they)!
- NQ And (also) those who spend of their substance to be seen of men, and believe not in Allâh and the Last Day [they are the friends of Shaitân (Satan)], and whoever takes Shaitân (Satan) as an intimate; then what a dreadful intimate he has!
- PK And (also) those who spend their wealth in order to be seen of men, and believe not in Allah nor the Last Day. Whoso taketh Satan for a comrade, a bad comrade hath he.
- SH And those who spend their property (in alms) to be seen of the people and do not believe in Allah nor in the last day; and as for him whose associate is the Shaitan, an evil associate is he!
- YU Not those who spend of their substance, to be seen of men, but have no faith in Allah and the Last Day: If any take the Evil One for their intimate, what a dreadful intimate he is!

### 39.

- AA Would something have befallen them if they had believed in God and the Last Day, and spent of what has been given them by God? God is fully aware of all they do.
- NQ And what loss have they if they had believed in Allâh and in the Last Day, and they spend out of what Allâh has given them for sustenance? And Allâh is Ever AllKnewer of them.
- PK What have they (to fear) if they believe in Allah and the Last Day and spend (aright) of that which Allah hath bestowed upon them, when Allah is ever Aware of them (and all they do)?
- SH And what (harm) would it have done them if they had believed in Allah and the last day and spent (benevolently) of what Allah had given them? And Allah knows them.

YU And what burden Were it on them if they had faith in Allah and in the Last Day, and they spent out of what Allah hath given them for sustenance? For Allah hath full knowledge of them.

**40.**

AA God does not wrong any one, not even the equal of an atom; and if men do good He multiplies it by two, and adds a great reward of His own.

NQ Surely! Allâh wrongs not even of the weight of an atom (or a small ant)[], but if there is any good (done), He doubles it, and gives from Him a great reward.

PK Lo! Allah wrongeth not even of the weight of an ant; and if there is a good deed, He will double it and will give (the doer) from His presence an immense reward.

SH Surely Allah does not do injustice to the weight of an atom, and if it is a good deed He multiplies it and gives from Himself a great reward.

YU Allah is never unjust in the least degree: If there is any good (done), He doubleth it, and giveth from His own presence a great reward.

**41.**

AA How shall it be when We call witnesses from each and every people and call you as witness over them?

NQ How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad SAW) as a witness against these people?

PK But how (will it be with them) when We bring of every people a witness, and We bring thee (O Muhammad) a witness against these?

SH How will it be, then, when We bring from every people a witness and bring you as a witness against these?

YU How then if We brought from each people a witness, and We brought thee as a witness against these people!

**42.**

AA On that day those who disbelieved and disobeyed the Prophet, shall wish they were levelled with the dust, and shall not be able to conceal a thing from God.

NQ On that day those who disbelieved and disobeyed the Messenger (Muhammad SAW) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allâh. []

PK On that day those who disbelieved and disobeyed the messenger will wish that they were level with the ground, and they can hide no fact from Allah.

SH On that day will those who disbelieve and disobey the Messenger desire that the earth were levelled with them, and they shall not hide any word from Allah.

YU On that day those who reject Faith and disobey the messenger will wish that the earth Were made one with them: But never will they hide a single fact from Allah!

**43.**

AA O you who believe, do not perform your service of prayer when you are intoxicated until you are sure of what you are saying, nor when in a state of seminal pollution, until you have taken a bath, except when you are travelling. But in case you are ill or are travelling, or you have relieved yourself of nature's call, or cohabited with a woman, and cannot find water, then take wholesome dust and pass it over your face and hands: God is benign and forgiving.

NQ O you who believe! Approach not AsSalât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet

taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum)[]. Truly, Allāh is Ever OftPardoning, OftForgiving.

- PK O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter, nor when ye are polluted, save when journeying upon the road, till ye have bathed. And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have touched women, and ye find not water, then go to high clean soil and rub your faces and your hands (therewith). Lo! Allah is Benign, Forgiving.
- SH O you who believe! do not go near prayer when you are Intoxicated until you know (well) what you say, nor when you are under an obligation to perform a bath-- unless (you are) travelling on the road-- until you have washed yourselves; and if you are sick, or on a journey, or one of you come from the privy or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands; surely Allah is Pardoning, Forgiving.
- YU O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say, - nor in a state of ceremonial impurity (Except when travelling on the road), until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again.

#### 44.

- AA Have you not seen the people who were given a share of the Book, but who purchased only error, and wish that you also go astray?
- NQ Have you not seen those who were given a portion of the book (the Jews), purchasing the wrong path, and wish that you should go astray from the Right Path.
- PK Seest thou not those unto whom a portion of the Scripture hath been given, how they purchase error, and seek to make you (Muslims) err from the right way?
- SH Have you not considered those to whom a portion of the Book has been given? They buy error and desire that you should go astray from the way.
- YU Hast thou not turned Thy vision to those who were given a portion of the Book? they traffic in error, and wish that ye should lose the right path.

#### 45.

- AA But God knows your enemies well: and sufficient is God to protect you, and sufficient is God for all help.
- NQ Allāh has full knowledge of your enemies, and Allāh is Sufficient as a Wali (Protector), and Allāh is Sufficient as a Helper.
- PK Allah knoweth best (who are) your enemies. Allah is sufficient as a Guardian, and Allah is sufficient as a Supporter.
- SH And Allah best knows your enemies; and Allah suffices as a Guardian, and Allah suffices as a Helper.
- YU But Allah hath full knowledge of your enemies: Allah is enough for a protector, and Allah is enough for a Helper.

#### 46.

- AA Some among the Jews distort the words out of context and say (in place of

the right words): "We have heard and do not obey;" and, "hear without hearing," and "listen to us," twisting their tongues and reviling the faith. But if they had said: "We have heard and obey," and, "hear and regard us," it would have been better for them and more appropriate. But God has disgraced them for their lack of belief; and so only a few of them believe.

- NQ** Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad SAW ) and disobey," and "Hear and let you (O Muhammad SAW) hear nothing." And Râ'ina[] with a twist of their tongues and as a mockery of the religion (Islâm). And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper, but Allâh has cursed them for their disbelief, so they believe not except a few.
- PK** Some of those who are Jews change words from their context and say: "We hear and disobey; hear thou as one who heareth not" and "Listen to us!" distorting with their tongues and slandering religion. If they had said: "We hear and we obey: hear thou, and look at us" it had been better for them, and more upright. But Allah hath cursed them for their disbelief, so they believe not, save a few.
- SH** Of those who are Jews (there are those who) alter words from their places and say: We have heard and we disobey and: Hear, may you not be made to hear! and: Raina, distorting (the word) with their tongues and taunting about religion; and if they had said (instead): We have heard and we obey, and hearken, and unzurna it would have been better for them and more upright; but Allah has cursed them on account of their unbelief, so they do not believe but a little.
- YU** Of the Jews there are those who displace words from their (right) places, and say: "We hear and we disobey"; and "Hear what is not Heard"; and "Ra'ina"; with a twist of their tongues and a slander to Faith. If only they had said: "What hear and we obey"; and "Do hear"; and "Do look at us"; it would have been better for them, and more proper; but Allah hath cursed them for their Unbelief; and but few of them will believe.

#### 47.

- AA** O people of the Book, believe in what We have revealed, which confirms what is already with you before We disfigure your visages and turn your faces about and curse you, as We did with those who had broken the Sabbath; and what God decrees comes to pass.
- NQ** O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad SAW) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth, eyes, etc.) and turn them hindwards, or curse them as We cursed the Sabbathbreakers.[] And the Commandment of Allâh is always executed.[]
- PK** O ye unto whom the Scripture hath been given! Believe in what We have revealed confirming that which ye possess, before We destroy countenances so as to confound them, or curse them as We cursed the Sabbath-breakers (of old time). The commandment of Allah is always executed.
- SH** O you who have been given the Book! believe that which We have revealed, verifying what you have, before We alter faces then turn them on their backs, or curse them as We cursed the violaters of the Sabbath, and the command of Allah shall be executed.
- YU** O ye People of the Book! believe in what We have (now) revealed, confirming what was (already) with you, before We change the face and fame of some (of you) beyond all recognition, and turn them hindwards, or curse them as We cursed the Sabbath-breakers, for the decision of Allah Must be carried

out.

#### 48.

- AA God does not forgive that compeers be ascribed to Him, though He may forgive aught else if He please. And he who ascribes compeers to God is guilty of the gravest sin.
- NQ Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allāh in worship, he has indeed invented a tremendous sin.[]
- PK Lo! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will. Whoso ascribeth partners to Allah, he hath indeed invented a tremendous sin.
- SH Surely Allah does not forgive that anything should be associated with Him, and forgives what is besides that to whomsoever He pleases; and whoever associates anything with Allah, he devises indeed a great sin.
- YU Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin Most heinous indeed.

#### 49.

- AA Have you not seen the people who call themselves pure? Yet God purifies whom He pleases, and none shall be wronged even the breadth of a thread.
- NQ Have you not seen those who claim sanctity for themselves. Nay - but Allāh sanctifies whom He pleases, and they will not be dealt with injustice even equal to the extent of a Fatilā (A scaly thread in the long slit of a datestone).
- PK Hast thou not seen those who praise themselves for purity? Nay, Allah purifieth whom He will, and they will not be wronged even the hair upon a date-stone.
- SH Have you not considered those who attribute purity to themselves? Nay, Allah purifies whom He pleases; and they shall not be wronged the husk of a date stone.
- YU Hast thou not turned Thy vision to those who claim sanctity for themselves? Nay-but Allah Doth sanctify whom He pleaseth. But never will they fail to receive justice in the least little thing.

#### 50.

- AA See how they fabricate lies about God, which is a clear sin.
- NQ Look, how they invent a lie against Allāh, and enough is that as a manifest sin.
- PK See, how they invent lies about Allah! That of itself is flagrant sin.
- SH See how they forge the lie against Allah, and this is sufficient as a manifest sin.
- YU Behold! how they invent a lie against Allah! but that by itself is a manifest sin!

#### 51.

- AA Have you not seen those who were given a portion of the Book, who believe in false deities and evil powers, and say of unbelievers: "These are better guided than those who believe."
- NQ Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Tāghūt [] and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

- PK Hast thou not seen those unto whom a portion of the Scripture hath been given, how they believe in idols and false deities, and how they say of those (idolaters) who disbelieve: "These are more rightly guided than those who believe"?
- SH Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe.
- YU Hast thou not turned Thy vision to those who were given a portion of the Book? they believe in sorcery and Evil, and say to the Unbelievers that they are better guided in the (right) way Than the believers!

**52.**

- AA They are the ones who were cursed by God; and those who are cursed by God will have none to protect them.
- NQ They are those whom Allâh has cursed, and he whom Allâh curses, you will not find for him (any) helper,
- PK Those are they whom Allah hath cursed, and he whom Allah hath cursed, thou (O Muhammad) wilt find for him no helper.
- SH Those are they whom Allah has cursed, and whomever Allah curses you shall not find any helper for him.
- YU They are (men) whom Allah hath cursed: And those whom Allah Hath cursed, thou wilt find, have no one to help.

**53.**

- AA Have they a share in the kingdom? (If they had,) they would never have given an iota to the people.
- NQ Or have they a share in the dominion? Then in that case they would not give mankind even a Naqira (speck on the back of a date-stone).
- PK Or have they even a share in the Sovereignty? Then in that case, they would not give mankind even the speck on a date-stone.
- SH Or have they a share in the kingdom? But then they would not give to people even the speck in the date stone.
- YU Have they a share in dominion or power? Behold, they give not a farthing to their fellow-men?

**54.**

- AA Are they so envious of others for what God has given them of His bounty? So We had given the Book and the Law to Abraham's family, and given them great dominion.
- NQ Or do they envy men (Muhammad SAW and his followers) for what Allâh has given them of His Bounty? Then We had already given the family of Ibrâhim (Abraham) the Book and AlHikmah (As- Sunnah - Divine Inspiration to those Prophets not written in the form of a book), and conferred upon them a great kingdom.
- PK Or are they jealous of mankind because of that which Allah of His bounty hath bestowed upon them? For We bestowed upon the house of Abraham (of old) the Scripture and wisdom, and We bestowed on them a mighty kingdom.
- SH Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom.
- YU Or do they envy mankind for what Allah hath given them of his bounty? but We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom.

**55.**

- AA Then some of them believed in it, and some turned away from it; yet sufficient is Hell, the flaming Fire!
- NO Of them were (some) who believed in him (Muhammad SAW), and of them were (some) who averted their faces from him (Muhammad SAW); and enough is Hell for burning (them).[]
- PK And of them were (some) who believed therein and of them were (some) who turned away from it. Hell is sufficient for (their) burning.
- SH So of them is he who believes in him, and of them is he who turns away from him, and hell is sufficient to burn.
- YU Some of them believed, and some of them averted their faces from him: And enough is Hell for a burning fire.

**56.**

- AA And those who disbelieve Our revelations shall be cast into Hell; and when their skin is burnt up and singed, We shall give them a new coat that they may go on tasting the agony of punishment, for God is all-mighty and all-wise.
- NO Surely! Those who disbelieved in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allâh is Ever Most Powerful, AllWise.
- PK Lo! Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they may taste the torment. Lo! Allah is ever Mighty, Wise.
- SH (As for) those who disbelieve in Our communications, We shall make them enter fire; so oft as their skins are thoroughly burned, We will change them for other skins, that they may taste the chastisement; surely Allah is Mighty, Wise.
- YU Those who reject our Signs, We shall soon cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in Power, Wise.

**57.**

- AA But those who believe and do good deeds We shall admit into gardens with streams of running water, where they will abide for ever, with fairest of companions and coolest of shades.
- NO But those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have Azwâjun Mutahharatun[] [purified mates or wives (having no menses, stools, urine, etc.)] and We shall admit them to shades wide and ever deepening (Paradise) [].
- PK And as for those who believe and do good works, We shall make them enter Gardens underneath which rivers flow - to dwell therein for ever; there for them are pure companions - and We shall make them enter plenteous shade.
- SH And (as for) those who believe and do good deeds, We will make them enter gardens beneath which rivers flow, to abide in them for ever; they shall have therein pure mates, and We shall make them enter a dense shade.
- YU But those who believe and do deeds of righteousness, We shall soon admit to Gardens, with rivers flowing beneath,- their eternal home: Therein shall they have companions pure and holy: We shall admit them to shades, cool and ever deepening.

**58.**

God enjoins that you render to the owners what is held in trust with you, and

- AA that when you judge among the people do so equitably. Noble are the counsels of God, and God hears all and sees everything.
- NQ Verily! Allâh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever AllHearer, AllSeer.
- PK Lo! Allah commandeth you that ye restore deposits to their owners, and, if ye judge between mankind, that ye judge justly. Lo! comely is this which Allah admonisheth you. Lo! Allah is ever Hearer, Seer.
- SH Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent; surely Allah is Seeing, Hearing.
- YU Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things.

**59.**

- AA O you who believe, obey God and the Prophet and those in authority among you; and if you are at variance over something, refer it to God and the Messenger, if you believe in God and the Last Day. This is good for you and the best of settlement.
- NQ O you who believe! Obey Allâh and obey the Messenger (Muhammad SAW), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (SAW), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.
- PK O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the messenger if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.
- SH O you who believe! obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, if you believe in Allah and the last day; this is better and very good in the end.
- YU O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination.

**60.**

- AA Have you never seen those who aver they believe in what has been revealed to you and had been to others before you, yet desire to turn for judgement to evil powers, even though they have been commanded to disbelieve in them? Satan only wishes to lead them astray, far away.
- NQ Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tâghût (false judges, etc.) while they have been ordered to reject them. But Shaitân (Satan) wishes to lead them far astray.[]
- PK Hast thou not seen those who pretend that they believe in that which is revealed unto thee and that which was revealed before thee, how they would go for judgment (in their disputes) to false deities when they have been ordered to abjure them? Satan would mislead them far astray.
- Have you not seen those who assert that they believe in what has been

- SH revealed to you and what was revealed before you? They desire to summon one another to the judgment of the Shaitan, though they were commanded to deny him, and the Shaitan desires to lead them astray into a remote error.
- YU Hast thou not turned Thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgment (in their disputes) to the Evil One, though they were ordered to reject him. But Satan's wish is to lead them astray far away (from the right).

**61.**

- AA When they are told: "Come to that which God has revealed, and to the Prophet," you should see the hypocrites, how they hesitate and turn their faces away.
- NQ And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad SAW)," you (Muhammad SAW) see the hypocrites turn away from you (Muhammad SAW) with aversion.
- PK And when it is said unto them: Come unto that which Allah hath revealed and unto the messenger, thou seest the hypocrites turn from thee with aversion.
- SH And when it is said to them: Come to what Allah has revealed and to the Messenger, you will see the hypocrites turning away from you with (utter) aversion.
- YU When it is said to them: "Come to what Allah hath revealed, and to the Messenger": Thou seest the Hypocrites avert their faces from thee in disgust.

**62.**

- AA How shall it be when they suffer misfortunes for their own misdeeds? Then they will come to you swearing by God and saying: "We wish for nothing but good and amity."
- NQ How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh, "We meant no more than goodwill and conciliation!"
- PK How would it be if a misfortune smote them because of that which their own hands have sent before (them)? Then would they come unto thee, swearing by Allah that they were seeking naught but harmony and kindness.
- SH But how will it be when misfortune befalls them on account of what their hands have sent before? Then they will come to you swearing by Allah: We did not desire (anything) but good and concord.
- YU How then, when they are seized by misfortune, because of the deeds which they hands have sent forth? Then their come to thee, swearing by Allah: "We meant no more than good-will and conciliation!"

**63.**

- AA The secrets of the hearts of these people are well known to God. So leave them alone, and counsel them and speak to them eloquent words that would touch their very souls.
- NQ They (hypocrites) are those of whom Allâh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allâh, worship Him, obey Him, and be afraid of Him) to reach their innerselves.
- PK Those are they, the secrets of whose hearts Allah knoweth. So oppose them and admonish them, and address them in plain terms about their souls.
- SH These are they of whom Allah knows what is in their hearts; therefore turn aside from them and admonish them, and speak to them effectual words concerning themselves.

YU Those men, -Allah knows what is in their hearts; so keep clear of them, but admonish them, and speak to them a word to reach their very souls.

#### 64.

AA We have sent no apostle but that he should be obeyed by the will of God. If they had come to you after wronging themselves and asked forgiveness of God, and you had also asked forgiveness for them, they would surely have found God forgiving and merciful.

NQ We sent no Messenger, but to be obeyed by Allāh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad SAW) and begged Allāh's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allāh All-Forgiving (One Who accepts repentance), Most Merciful.

PK We sent no messenger save that he should be obeyed by Allah's leave. And if, when they had wronged themselves, they had but come unto thee and asked forgiveness of Allah, and asked forgiveness of the messenger, they would have found Allah Forgiving, Merciful.

SH And We did not send any messenger but that he should be obeyed by Allah's permission; and had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Messenger had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful.

YU We sent not a messenger, but to be obeyed, in accordance with the will of Allah. If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful.

#### 65.

AA Indeed, by your Lord, they will not believe till they make you adjudge in their disputes and find no constraint in their minds about your decisions and accept them with full acquiescence.

NQ But no, by your Lord, they can have no Faith, until they make you (O Muhammad SAW) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

PK But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest, and submit with full submission.

SH But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission.

YU But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction.

#### 66.

AA If We had commanded them to lay down their lives and to go forth from their homes, only a few would have obeyed; though had they followed what they had been commanded it would surely have been good for them and the strengthening of their faith.

NQ And if We had ordered them (saying), "Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);

PK And if We had decreed for them: Lay down your lives or go forth from your

dwellings, but few of them would have done it; though if they did what they are exhorted to do it would be better for them, and more strengthening;

SH And if We had prescribed for them: Lay down your lives or go forth from your homes, they would not have done it except a few of them; and if they had done what they were admonished, it would have certainly been better for them and best in strengthening (them);

YU If We had ordered them to sacrifice their lives or to leave their homes, very few of them would have done it: But if they had done what they were (actually) told, it would have been best for them, and would have gone farthest to strengthen their (faith);

## 67.

AA And We would have bestowed on them a great reward of Our own,

NQ And indeed We should then have bestowed upon them a great reward from Ourselves.

PK And then We should bestow upon them from Our presence an immense reward,

SH And then We would certainly have given them from Ourselves a great reward.

YU And We should then have given them from our presence a great reward;

## 68.

AA And led them to the path that is straight.

NQ And indeed We should have guided them to a Straight Way.

PK And should guide them unto a straight path.

SH And We would certainly have guided them in the right path.

YU And We should have shown them the Straight Way.

## 69.

AA Those who obey God and the Prophet are with those who are blessed by God, the prophets, the sincere and the trustful, the martyrs and the upright; and how excellent a company are they!

NQ And whoso obeys Allâh and the Messenger (Muhammad SAW), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr AsSiddiq radhiallahu'anhu), the martyrs, and the righteous. And how excellent these companions are!

PK Whoso obeyeth Allah and the messenger, they are with those unto whom Allah hath shown favour, of the prophets and the saints and the martyrs and the righteous. The best of company are they!

SH And whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!

YU All who obey Allah and the messenger are in the company of those on whom is the Grace of Allah,- of the prophets (who teach), the sincere (lovers of Truth), the witnesses (who testify), and the Righteous (who do good): Ah! what a beautiful fellowship!

## 70.

AA This is a favour from God; and sufficient is God, the all-knowing.

NQ Such is the Bounty from Allâh, and Allâh is Sufficient as AllKnower.

PK That is bounty from Allah, and Allah sufficeth as Knower.

SH This is grace from Allah, and sufficient is Allah as the Knower.

YU Such is the bounty from Allah: And sufficient is it that Allah knoweth all.

### 71.

AA O believers, take precautions, and advance in detachments, or go all together in a body.

NO O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.

PK O ye who believe! Take your precautions, then advance the proven ones, or advance all together.

SH O you who believe! take your precaution, then go forth in detachments or go forth in a body.

YU O ye who believe! Take your precautions, and either go forth in parties or go forth all together.

### 72.

AA Someone among you will surely lag behind, and if calamity should befall you, will say: "God was gracious to me that I was not among them."

NO There is certainly among you he who would linger behind (from fighting in Allâh's Cause). If a misfortune befalls you, he says, "Indeed Allâh has favoured me in that I was not present among them."

PK Lo! among you there is he who loitereth; and if disaster overtook you, he would say: Allah hath been gracious unto me since I was not present with them.

SH And surely among you is he who would certainly hang back! If then a misfortune befalls you he says: Surely Allah conferred a benefit on me that I was not present with them.

YU There are certainly among you men who would tarry behind: If a misfortune befalls you, they say: "Allah did favour us in that we were not present among them."

### 73.

AA But if success comes to you from God he will say, as though no love existed between you and him: "I wish I were with them, for I would have certainly met with great success."

NO But if a bounty (victory and booty) comes to you from Allâh, he would surely say - as if there had never been ties of affection between you and him - "Oh! I wish I had been with them; then I would have achieved a great success ( a good share of booty)."

PK And if a bounty from Allah befell you, he would surely cry, as if there had been no love between you and him: Oh, would that I had been with them, then should I have achieved a great success!

SH And if grace from Allah come to you, he would certainly cry out, as if there had not been any friendship between you and him: Would that I had been with them, then I should have attained a mighty good fortune.

YU But if good fortune comes to you from Allah, they would be sure to say - as if there had never been Ties of affection between you and them - "Oh! I wish I had been with them; a fine thing should I then have made of it!"

### 74.

AA Those who barter the life of this world for the next should fight in the way of God. And We shall bestow on him who fights in the way of God, whether he is killed or is victorious, a glorious reward.

NO Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allâh, and whoso fights in the Cause of Allâh, and is killed or gets victory, We shall bestow on him a great reward.

- PK Let those fight in the way of Allah who sell the life of this world for the other. Whoso fighteth in the way of Allah, be he slain or be he victorious, on him We shall bestow a vast reward.
- SH Therefore let those fight in the way of Allah, who sell this world's life for the hereafter; and whoever fights in the way of Allah, then be he slain or be he victorious, We shall grant him a mighty reward.
- YU Let those fight in the cause of Allah Who sell the life of this world for the hereafter. To him who fighteth in the cause of Allah, - whether he is slain or gets victory - Soon shall We give him a reward of great (value).

**75.**

- AA What has come upon you that you fight not in the cause of God and for the oppressed, men, women and children, who pray: "Get us out of this city, O Lord, whose people are oppressors; so send us a friend by Your will, and send us a helper."
- NQ And what is wrong with you that you fight not in the Cause of Allâh, and for those weak, illtreated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."
- PK How should ye not fight for the cause of Allah and of the feeble among men and of the women and the children who are crying: Our Lord! Bring us forth from out this town of which the people are oppressors! Oh, give us from thy presence some protecting friend! Oh, give us from Thy presence some defender!
- SH And what reason have you that you should not fight in the way of Allah and of the weak among the men and the women and the children, (of) those who say: Our Lord! cause us to go forth from this town, whose people are oppressors, and give us from Thee a guardian and give us from Thee a helper.
- YU And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)?- Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!"

**76.**

- AA Those who believe fight in the way of God; and those who do not, only fight for the powers of evil; so you should fight the allies of Satan. Surely the stratagem of Satan is ineffective.
- NQ Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of Tâghût (Satan, etc.).[] So fight you against the friends of Shaitân (Satan); Ever feeble indeed is the plot of Shaitân (Satan).
- PK Those who believe do battle for the cause of Allah; and those who disbelieve do battle for the cause of idols. So fight the minions of the devil. Lo! the devil's strategy is ever weak.
- SH Those who believe fight in the way of Allah, and those who disbelieve fight in the way of the Shaitan. Fight therefore against the friends of the Shaitan; surely the strategy of the Shaitan is weak.
- YU Those who believe fight in the cause of Allah, and those who reject Faith Fight in the cause of Evil: So fight ye against the friends of Satan: feeble indeed is the cunning of Satan.

**77.**

- AA Have you not seen the people who were told: "Hold back your hands (from

attacking), observe your devotional obligations and pay the zakat?" But when they were commanded to fight, behold, a section among them were filled with fear of men as though it were the fear of God and even more, and said: "O Lord, why did you make war compulsory for us? Why did you not allow us to live a little more?" Say to them: "How short-lived is the commerce of this world; but that of the next is best for those who fear God; and you will not be wronged the breadth of a thread."

- NQ** Have you not seen those who were told to hold back their hands (from fighting) and perform As- Salât (IqâmatasSalât), and give Zakât, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allâh or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allâh, and you shall not be dealt with unjustly even equal to the Fatilâ (a scaly thread in the long slit of a datestone).
- PK** Hast thou not seen those unto whom it was said: Withhold your hands, establish worship and pay the poordue, but when fighting was prescribed for them behold! a party of them fear mankind even as their fear of Allah or with greater fear, and say: Our Lord! Why hast Thou ordained fighting for us? If only Thou wouldst give us respite yet a while! Say (unto them, O Muhammad): The comfort of this world is scant; the Hereafter will be better for him who wardeth off (evil); and ye will not be wronged the down upon a date-stone.
- SH** Have you not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate; but when fighting is prescribed for them, lo! a party of them fear men as they ought to have feared Allah, or (even) with a greater fear, and say: Our Lord! why hast Thou ordained fighting for us? Wherefore didst Thou not grant us a delay to a near end? Say: The provision of this world is short, and the hereafter is better for him who guards (against evil); and you shall not be wronged the husk of a date stone.
- YU** Hast thou not turned Thy vision to those who were told to hold back their hands (from fight) but establish regular prayers and spend in regular charity? When (at length) the order for fighting was issued to them, behold! a section of them feared men as - or even more than - they should have feared Allah: They said: "Our Lord! Why hast Thou ordered us to fight? Wouldst Thou not Grant us respite to our (natural) term, near (enough)?" Say: "Short is the enjoyment of this world: the Hereafter is the best for those who do right: Never will ye be dealt with unjustly in the very least!

## 78.

- AA** Death will overtake you wheresoever you be, even in the mightiest of towers. Yet if some good comes their way they say: "It is from God;" and if it is evil that befalls them, they say: "It is indeed from you." Say to them: "Every thing is from God." O, what has come upon the people that even this they fail to understand!
- NQ** "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allâh," but if some evil befalls them, they say, "This is from you (O Muhammad SAW)." Say: "All things are from Allâh," so what is wrong with these people that they fail to understand any word?
- PK** Wheresoever ye may be, death will overtake you, even though ye were in lofty towers. Yet if a happy thing befalleth them they say: This is from Allah; and if an evil thing befalleth them they say: This is of thy doing (O Muhammad). Say (unto them): All is from Allah. What is amiss with these people that they come not nigh to understand a happening?

- SH Wherever you are, death will overtake you, though you are in lofty towers, and if a benefit comes to them, they say: This is from Allah; and if a misfortune befalls them, they say: This is from you. Say: All is from Allah, but what is the matter with these people that they do not make approach to understanding what is told (them)?
- YU "Wherever ye are, death will find you out, even if ye are in towers built up strong and high!" If some good befalls them, they say, "This is from Allah"; but if evil, they say, "This is from thee" (O Prophet). Say: "All things are from Allah." But what hath come to these people, that they fail to understand a single fact?

**79.**

- AA What comes to you of good is verily from God; and what comes to you of ill is from your own self (your actions). We have sent you as apostle to all mankind; and God is sufficient as witness.
- NQ Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad SAW) as a Messenger to mankind, and Allâh is Sufficient as a Witness.[]
- PK Whatever of good befalleth thee (O man) it is from Allah, and whatever of ill befalleth thee it is from thyself. We have sent thee (Muhammad) as a messenger unto mankind and Allah is sufficient as Witness.
- SH Whatever benefit comes to you (O man!), it is from Allah, and whatever misfortune befalls you, it is from yourself, and We have sent you (O Prophet!), to mankind as a messenger; and Allah is sufficient as a witness.
- YU Whatever good, (O man!) happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul. and We have sent thee as a messenger to (instruct) mankind. And enough is Allah for a witness.

**80.**

- AA He who obeys the Apostle obeys God; and if some turn away (remember) We have not sent you as warden over them.
- NQ He who obeys the Messenger (Muhammad SAW), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad SAW) as a watcher over them.[]
- PK Whoso obeyeth the messenger hath obeyed Allah, and whoso turneth away: We have not sent thee as a warder over them.
- SH Whoever obeys the Messenger, he indeed obeys Allah, and whoever turns back, so We have not sent you as a keeper over them.
- YU He who obeys the Messenger, obeys Allah: But if any turn away, We have not sent thee to watch over their (evil deeds).

**81.**

- AA They say: "We obey;" but when they leave your company, a section of them discuss at night other things than you had said; but God takes note of what they discuss. So turn aside from them and trust in God; and God is sufficient as protector.
- NQ They say: "We are obedient," but when they leave you (Muhammad SAW), a section of them spend all night in planning other than what you say. But Allâh records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allâh. And Allâh is Ever AllSufficient as a Disposer of affairs.
- PK And they say: (It is) obedience; but when they have gone forth from thee a party of them spend the night in planning other than what thou sayest. Allah recordeth what they plan by night. So oppose them and put thy trust in Allah. Allah is sufficient as Trustee.

- SH And they say: Obedience. But when they go out from your presence, a party of them decide by night upon doing otherwise than what you say; and Allah writes down what they decide by night, therefore turn aside from them and trust in Allah, and Allah is sufficient as a protector.
- YU They have "Obedience" on their lips; but when they leave thee, a section of them Meditate all night on things very different from what thou tellest them. But Allah records their nightly (plots): So keep clear of them, and put thy trust in Allah, and enough is Allah as a disposer of affairs.

**82.**

- AA Do they not ponder over the Qur'an? Had it been the word of any other but God they would surely have found a good deal of variation in it.
- NQ Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely have found therein much contradictions.
- PK Will they not then ponder on the Qur'an? If it had been from other than Allah they would have found therein much incongruity.
- SH Do they not then meditate on the Quran? And if it were from any other than Allah, they would have found in it many a discrepancy.
- YU Do they not consider the Qur'an (with care)? Had it been from other Than Allah, they would surely have found therein Much discrepancy.

**83.**

- AA And when any tidings of peace or war come to them they spread the news around. Had they gone to the Prophet or those in authority among them, then those who check and scrutinize would have known it, And but for the favour of God and His mercy you would certainly have followed Satan, except a few.
- NQ When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allâh upon you, you would have followed Shaitân (Satan), save a few of you.
- PK And if any tidings, whether of safety or fear, come unto them, they noise it abroad, whereas if they had referred it to the messenger and to such of them as are in authority, those among them who are able to think out the matter would have known it. If it had not been for the grace of Allah upon you and His mercy ye would have followed Satan, save a few (of you).
- SH And when there comes to them news of security or fear they spread it abroad; and if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it, and were it not for the grace of Allah upon you and His mercy, you would have certainly followed the Shaitan save a few
- YU When there comes to them some matter touching (Public) safety or fear, they divulge it. If they had only referred it to the Messenger, or to those charged with authority among them, the proper investigators would have Tested it from them (direct). Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have fallen into the clutches of Satan.

**84.**

- AA So fight on in the way of God (irrespective of the others). You cannot compel any one except your own self; but urge the believers to fight. It may well be that God will keep back the might of the infidels, for God's might is greater, and severe His punishment.
- NQ Then fight (O Muhammad SAW) in the Cause of Allâh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along

with you), it may be that Allâh will restrain the evil might of the disbelievers. And Allâh is Stronger in Might and Stronger in punishing.

- PK So fight (O Muhammad) in the way of Allah Thou art not taxed (with the responsibility for anyone) except thyself - and urge on the believers. Peradventure Allah will restrain the might of those who disbelieve. Allah is stronger in might and stronger in inflicting punishment.
- SH Fight then in Allah's way; this is not imposed on you except In relation to yourself, and rouse the believers to ardor maybe Allah will restrain the fighting of those who disbelieve and Allah is strongest in prowess and strongest to give an exemplary punishment.
- YU Then fight in Allah's cause - Thou art held responsible only for thyself - and rouse the believers. It may be that Allah will restrain the fury of the Unbelievers; for Allah is the strongest in might and in punishment.

**85.**

- AA He who intercedes in a good cause will surely have a share in the recompense; and he who abets an evil act will share the burden thereof; for God (equates and) is watchful of all things.
- NQ Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allâh is Ever All-Able to do (and also an All- Witness to) everything.
- PK Whoso interveneth in a good cause will have the reward thereof, and whoso interveneth in an evil cause will bear the consequence thereof. Allah overseeth all things.
- SH Whoever joins himself (to another) in a good cause shall have a share of it, and whoever joins himself (to another) in an evil cause shall have the responsibility of it, and Allah controls all things.
- YU Whoever recommends and helps a good cause becomes a partner therein: And whoever recommends and helps an evil cause, shares in its burden: And Allah hath power over all things.

**86.**

- AA When you are greeted with a greeting, then greet with one fairer, or repeat the same greeting. For God takes account of all things.
- NQ When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allâh is Ever a Careful Account Taker of all things.[]
- PK When ye are greeted with a greeting, greet ye with a better than it or return it. Lo! Allah taketh count of all things.
- SH And when you are greeted with a greeting, greet with a better (greeting) than it or return it; surely Allah takes account of all things.
- YU When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. Allah takes careful account of all things.

**87.**

- AA God: There is no god but He. He will gather you together on the Day of Resurrection which is certain to come; and whose word is truer than God's?
- NQ Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allâh?
- PK Allah! There is no Allah save Him. He gathereth you all unto a Day of Resurrection whereof there is no doubt. Who is more true in statement than Allah?

- SH Allah, there is no god but He-- He will most certainly gather you together on the resurrection day, there is no doubt in it; and who is more true in word than Allah?
- YU Allah! There is no god but He: of a surety He will gather you together against the Day of Judgment, about which there is no doubt. And whose word can be truer than Allah's?

**88.**

- AA How is it that you are divided in two factions about the hypocrites? God has routed them for what they were doing. Do you wish to guide him to the path whom God has allowed to go astray? As for him whom God allows to go astray you will not find a way.
- NQ Then what is the matter with you that you are divided into two parties about the hypocrites? Allâh has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allâh has made to go astray? And he whom Allâh has made to go astray, you will never find for him any way (of guidance).
- PK What aileth you that ye are become two parties regarding the hypocrites, when Allah cast them back (to disbelief) because of what they earned? Seek ye to guide him whom Allah hath sent astray? He whom Allah sendeth astray, for him thou (O MUhammad) canst not find a road.
- SH What is the matter with you, then, that you have become two parties about the hypocrites, while Allah has made them return (to unbelief) for what they have earned? Do you wish to guide him whom Allah has caused to err? And whomsoever Allah causes to err, you shall by no means find a way for him.
- YU Why should ye be divided into two parties about the Hypocrites? Allah hath upset them for their (evil) deeds. Would ye guide those whom Allah hath thrown out of the Way? For those whom Allah hath thrown out of the Way, never shalt thou find the Way.

**89.**

- AA They wish you to become disbelievers as they are, so that you should become like them. Therefore hold them not as friends until they go out of their homes in the way of God. If they do not, seize them wherever they are and do away with them. Do not make them your friends or allies,
- NQ They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not Auliyâ' (protectors or friends) from them, till they emigrate in the Way of Allâh (to Muhammad SAW). But if they turn back (from Islâm), take (hold) of them and kill them wherever you find them, and take neither Auliyâ' (protectors or friends) nor helpers from them.
- PK They long that ye should disbelieve even as they disbelieve, that ye may be upon a level (with them). So choose not friends from them till they forsake their homes in the way of Allah; if they turn back (to enmity) then take them and kill them wherever ye find them, and choose no friend nor helper from among them,
- SH They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike; therefore take not from among them friends until they fly (their homes) in Allah's way; but if they turn back, then seize them and kill them wherever you find them, and take not from among them a friend or a helper.
- YU They but wish that ye should reject Faith, as they do, and thus be on the same footing (as they): But take not friends from their ranks until they flee in the way of Allah (From what is forbidden). But if they turn renegades, seize them and slay them wherever ye find them; and (in any case) take no friends

or helpers from their ranks; -

## 90.

- AA** Except those who take refuge with a people allied to you, or those who, weary of fighting you or their people, come over to you. If God had so willed He would surely have given them power over you, and they would have fought you. If they keep aloof and do not fight, and offer peace, God has left you no reason to fight them.
- NQ** Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allāh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allāh has opened no way for you against them.
- PK** Except those who seek refuge with a people between whom and you there is a covenant, or (those who) come unto you because their hearts forbid them to make war on you or make war on their own folk. Had Allah willed He could have given them power over you so that assuredly they would have fought you. So, if they hold aloof from you and wage not war against you and offer you peace, Allah alloweth you no way against them.
- SH** Except those who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people; and if Allah had pleased, He would have given them power over you, so that they should have certainly fought you; therefore if they withdraw from you and do not fight you and offer you peace, then Allah has not given you a way against them.
- YU** Except those who join a group between whom and you there is a treaty (of peace), or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If Allah had pleased, He could have given them power over you, and they would have fought you: Therefore if they withdraw from you but fight you not, and (instead) send you (Guarantees of) peace, then Allah Hath opened no way for you (to war against them).

## 91.

- AA** You will also find persons who, while wishing to live in peace with you as well as with their own people, turn to civil war the moment they are called to it. If they do not keep away from you, nor offer you peace nor restrain their hands, seize them and kill them wherever they are. We have given you a clear sanction against them.
- NQ** You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold) of them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.
- PK** Ye will find others who desire that they should have security from you, and security from their own folk. So often as they are returned to hostility they are plunged therein. If they keep not aloof from you nor offer you peace nor hold their hands, then take them and kill them wherever ye find them. Against such We have given you clear warrant.
- SH** You will find others who desire that they should be safe from you and secure from their own people; as often as they are sent back to the mischief they get thrown into it headlong; therefore if they do not withdraw from you, and (do not) offer you peace and restrain their hands, then seize them and kill them wherever you find them; and against these We have given you a clear

authority.

- YU Others you will find that wish to gain your confidence as well as that of their people: Every time they are sent back to temptation, they succumb thereto: if they withdraw not from you nor give you (guarantees) of peace besides restraining their hands, seize them and slay them wherever ye get them: In their case We have provided you with a clear argument against them.

## 92.

- AA It is not for a believer to take a believer's life except by mistake; and he who kills a believer by mistake should free a slave who is a believer, and pay blood-money to the victim's family unless they forego it as an act of charity. If he belonged to a community hostile to you but was himself a believer, then a slave who is a believer should be freed. In case he belonged to a people with whom you have a treaty, then give blood-money to his family and free a believing slave. But he who has no means (to do so) should fast for a period of two months continuously to have his sins forgiven by God, and God is all-knowing and all-wise.
- NO It is not for a believer to kill a believer except (that it be) by mistake, and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e Diya) be given to the deceased's family, unless they remit it. If the deceased belonged to a people at war with you and he was a believer; the freeing of a believing slave (is prescribed), and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money - Diya) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allāh. And Allāh is Ever AllKnowing, AllWise.
- PK It is not for a believer to kill a believer unless (it be) by mistake. He who hath killed a believer by mistake must set free a believing slave, and pay the blood-money to the family of the slain, unless they remit it as a charity. If he (the victim) be of a people hostile unto you, and he is a believer, then (the penance is) to set free a believing slave. And if he cometh of a folk between whom and you there is a covenant, then the blood-money must be paid unto his folk and (also) a believing slave must be set free. And whoso hath not the wherewithal must fast two consecutive months. A penance from Allah. Allah is Knower, Wise.
- SH And it does not behoove a believer to kill a believer except by mistake, and whoever kills a believer by mistake, he should free a believing slave, and blood-money should be paid to his people unless they remit it as alms; but if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices), and if he is from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave; but he who cannot find (a slave) should fast for two months successively: a penance from Allah, and Allah is Knowing, Wise.
- YU Never should a believer kill a believer; but (If it so happens) by mistake, (Compensation is due): If one (so) kills a believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a believer, the freeing of a believing slave (Is enough). If he belonged to a people with whom ye have treaty of Mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to Allah: for Allah hath all knowledge and all wisdom.

**93.**

- AA Any one who kills a believer intentionally will be cast into Hell to abide there for ever, and suffer God's anger and damnation. For him a greater punishment awaits.
- NO And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him.[]
- PK Whoso slayeth a believer of set purpose, his reward is hell for ever. Allah is wroth against him and He hath cursed him and prepared for him an awful doom.
- SH And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.
- YU If a man kills a believer intentionally, his recompense is Hell, to abide therein (For ever): And the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.

**94.**

- AA O believers, when you go out on a journey in the way of God, be discreet and do not say to anyone who greets you in peace: "You are not a believer." You desire the gain of earthly life, but there are prizes in plenty with God. You were also like him (an unbeliever) in the past, but God has been gracious to you. So be careful and discreet, for God is aware of what you do.
- NO O you who believe! When you go (to fight) in the Cause of Allâh, verify (the truth), and say not to anyone who greets you (by embracing Islâm): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allâh. Even as he is now, so were you yourselves before till Allâh conferred on you His Favours (i.e. guided you to Islâm), therefore, be cautious in discrimination. Allâh is Ever WellAware of what you do.
- PK O ye who believe! When ye go forth (to fight) in the way of Allah, be careful to discriminate, and say not unto one who offereth you peace: "Thou art not a believer," seeking the chance profits of this life (so that ye may despoil him). With Allah are plenteous spoils. Even thus (as he now is) were ye before; but Allah hath since then been gracious unto you. Therefore take care to discriminate. Allah is ever Informed of what ye do.
- SH O you who believe! when you go to war in Allah's way, make investigation, and do not say to any one who offers you peace: You are not a believer. Do you seek goods of this world's life! But with Allah there are abundant gains; you too were such before, then Allah conferred a benefit on you; therefore make investigation; surely Allah is aware of what you do.
- YU O ye who believe! When ye go abroad in the cause of Allah, investigate carefully, and say not to any one who offers you a salutation: "Thou art none of a believer!" Coveting the perishable goods of this life: with Allah are profits and spoils abundant. Even thus were ye yourselves before, till Allah conferred on you His favours: Therefore carefully investigate. For Allah is well aware of all that ye do.

**95.**

- AA The faithful who sit idle, other than those who are disabled, are not equal to those who fight in the way of God with their wealth and lives. God has exalted those in rank who fight for the faith with their wealth and souls over those who sit idle. Though God's promise of good is for all, He has granted His favour of the highest reward to those who struggle in preference to those who sit at home.

- NO** Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward;
- PK** Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allah with their wealth and lives. Allah hath conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each Allah hath promised good, but He hath bestowed on those who strive a great reward above the sedentary;
- SH** The holders back from among the believers, not having any injury, and those who strive hard in Allah's way with their property and their persons are not equal; Allah has made the strivers with their property and their persons to excel the holders back a (high) degree, and to each (class) Allah has promised good; and Allah shall grant to the strivers above the holders back a mighty reward:
- YU** Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) Hath Allah promised good: But those who strive and fight Hath He distinguished above those who sit (at home) by a special reward,-

**96.**

- AA** For them are higher ranks with God, and forgiveness and grace; and God is forgiving and kind.
- NO** Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allâh is Ever OftForgiving, Most Merciful.
- PK** Degrees of rank from Him, and forgiveness and mercy. Allah is ever Forgiving, Merciful.
- SH** (High) degrees from Him and protection and mercy, and Allah is Forgiving, Merciful.
- YU** Ranks specially bestowed by Him, and Forgiveness and Mercy. For Allah is Oft-forgiving, Most Merciful.

**97.**

- AA** As for those whose souls are taken by the angels (at death) while in a state of unbelief, they will be asked by the angels: "What (state) were you in?" They will answer: "We were oppressed in the land." And the angels will say: "Was not God's earth large enough for you to migrate?" Their abode will be Hell, and what an evil destination!
- NO** Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination![]
- PK** Lo! as for those whom the angels take (in death) while they wrong themselves, (the angels) will ask: In what were ye engaged? They will say: We were oppressed in the land. (The angels) will say: Was not Allah's earth spacious that ye could have migrated therein? As for such, their habitation will be hell, an evil journey's end;

SH Surely (as for) those whom the angels cause to die while they are unjust to their souls, they shall say: In what state were you? They shall say: We were weak in the earth. They shall say: Was not Allah's earth spacious, so that you should have migrated therein? So these it is whose abode is hell, and it is an evil resort

YU When angels take the souls of those who die in sin against their souls, they say: "In what (plight) Were ye?" They reply: "Weak and oppressed Were we in the earth." They say: "Was not the earth of Allah spacious enough for you to move yourselves away (From evil)?" Such men will find their abode in Hell,- What an evil refuge! -

**98.**

AA But those who are helpless, men, women and children, who can neither contrive a plan nor do they know the way,

NQ Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

PK Except the feeble among men, and the women, and the children, who are unable to devise a plan and are not shown a way.

SH Except the weak from among the men and the children who have not in their power the means nor can they find a way (to escape);

YU Except those who are (really) weak and oppressed - men, women, and children - who have no means in their power, nor (a guide-post) to their way.

**99.**

AA May well hope for the mercy of God; and God is full of mercy and grace.

NQ For these there is hope that Allâh will forgive them, and Allâh is Ever Oft Pardoning, Oft-Forgiving.

PK As for such, it may be that Allah will pardon them. Allah is ever Clement, Forgiving.

SH So these, it may be, Allah will pardon them, and Allah is Pardoning, Forgiving.

YU For these, there is hope that Allah will forgive: For Allah doth blot out (sins) and forgive again and again.

**100.**

AA Whosoever leaves his country in duty to God will find many places of refuge, and abundance on the earth. And he who leaves his home and becomes an emigre in the way of God and His Messenger, and death overtake him, is sure to receive his reward from God; for God is forgiving and kind.

NQ He who emigrates (from his home) in the Cause of Allâh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allâh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allâh. And Allâh is Ever OftForgiving, Most Merciful.

PK Whoso migrateth for the cause of Allah will find much refuge and abundance in the earth, and whoso forsaketh his home, a fugitive unto Allah and His messenger, and death overtaketh him, his reward is then incumbent on Allah. Allah is ever Forgiving, Merciful.

SH And whoever flies in Allah's way, he will find in the earth many a place of refuge and abundant resources, and whoever goes forth from his house flying to Allah and His Messenger, and then death overtakes him, his reward is indeed with Allah and Allah is Forgiving, Merciful.

YU He who forsakes his home in the cause of Allah, finds in the earth Many a refuge, wide and spacious: Should he die as a refugee from home for Allah and His Messenger, His reward becomes due and sure with Allah: And Allah is

Oft-forgiving, Most Merciful.

### 101.

- AA When you travel in the land there is no sin if you curtail your service of prayer if you fear the unbelievers may harass you, for indeed your open enemies are the infidels.
- NQ And when you (Muslims) travel in the land, there is no sin on you if you shorten your Salât (prayer) if you fear that the disbelievers may attack you, verily, the disbelievers are ever unto you open enemies.
- PK And when ye go forth in the land, it is no sin for you to curtail (your) worship if ye fear that those who disbelieve may attack you. In truth the disbelievers are an open enemy to you.
- SH And when you journey in the earth, there is no blame on you if you shorten the prayer, if you fear that those who disbelieve will cause you distress, surely the unbelievers are your open enemy.
- YU When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the Unbelievers May attack you: For the Unbelievers are unto you open enemies.

### 102.

- AA When you are among them, and have to lead the service of prayer, let one group stand up with you, but let them keep their arms. After they have paid their homage they should go to the rear, and let the group which has not done so yet offer their service of prayer with you, remaining cautious and armed, The infidels wish to find you neglectful of your arms and provisions, to attack you unawares. It will not be a sin if you put aside your arms when you are troubled by rain, or you are ill; but take full precautions. God has reserved for infidels a despicable punishment
- NQ When you (O Messenger Muhammad SAW) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which has not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a humiliating torment for the disbelievers.[]
- PK And when thou (O Muhammad) art among them and arranges (their) worship for them, let only a party of them stand with thee (to worship) and let them take their arms. Then when they have performed their prostrations let them fall to the rear and let another party come that hath not worshipped and let them worship with thee, and let them take their precaution and their arms. Those who disbelieve long for you to neglect your arms and your baggage that they may attack you once for all. It is no sin for you to lay aside your arms, if rain impedeth you or ye are sick. But take your precaution. Lo! Allah prepareth for the disbelievers shameful punishment.
- SH And when you are among them and keep up the prayer for them, let a party of them stand up with you, and let them take their arms; then when they have prostrated themselves let them go to your rear, and let another party who have not prayed come forward and pray with you, and let them take their precautions and their arms; (for) those who disbelieve desire that you may be careless of your arms and your luggage, so that they may then turn upon you with a sudden united attack, and there is no blame on you, if you are annoyed with rain or if you are sick, that you lay down your arms, and

take your precautions; surely Allah has prepared a disgraceful chastisement for the unbelievers.

- YU When thou (O Messenger) art with them, and standest to lead them in prayer, Let one party of them stand up (in prayer) with thee, Taking their arms with them: When they finish their prostrations, let them Take their position in the rear. And let the other party come up which hath not yet prayed - and let them pray with thee, Taking all precaution, and bearing arms: the Unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take (every) precaution for yourselves. For the Unbelievers Allah hath prepared a humiliating punishment.

### 103.

- AA If you are late in performing your service of prayer honour God by remembering Him, standing or sitting or lying on your sides. And when you have security perform your act of prayer befittingly; and praying at fixed hours is prescribed for the faithful.
- NQ When you have finished As-Salât (the prayer - congregational), remember Allâh standing, sitting down, and lying down on your sides, but when you are free from danger, perform As-Salât (Iqâmatas Salât). Verily, the prayer is enjoined on the believers at fixed hours.
- PK When ye have performed the act of worship, remember Allah, standing, sitting and reclining. And when ye are in safety, observe proper worship. Worship at fixed times hath been enjoined on the believers.
- SH Then when you have finished the prayer, remember Allah standing and sitting and reclining; but when you are secure (from danger) keep up prayer; surely prayer is a timed ordinance for the believers.
- YU When ye pass (Congregational) prayers, celebrate Allah's praises, standing, sitting down, or lying down on your sides; but when ye are free from danger, set up Regular Prayers: For such prayers are enjoined on believers at stated times.

### 104.

- AA And do not be chary of pursuing them. If you suffer, they shall also suffer like you. But while you have hope (of success) from God, they have none.
- NQ And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward, i.e. Paradise) that for which they hope not, and Allâh is Ever AllKnowing, AllWise.
- PK Relent not in pursuit of the enemy. If ye are suffering, lo! they suffer even as ye suffer and ye hope from Allah that for which they cannot hope. Allah is ever Knower, Wise.
- SH And be not weak hearted in pursuit of the enemy; if you suffer pain, then surely they (too) suffer pain as you suffer pain, and you hope from Allah what they do not hope; and Allah is Knowing, Wise.
- YU And slacken not in following up the enemy: If ye are suffering hardships, they are suffering similar hardships; but ye have Hope from Allah, while they have none. And Allah is full of knowledge and wisdom.

### 105.

- AA Surely God is all-knowing and all-wise have sent down to you the Book containing the truth, in whose light you should judge among the people as God has shown you, and do not be a contender for deceivers.
- NQ Surely, We have sent down to you (O Muhammad SAW) the Book (this

Qur'ân) in truth that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Inspiration), so be not a pleader for the treacherous.

- PK Lo! We reveal unto thee the Scripture with the truth, that thou mayst judge between mankind by that which Allah showeth thee. And be not thou a pleader for the treacherous;
- SH Surely We have revealed the Book to you with the truth that you may judge between people by means of that which Allah has taught you; and be not an advocate on behalf of the treacherous.
- YU We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by Allah: so be not (used) as an advocate by those who betray their trust;

### 106.

- AA And seek God's forgiveness, for God is surely forgiving and kind.
- NQ And seek the Forgiveness of Allâh,[] certainly, Allâh is Ever OftForgiving, Most Merciful.
- PK And seek forgiveness of Allah. Lo! Allah is ever Forgiving, Merciful.
- SH And ask forgiveness of Allah; surely Allah is Forgiving, Merciful.
- YU But seek the forgiveness of Allah; for Allah is Oft-forgiving, Most Merciful.

### 107.

- AA Do not argue for those who harbour deceit in their hearts, for God does not love the treacherous and the iniquitous.
- NQ And argue not on behalf of those who deceive themselves. Verily, Allâh does not like anyone who is a betrayer of his trust, and indulges in crime.
- PK And plead not on behalf of (people) who deceive themselves. Lo! Allah loveth not one who is treacherous and sinful.
- SH And do not plead on behalf of those who act unfaithfully to their souls; surely Allah does not love him who is treacherous, sinful;
- YU Contend not on behalf of such as betray their own souls; for Allah loveth not one given to perfidy and crime:

### 108.

- AA They try to hide from (men), but they cannot hide from God who is with them at night when they discuss such matters as He does not approve; but what they do is well within the compass of God.
- NQ They may hide (their crimes) from men, but they cannot hide (them) from Allâh, for He is with them (by His Knowledge), when they plot by night in words that He does not approve, And Allâh ever encompasses what they do.
- PK They seek to hide from men and seek not to hide from Allah. He is with them when by night they hold discourse displeasing unto Him. Allah ever surroundeth what they do.
- SH They hide themselves from men and do not hide themselves from Allah, and He is with them when they meditate by night words which please Him not, and Allah encompasses what they do.
- YU They may hide (Their crimes) from men, but they cannot hide (Them) from Allah, seeing that He is in their midst when they plot by night, in words that He cannot approve: And Allah Doth compass round all that they do.

### 109.

- AA Well, you are those who pleaded for them in the life of this world; but who will plead for them on the Day of Resurrection or be their security?  
Lo! You are those who have argued for them in the life of this world, but who

- NQ will argue for them on the Day of Resurrection against Allâh, or who will then be their defender?
- PK Ho! ye are they who pleaded for them in the life of the world. But who will plead with Allah for them on the Day of Resurrection, or who will then be their defender?
- SH Behold! you are they who (may) plead for them in this world's life, but who will plead for them with Allah on the resurrection day, or who shall be their protector?
- YU Ah! These are the sort of men on whose behalf ye may contend in this world; but who will contend with Allah on their behalf on the Day of Judgment, or who will carry their affairs through?

**110.**

- AA He who does evil or acts against his own interests (by disbelieving), then prays for God's forgiveness, will find God compassionate and merciful.
- NQ And whoever does evil or wrongs himself but afterwards seeks Allâh's Forgiveness, he will find Allâh OftForgiving, Most Merciful.
- PK Yet whoso doeth evil or wrongeth his own soul, then seeketh pardon of Allah, will find Allah Forgiving, Merciful.
- SH And whoever does evil or acts unjustly to his soul, then asks forgiveness of Allah, he shall find Allah Forgiving, Merciful.
- YU If any one does evil or wrongs his own soul but afterwards seeks Allah's forgiveness, he will find Allah Oft-forgiving, Most Merciful.

**111.**

- AA He who earns the wages of sin does so for himself; and God is aware of everything and is wise.
- NQ And whoever earns sin, he earns it only against himself. And Allâh is Ever AllKnowing, AllWise.
- PK Whoso committeth sin committeth it only against himself. Allah is ever Knower, Wise.
- SH And whoever commits a sin, he only commits it against his own soul; and Allah is Knowing, Wise.
- YU And if any one earns sin. he earns it against His own soul: for Allah is full of knowledge and wisdom.

**112.**

- AA He who commits a mistake or iniquity and ascribes it to one who is innocent, is guilty of calumny and brazen sin.
- NQ And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.
- PK And whoso committeth a delinquency or crime, then throweth (the blame) thereof upon the innocent, hath burdened himself with falsehood and a flagrant crime.
- SH And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a calumny and a manifest sin.
- YU But if any one earns a fault or a sin and throws it on to one that is innocent, He carries (on himself) (Both) a falsehood and a flagrant sin.

**113.**

- AA But for the mercy of God and His grace you would certainly have been misled by a section of them; yet they could not mislead you but themselves alone, and could do you no harm, for God has revealed to you the Book and the Law, and taught you what you did not know. Great have been the blessings of

God on you.

- NO** Had not the Grace of Allâh and His Mercy been upon you (O Muhammad SAW), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allâh has sent down to you the Book (The Qur'ân), and AlHikmah (Islâmic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah - legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allâh unto you (O Muhammad SAW).
- PK** But for the grace of Allah upon thee (Muhammad), and His mercy, a party of them had resolved to mislead thee, but they will mislead only themselves and they will hurt thee not at all. Allah revealeth unto thee the Scripture and wisdom, and teacheth thee that which thou knewest not. The grace of Allah toward thee hath been infinite.
- SH** And were it not for Allah's grace upon you and His mercy a party of them had certainly designed to bring you to perdition and they do not bring (ought) to perdition but their own souls, and they shall not harm you in any way, and Allah has revealed to you the Book and the wisdom, and He has taught you what you did not know, and Allah's grace on you is very great.
- YU** But for the Grace of Allah to thee and his Mercy, a party of them would certainly have plotted to lead thee astray. But (in fact) they will only Lead their own souls astray, and to thee they can do no harm in the least. For Allah hath sent down to thee the Book and wisdom and taught thee what thou Knewest not (before): And great is the Grace of Allah unto thee.

#### 114.

- AA** Their confidential counsels are seldom for the good, save of those who talk of charity or goodness or peace among men. Whosoever does so for the pleasure of God, We shall give him an ample reward.
- NO** There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allâh's Cause), or Ma'rûf (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind, and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward.
- PK** There is no good in much of their secret conferences save (in) him who enjoineth almsgiving and kindness and peace-making among the people. Whoso doeth that, seeking the good pleasure of Allah, We shall bestow on him a vast reward.
- SH** There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people; and whoever does this seeking Allah's pleasure, We will give him a mighty reward.
- YU** In most of their secret talks there is no good: But if one exhorts to a deed of charity or justice or conciliation between men, (Secrecy is permissible): To him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value).

#### 115.

- AA** And he who opposes the Prophet even after the way has become clear to him, and follows a path other than the way of believers, We shall lead him to what he has chosen for himself, and shall take him to Hell: How evil a journey's end.
- NO** And whoever contradicts and opposes the Messenger (Muhammad SAW) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.[]
- PK** And whoso opposeth the messenger after the guidance (of Allah) hath been

manifested unto him, and followeth other than the believer's way, We appoint for him that unto which he himself hath turned, and expose him unto hell - a hapless journey's end!

SH And whoever acts hostilely to the Messenger after that guidance has become manifest to him, and follows other than the way of the believers, We will turn him to that to which he has (himself) turned and make him enter hell; and it is an evil resort.

YU If anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, We shall leave him in the path he has chosen, and land him in Hell, - what an evil refuge!

### 116.

AA God does not forgive that compeers be ascribed to Him, and absolves all else whatsoever He will. And he who associates compeers with God has indeed wandered far astray.

NQ Verily! Allâh forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away.

PK Lo! Allah pardoneth not that partners should be ascribed unto Him. He pardoneth all save that to whom He will. Whoso ascribeth partners unto Allah hath wandered far astray.

SH Surely Allah does not forgive that anything should be associated with Him, and He forgives what is besides this to whom He pleases; and whoever associates anything with Allah, he indeed strays off into a remote error.

YU Allah forgiveth not (The sin of) joining other gods with Him; but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah, Hath strayed far, far away (from the right).

### 117.

AA In His place they invoke only females (the pagan deities); and instead of Him they invoke Satan the obstinate rebel

NQ They (all those who worship others than Allâh) invoke nothing but female deities besides Him (Allâh), and they invoke nothing but Shaitân (Satan), a persistent rebel!

PK They invoke in His stead only females; they pray to none else than Satan, a rebel

SH They do not call besides Him on anything but idols, and they do not call on anything but a rebellious Shaitan.

YU (The Pagans), leaving Him, call but upon female deities: They call but upon satan the persistent rebel!

### 118.

AA Who was condemned by God and who said: "I shall take from Thy creatures my determinate share,

NQ Allâh cursed him. And he [Shaitân (Satan)] said: "I will take an appointed portion of your slaves;

PK Whom Allah cursed, and he said: Surely I will take of Thy bondmen an appointed portion,

SH Allah has cursed him; and he said: Most certainly I will take of Thy servants an appointed portion:

YU Allah did curse him, but he said: "I will take of Thy servants a portion Marked off;

### 119.

- AA And mislead them and tempt them, and order them to slit the ears of animals; and order them to alter God's creation." He who holds Satan as friend in place of God will assuredly be damned to perdition.
- NQ Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allâh." And whoever takes Shaitân (Satan) as a Walî (protector or helper) instead of Allâh, has surely suffered a manifest loss.[]
- PK And surely I will lead them astray, and surely I will arouse desires in them, and surely I will command them and they will cut the cattle' ears, and surely I will command them and they will change Allah's creation. Whoso chooseth Satan for a patron instead of Allah is verily a loser and his loss is manifest.
- SH And most certainly I will lead them astray and excite in them vain desires, and bid them so that they shall slit the ears of the cattle, and most certainly I will bid them so that they shall alter Allah's creation; and whoever takes the Shaitan for a guardian rather than Allah he indeed shall suffer a manifest loss.
- YU "I will mislead them, and I will create in them false desires; I will order them to slit the ears of cattle, and to deface the (fair) nature created by Allah." Whoever, forsaking Allah, takes satan for a friend, hath of a surety suffered a loss that is manifest.

**120.**

- AA Whatever the promises he makes, whatever the desires he enkindles, and whatever the hopes Satan rouses in them, are no more than delusion.
- NQ He [Shaitan (Satan)] makes promises to them, and arouses in them false desires; and Shaitan's (Satan) promises are nothing but deceptions.
- PK He promiseth them and stirreth up desires in them, and Satan promiseth them only to beguile.
- SH He gives them promises and excites vain desires in them; and the Shaitan does not promise them but to deceive.
- YU Satan makes them promises, and creates in them false desires; but satan's promises are nothing but deception.

**121.**

- AA For such the abode is only Hell from which they will find no escape.
- NQ The dwelling of such (people) is Hell, and they will find no way of escape from it.
- PK For such, their habitation will be hell, and they will find no refuge therefrom.
- SH These are they whose abode is hell, and they shall not find any refuge from it.
- YU They (his dupes) will have their dwelling in Hell, and from it they will find no way of escape.

**122.**

- AA But those who believe and do good deeds We shall admit into gardens with streams of running water where they will abide for ever. True is the promise of God; and whose word could be truer than God's?
- NQ But those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allâh's Promise is the Truth, and whose words can be truer than those of Allâh? (Of course, none).
- PK But as for those who believe and do good works We shall bring them into Gardens underneath which rivers flow, wherein they will abide for ever. It is a promise from Allah in truth; and who can be more truthful than Allah in

utterance?

- SH And (as for) those who believe and do good, We will make them enter into gardens beneath which rivers flow, to abide therein for ever; (it is) a promise of Allah, true (indeed), and who is truer of word than Allah?
- YU But those who believe and do deeds of righteousness, - we shall soon admit them to gardens, with rivers flowing beneath, -to dwell therein for ever. Allah's promise is the truth, and whose word can be truer than Allah's?

### 123.

- AA It is neither dependent on your wishes, nor the wishes of the people of the Book, (but) whosoever does ill will be punished for it, and will find no protector or friend apart from God;
- NQ It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allâh.
- PK It will not be in accordance with your desires, nor the desires of the People of the Scripture. He who doeth wrong will have the recompense thereof, and will not find against Allah any protecting friend or helper.
- SH (This) shall not be in accordance with your vain desires nor in accordance with the vain desires of the followers of the Book; whoever does evil, he shall be requited with it, and besides Allah he will find for himself neither a guardian nor a helper.
- YU Not your desires, nor those of the People of the Book (can prevail): whoever works evil, will be requited accordingly. Nor will he find, besides Allah, any protector or helper.

### 124.

- AA But he who performs good deeds, whether man or a woman, and is a believer, will surely enter Paradise, and none shall be deprived even of an iota of his reward.
- NQ And whoever does righteous good deeds, male or female, and is a true believer in the Oneness of Allâh (Muslim), such will enter Paradise and not the least injustice, even to the size of a Naqîra (speck on the back of a datestone), will be done to them.
- PK And whoso doeth good works, whether of male or female, and he (or she) is a believer, such will enter paradise and they will not be wronged the dint in a date-stone.
- SH And whoever does good deeds whether male or female and he (or she) is a believer-- these shall enter the garden, and they shall not be dealt with a jot unjustly.
- YU If any do deeds of righteousness, - be they male or female - and have faith, they will enter Heaven, and not the least injustice will be done to them.

### 125.

- AA Whose way is better than that of the man who has submitted to God, and does good, and who follows the creed of Abraham the upright? And God chose Abraham as friend.
- NQ And who can be better in religion than one who submits his face (himself) to Allâh (i.e. follows Allâh's Religion of Islâmic Monotheism); and he is a Muhsin (a good-doer - see V.2:112). And follows the religion of Ibrâhim[] (Abraham) Hanifa (Islâmic Monotheism - to worship none but Allâh Alone). And Allâh did take Ibrâhim (Abraham) as a Khalil (an intimate friend).
- PK Who is better in religion than he who surrendereth his purpose to Allah while doing good (to men) and followeth the tradition of Abraham, the upright?

Allah (Himself) chose Abraham for friend.

- SH And who has a better religion than he who submits himself entirely to Allah? And he is the doer of good (to others) and follows the faith of Ibrahim, the upright one, and Allah took Ibrahim as a friend.
- YU Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham the true in Faith? For Allah did take Abraham for a friend.

### 126.

- AA And all that is in the heavens and the earth belongs to God; and everything is well within the compass of God.
- NO And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever Encompassing all things.
- PK Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. Allah ever surroundeth all things.
- SH And whatever is in the heavens and whatever is in the earth is Allah's; and Allah encompasses all things.
- YU But to Allah belong all things in the heavens and on earth: And He it is that Encompasseth all things.

### 127.

- AA And they ask you for judgement about women. Tell them: "God has given you instructions about them. You also read them in the Book concerning orphaned women (in your charge) to whom you deny their ordained rights and yet wish to take them in marriage, as well as in respect of helpless children, that you should be just in the matter of orphans." The good you do is known to God.
- NO They ask your legal instruction concerning women, say: Allâh instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards Mahr and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allâh is Ever AllAware of it.
- PK They consult thee concerning women. Say: Allah giveth you decree concerning them, and the Scripture which hath been recited unto you (giveth decree), concerning female orphans and those unto whom ye give not that which is ordained for them though ye desire to marry them, and (concerning) the weak among children, and that ye should deal justly with orphans. Whatever good ye do, lo! Allah is ever Aware of it.
- SH And they ask you a decision about women. Say: Allah makes known to you His decision concerning them, and that which is recited to you in the Book concerning female orphans whom you do not give what is appointed for them while you desire to marry them, and concerning the weak among children, and that you should deal towards orphans with equity; and whatever good you do, Allah surely knows it.
- YU They ask thy instruction concerning the women say: Allah doth instruct you about them: And (remember) what hath been rehearsed unto you in the Book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans. There is not a good deed which ye do, but Allah is well-acquainted therewith.

### 128.

- AA If a woman fears aversion from her husband, or ill treatment, there is no harm if they make a peaceful settlement; and peace is an excellent thing. But men keep self-interest uppermost. Yet if you do good and fear God, God is

cognisant of all that you do.

- NO** And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allâh is Ever Well-Acquainted with what you do.
- PK** If a woman feareth ill treatment from her husband, or desertion, it is no sin for them twain if they make terms of peace between themselves. Peace is better. But greed hath been made present in the minds (of men). If ye do good and keep from evil, lo! Allah is ever Informed of what ye do.
- SH** And if a woman fears ill usage or desertion on the part of her husband, there is no blame on them, if they effect a reconciliation between them, and reconciliation is better, and avarice has been made to be present in the (people's) minds; and if you do good (to others) and guard (against evil), then surely Allah is aware of what you do.
- YU** If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practise self-restraint, Allah is well-acquainted with all that ye do.

### 129.

- AA** Howsoever you may try you will never be able to treat your wives equally. But do not incline (to one) exclusively and leave (the other) suspended (as it were). Yet if you do the right thing and are just, God is verily forgiving and kind.
- NO** You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allâh by keeping away from all that is wrong, then Allâh is Ever Oft-Forgiving, Most Merciful.
- PK** Ye will not be able to deal equally between (your) wives, however much ye wish (to do so). But turn not altogether away (from one), leaving her as in suspense. If ye do good and keep from evil, lo! Allah is ever Forgiving, Merciful.
- SH** And you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination, so that you leave her as it were in suspense; and if you effect a reconciliation and guard (against evil), then surely Allah is Forgiving, Merciful.
- YU** Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding, and practise self-restraint, Allah is Oft-forgiving, Most Merciful.

### 130.

- AA** If both (decide to) separate, God in His largesse will provide for them; for God is infinite and all wise.
- NO** But if they separate (by divorce), Allâh will provide abundance for everyone of them from His Bounty. And Allâh is Ever All-Sufficient for His creatures' need, All-Wise.
- PK** But if they separate, Allah will compensate each out of His abundance. Allah is ever All-Embracing, All-Knowing.
- SH** And if they separate, Allah will render them both free from want out of His ampleness, and Allah is Ample-giving, Wise.

YU But if they disagree (and must part), Allah will provide abundance for all from His all-reaching bounty: for Allah is He that careth for all and is Wise.

### 131.

AA All that is in the heavens and the earth belongs to God. We had commanded those who received the Book before you, and have commanded you too, to obey the laws of God. Even if you deny, surely all that is in the heavens and the earth belongs to God; and God is self-sufficient and praise-worthy.

NQ And to Allāh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allāh, and keep your duty to Him, But if you disbelieve, then unto Allāh belongs all that is in the heavens and all that is in the earth, and Allāh is Ever Rich (Free of all wants), Worthy of all praise.

PK Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And We charged those who received the Scripture before you, and (We charge) you, that ye keep your duty toward Allah. And if ye disbelieve, lo! unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, and Allah is ever Absolute, Owner of Praise.

SH And whatever is in the heavens and whatever is in the earth is Allah's and certainly We enjoined those who were given the Book before you and (We enjoin) you too that you should be careful of (your duty to) Allah; and if you disbelieve, then surely whatever is in the heavens and whatever is in the earth is Allah's and Allah is Self-sufficient, Praise-worthy.

YU To Allah belong all things in the heavens and on earth. Verily we have directed the People of the Book before you, and you (o Muslims) to fear Allah. But if ye deny Him, lo! unto Allah belong all things in the heavens and on earth, and Allah is free of all wants, worthy of all praise.

### 132.

AA For all that is in the heavens and the earth belongs to God; and God is sufficient as guardian.

NQ And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever All- Sufficient as a Disposer of affairs.

PK Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And Allah is sufficient as Defender.

SH And whatever is in the heavens and whatever is in the earth is Allah's, and Allah is sufficient as a Protector.

YU Yea, unto Allah belong all things in the heavens and on earth, and enough is Allah to carry through all affairs.

### 133.

AA He could take you away if He will, O men, and replace you with others: God has the power to do so.

NQ If He wills, He can take you away, O people, and bring others. And Allāh is Ever AllPotent over that.

PK If He will, He can remove you, O people, and produce others (in your stead). Allah is Able to do that.

SH If He please, He can make you pass away, O people! and bring others; and Allah has the power to do this.

YU If it were His will, He could destroy you, o mankind, and create another race; for He hath power this to do.

### 134.

AA Whosoever desires a reward of this world (should remember) that with God are rewards of this world and the next; and God hears all and sees

everything.

- NO** Whoever desires a reward in this life of the world, then with Allâh (Alone and none else) is the reward of this worldly life and of the Hereafter. And Allâh is Ever AllHearer, AllSeer.
- PK** Whoso desireth the reward of the world, (let him know that) with Allah is the reward of the world and the Hereafter. Allah is ever Hearer, Seer.
- SH** Whoever desires the reward of this world, then with Allah is the reward of this world and the hereafter; and Allah is Hearing, Seeing.
- YU** If any one desires a reward in this life, in Allah's (gift) is the reward (both) of this life and of the hereafter: for Allah is He that heareth and seeth (all things).

### 135.

- AA** O you who believe, be custodians of justice (and) witnesses for God, even though against yourselves or your parents or your relatives. Whether a man be rich or poor, God is his greater well-wisher than you. So follow not the behests of lust lest you swerve from justice; and if you prevaricate or avoid (giving evidence), God is cognisant of all that you do.
- NO** O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allâh is Ever WellAcquainted with what you do.[]
- PK** O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (them ye are). So follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever Informed of what ye do.
- SH** O you who believe! be maintainers of justice, bearers of witness of Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion; therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do.
- YU** O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.

### 136.

- AA** O believers, believe in God and His Messenger and the Book He has revealed to His Apostle, and the Books revealed before. But he who believes not in God and His angels and the Books and the prophets and the Last Day, has wandered far away.
- NO** O you who believe! Believe in Allâh, and His Messenger (Muhammad SAW), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.
- PK** O ye who believe! Believe in Allah and His messenger and the Scripture which He hath revealed unto His messenger, and the Scripture which He revealed aforetime. Whoso disbelieveth in Allah and His angels and His scriptures and His messengers and the Last Day, he verily hath wandered far astray.
- SH** O you who believe! believe in Allah and His Messenger and the Book which He has revealed to His Messenger and the Book which He revealed before; and

whoever disbelieves in Allah and His angels and His messengers and the last day, he indeed strays off into a remote error.

YU O ye who believe! Believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him). Any who denyeth Allah, His angels, His Books, His Messengers, and the Day of Judgment, hath gone far, far astray.

### 137.

AA Those who accept the faith, then disbelieve, then return to it, and deny once again and increase in disbelief, will not be forgiven by God or be guided by Him.

NQ Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allâh will not forgive them, nor guide them on the (Right) Way.

PK Lo! those who believe, then disbelieve and then (again) believe, then disbelieve, and then increase in disbelief, Allah will never pardon them, nor will He guide them unto a way.

SH Surely (as for) those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will not forgive them nor guide them in the (right) path.

YU Those who believe, then reject faith, then believe (again) and (again) reject faith, and go on increasing in unbelief,- Allah will not forgive them nor guide them nor guide them on the way.

### 138.

AA Give tidings to the hypocrites that painful is their doom.

NQ Give to the hypocrites[] the tidings that there is for them a painful torment.

PK Bear unto the hypocrites the tidings that for them there is a painful doom;

SH Announce to the hypocrites that they shall have a painful chastisement:

YU To the Hypocrites give the glad tidings that there is for them (but) a grievous penalty;-

### 139.

AA Do those who take unbelievers as their friends in preference to the faithful seek power from them? But all power belongs to God.

NQ Those who take disbelievers for Auliya' (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allâh belongs all honour, power and glory.

PK Those who chose disbelievers for their friends instead of believers! Do they look for power at their hands? Lo! all power appertaineth to Allah.

SH Those who take the unbelievers for guardians rather than believers. Do they seek honor from them? Then surely all honor is for Allah.

YU Yea, to those who take for friends unbelievers rather than believers: is it honour they seek among them? Nay,- all honour is with Allah.

### 140.

AA You have been commanded in the Book that whensoever you hear God's messages denied or derided, do not sit in that company until they begin talking of other things, or you will be no different from them. Indeed God will put the hypocrites and infidels together in Hell.

NQ And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allâh will collect

the hypocrites and disbelievers all together in Hell,

- PK He hath already revealed unto you in the Scripture that, when ye hear the revelations of Allah rejected and derided, (ye) sit not with them (who disbelieve and mock) until they engage in some other conversation. Lo! in that case (if ye stayed) ye would be like unto them. Lo! Allah will gather hypocrites and disbelievers, all together, into hell;
- SH And indeed He has revealed to you in the Book that when you hear Allah's communications disbelieved in and mocked at do not sit with them until they enter into some other discourse; surely then you would be like them; surely Allah will gather together the hypocrites and the unbelievers all in hell.
- YU Already has He sent you Word in the Book, that when ye hear the signs of Allah held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme: if ye did, ye would be like them. For Allah will collect the hypocrites and those who defy faith - all in Hell: -

#### 141.

- AA Those who wait to see what befalls you, say in ease success comes to you from God: "Were we not with you?" But if fortune favours the infidels, they say: "Did we not overpower you, and yet protected you against the believers?" But God will judge between you on the Day of Resurrection; and God will never give the unbelievers a way over the faithful.
- NQ Those (hypocrites) who wait and watch about you; if you gain a victory from Allâh, they say: "Were we not with you," but if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allâh will judge between you (all) on the Day of Resurrection. And never will Allâh grant to the disbelievers a way (to triumph) over the believers.
- PK Those who wait upon occasion in regard to you and, if a victory cometh unto you from Allah, say: Are we not with you? and if the disbelievers meet with a success say: Had we not the mastery of you, and did we not protect you from the believers? - Allah will judge between you at the Day of Resurrection, and Allah will not give the disbelievers any way (of success) against the believers.
- SH Those who wait for (some misfortune to befall) you then If you have a victory from Allah they say: Were we not with you? And i. there IS a chance for the unbelievers, they say: Did we not acquire the mastery over you and defend you from the believers? So Allah shall Judge between you on the day of resurrection, and Allah will by no means give the unbelievers a way against the believers.
- YU (These are) the ones who wait and watch about you: if ye do gain a victory from Allah, they say: "Were we not with you?"- but if the unbelievers gain a success, they say (to them): "Did we not gain an advantage over you, and did we not guard you from the believers?" but Allah will judge betwixt you on the Day of Judgment. And never will Allah grant to the unbelievers a way (to triumphs) over the believers.

#### 142.

- AA The hypocrites try to deceive God, but He (leads them to) deceive themselves. When they stand up for performing the service of prayer they do so indolently, only for show, and remember God but little,
- NQ Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them.[] And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.
- PK Lo! the hypocrites seek to beguile Allah, but it is He Who beguileth them. When they stand up to worship they perform it languidly and to be seen of men, and are mindful of Allah but little;

- SH Surely the hypocrites strive to deceive Allah, and He shall requite their deceit to them, and when they stand up to prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah save a little.
- YU The Hypocrites - they think they are over-reaching Allah, but He will over-reach them: When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance;

**143.**

- AA Wavering between the two, neither with these nor with those. For them who are not given the guidance by God, you will never find a way.
- NQ (They are) swaying between this and that, belonging neither to these nor to those, and he whom Allâh sends astray, you will not find for him a way (to the truth - Islâm).
- PK Swaying between this (and that), (belonging) neither to these nor to those. He whom Allah causeth to go astray, thou (O Muhammad) wilt not find a way for him:
- SH Wavering between that (and this), (belonging) neither to these nor to those; and whomsoever Allah causes to err, you shall not find a way for him.
- YU (They are) distracted in mind even in the midst of it, - being (sincerely) for neither one group nor for another whom Allah leaves straying, - never wilt thou find for him the way.

**144.**

- AA O believers, do not hold unbelievers as friends in preference to the faithful. Do you want to proffer a clear proof of your own guilt before God?
- NQ O you who believe! Take not for Auliya' (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allâh a manifest proof against yourselves?
- PK O ye who believe! Choose not disbelievers for (your) friends in place of believers. Would ye give Allah a clear warrant against you?
- SH O you who believe! do not take the unbelievers for friends rather than the believers; do you desire that you should give to Allah a manifest proof against yourselves?
- YU O ye who believe! Take not for friends unbelievers rather than believers: Do ye wish to offer Allah an open proof against yourselves?

**145.**

- AA The hypocrites will be in the lowest depths of Hell, and you will find none to help them.
- NQ Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them.[]
- PK Lo! the hypocrites (will be) in the lowest deep of the Fire, and thou wilt find no helper for them;
- SH Surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for them.
- YU The Hypocrites will be in the lowest depths of the Fire: no helper wilt thou find for them; -

**146.**

- AA But those who repent and amend, and hold firmly to God, and are sincere and wholly obedient to God, are surely with the faithful; and God will bestow on the faithful a great reward.
- NQ Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh (by worshipping none but Allâh, and

do good for Allâh's sake only, not to show-off), then they will be with the believers. And Allâh will grant to the believers a great reward.

PK Save those who repent and amend and hold fast to Allah and make their religion pure for Allah (only). Those are with the believers. And Allah will bestow on the believers an immense reward.

SH Except those who repent and amend and hold fast to Allah and are sincere in their religion to Allah, these are with the believers, and Allah will grant the believers a mighty reward.

YU Except for those who repent, mend (their lives) hold fast to Allah, and purify their religion as in Allah's sight: if so they will be (numbered) with the believers. And soon will Allah grant to the believers a reward of immense value.

#### 147.

AA Why should God punish you if you acknowledge the truth and believe? God is responsive to gratitude and is cognisant.

NQ Why should Allâh punish you if you have thanked (Him) and have believed in Him. And Allâh is Ever AllAppreciative (of good), AllKnowing.

PK What concern hath Allah for your punishment if ye are thankful (for His mercies) and believe (in Him)? Allah was ever Responsive, Aware.

SH Why should Allah chastise you if you are grateful and believe? And Allah is the Multiplier of rewards, Knowing

YU What can Allah gain by your punishment, if ye are grateful and ye believe? Nay, it is Allah that recogniseth (all good), and knoweth all things.

#### 148.

AA God does not like ill (of others) spoken about, except by him who has been wronged. For God hears all and knows everything.

NQ Allâh does not like that the evil should be uttered in public except by him who has been wronged. And Allâh is Ever AllHearer, AllKnower.

PK Allah loveth not the utterance of harsh speech save by one who hath been wronged. Allah is ever Hearer, Knower.

SH Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done; and Allah is Hearing, Knowing.

YU Allah loveth not that evil should be noised abroad in public speech, except where injustice hath been done; for Allah is He who heareth and knoweth all things.

#### 149.

AA Whether you do some good openly or in secret, or forgive an ill done to you, (know) that God is forgiving and all-powerful.

NQ Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil, ... verily, Allâh is Ever OftPardoning, All- Powerful.

PK If ye do good openly or keep it secret, or forgive evil, lo! Allah is ever Forgiving, Powerful.

SH If you do good openly or do it in secret or pardon an evil then surely Allah is Pardoning, Powerful.

YU Whether ye publish a good deed or conceal it or cover evil with pardon, verily Allah doth blot out (sins) and hath power (in the judgment of values).

#### 150.

AA Those who believe not in God and His apostles, and desire to differentiate between God and His messengers, and say: "We believe in some and not in

- the others," and wish to find a way (between affirmation and denial),
- NO** Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.
- PK** Lo! those who disbelieve in Allah and His messengers, and seek to make distinction between Allah and His messengers, and say: We believe in some and disbelieve in others, and seek to choose a way in between;
- SH** Surely those who disbelieve in Allah and His messengers and (those who) desire to make a distinction between Allah and His messengers and say: We believe in some and disbelieve in others, and desire to take a course between (this and) that.
- YU** Those who deny Allah and His messengers, and (those who) wish to separate Allah from His messengers, saying: "We believe in some but reject others": And (those who) wish to take a course midway,-

**151.**

- AA** Are verily the real unbelievers. And We have reserved for unbelievers an ignominious punishment.
- NO** They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.
- PK** Such are disbelievers in truth; and for disbelievers We prepare a shameful doom.
- SH** These it is that are truly unbelievers, and We have prepared for the unbelievers a disgraceful chastisement.
- YU** They are in truth (equally) unbelievers; and we have prepared for unbelievers a humiliating punishment.

**152.**

- AA** But those who believe in God and His apostles and make no distinction among any of them, will be given by Him their recompense; for God is forgiving and kind.
- NO** And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards, and Allâh is Ever OftForgiving, Most Merciful.
- PK** But those who believe in Allah and His messengers and make no distinction between any of them, unto them Allah will give their wages; and Allah was ever Forgiving, Merciful.
- SH** And those who believe in Allah and His messengers and do not make a distinction between any of them-- Allah will grant them their rewards; and Allah is Forgiving, Merciful.
- YU** To those who believe in Allah and His messengers and make no distinction between any of the messengers, we shall soon give their (due) rewards: for Allah is Oft-forgiving, Most Merciful.

**153.**

- AA** The people of the Book demand of you to bring for them a book from heaven. But of Moses they had asked a bigger thing, and demanded: "Show us God face to face." They were struck by lightning then as punishment for their wickedness. Even then they made the calf, when clear signs had reached them. Still We forgave them and gave Moses clear authority.
- NO** The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed they asked Mûsa (Moses) for even greater than that, when they said: "Show us Allâh in public," but they were struck with

thunder clap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Mûsa (Moses) a clear proof of authority.

- PK The people of the Scripture ask of thee that thou shouldst cause an (actual) Book to descend upon them from heaven. They asked a greater thing of Moses aforetime, for they said: Show us Allah plainly. The storm of lightning seized them for their wickedness. Then (even) after that) they chose the calf (for worship) after clear proofs (of Allah's Sovereignty) had come unto them. And We forgave them that! And We bestowed on Moses evident authority.
- SH The followers of the Book ask you to bring down to them a book from heaven; so indeed they demanded of Musa a greater thing than that, for they said: Show us Allah manifestly; so the lightning overtook them on account of their injustice. Then they took the calf (for a god), after clear signs had come to them, but We pardoned this; and We gave to Musa clear authority.
- YU The people of the Book ask thee to cause a book to descend to them from heaven: Indeed they asked Moses for an even greater (miracle), for they said: "Show us Allah in public," but they were dazed for their presumption, with thunder and lightning. Yet they worshipped the calf even after clear signs had come to them; even so we forgave them; and gave Moses manifest proofs of authority.

#### 154.

- AA We exalted them on the Mount, and they gave a solemn pledge, and We said to them: "Enter the gates submissively," and told them: "Do not break the Sabbath," and took a solemn pledge from them.
- NQ And for their covenant, We raised over them the Mount and (on the other occasion) We said: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not (by doing worldly works on) the Sabbath (Saturday)." And We took from them a firm covenant[.]
- PK And We caused the Mount to tower above them at (the taking of) their covenant: and We bade them: Enter the gate, prostrate! and We bode them: Transgress not the Sabbath! and We took from them a firm covenant.
- SH And We lifted the mountain (Sainai) over them at (the li taking of the covenant) and We said to them: Enter the door making obeisance; and We said to them: Do not exceed the limits of the Sabbath, and We made with them a firm covenant.
- YU And for their covenant we raised over them (the towering height) of Mount (Sinai); and (on another occasion) we said: "Enter the gate with humility"; and (once again) we commanded them: "Transgress not in the matter of the sabbath." And we took from them a solemn covenant.

#### 155.

- AA So (they were punished) for breaking the covenant and disbelieving the signs of God, and for killing the prophets unjustly, and saying: "Our hearts are enfolded in covers," (though) in fact God had sealed them because of their unbelief; so they do not believe except a few;
- NQ Because of their breaking the covenant, and of their rejecting the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)" - nay, Allâh has set a seal upon their hearts because of their disbelief, so they believe not but a little.
- PK Then because of their breaking of their covenant, and their disbelieving in the revelations of Allah, and their slaying of the prophets wrongfully, and their saying: Our hearts are hardened - Nay, but Allah set a seal upon them for

their disbelief, so that they believe not save a few -

SH Therefore, for their breaking their covenant and their disbelief in the communications of Allah and their killing the prophets wrongfully and their saying: Our hearts are covered; nay! Allah set a seal upon them owing to their unbelief, so they shall not believe except a few.

YU (They have incurred divine displeasure): In that they broke their covenant; that they rejected the signs of Allah; that they slew the Messengers in defiance of right; that they said, "Our hearts are the wrappings (which preserve Allah's Word; We need no more)"; - Nay, Allah hath set the seal on their hearts for their blasphemy, and little is it they believe; -

### 156.

AA And because they denied and spoke dreadful calumnies of Mary;

NQ And because of their (Jews) disbelief and uttering against Maryam (Mary >Ç > ) a grave false charge (that she has committed illegal sexual intercourse);

PK And because of their disbelief and of their speaking against Mary a tremendous calumny;

SH And for their unbelief and for their having uttered against Marium a grievous calumny.

YU That they rejected Faith; that they uttered against Mary a grave false charge;

### 157.

AA And for saying: "We killed the Christ, Jesus, son of Mary, who was an apostle of God;" but they neither killed nor crucified him, though it so appeared to them. Those who disagree in the matter are only lost in doubt. They have no knowledge about it other than conjecture, for surely they did not kill him,

NQ And because of their saying (in boast), "We killed Messiah 'Iesa (Jesus), son of Maryam (Mary), the Messenger of Allâh," - but they killed him not, nor crucified him, but the resemblance of 'Iesa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Iesa (Jesus), son of Maryam (Mary) >>>]:

PK And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger - they slew him not nor crucified him, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain.

SH And their saying: Surely we have killed the Messiah, Isa son of Marium, the messenger of Allah; and they did not kill him nor did they crucify him, but it appeared to them so (like Isa) and most surely those who differ therein are only in a doubt about it; they have no knowledge respecting it, but only follow a conjecture, and they killed him not for sure.

YU That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah"; - but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not: -

### 158.

AA But God raised him up (in position) and closer to Himself; and God is all-mighty and all-wise.

NQ But Allâh raised him ['Iesa (Jesus)] up (with his body and soul) unto Himself (and he >> is in the heavens). And Allâh is Ever AllPowerful, AllWise.

PK But Allah took him up unto Himself. Allah was ever Mighty, Wise.

SH Nay! Allah took him up to Himself; and Allah is Mighty, Wise.

YU Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise; -

### 159.

AA There is not one among the people of the Book who will not believe in it before his death; and he will be a witness over them on the Day of Resurrection.

NQ And there is none of the people of the Scripture (Jews and Christians), but must believe in him ['Iesa (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being], [] before his ['Iesa (Jesus) >> or a Jew's or a Christian's] death[] (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Iesa (Jesus)] will be a witness against them.

PK There is not one of the People of the Scripture but will believe in him before his death, and on the Day of Resurrection he will be a witness against them -

SH And there is not one of the followers of the Book but most certainly believes in this before his death, and on the day of resurrection he (Isa) shall be a witness against them.

YU And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them; -

### 160.

AA Because of the wickedness of some among the Jews, and because they obstructed people from the way of God, We forbade them many things which were lawful for them;

NQ For the wrongdoing of the Jews, We made unlawful to them certain good foods which has been lawful to them, and for their hindering many from Allâh's Way;

PK Because of the wrongdoing of the Jews We forbade them good things which were (before) made lawful unto them, and because of their much hindering from Allah's way,

SH Wherefore for the iniquity of those who are Jews did We disallow to them the good things which had been made lawful for them and for their hindering many (people) from Allah's way.

YU For the iniquity of the Jews We made unlawful for them certain (foods) good and wholesome which had been lawful for them; - in that they hindered many from Allah's Way; -

### 161.

AA And because they practised usury although it had been forbidden them; and for using others' wealth unjustly. For those who are unbelievers among them We have reserved a painful punishment.

NQ And their taking of Ribâ (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery, etc.). And We have prepared for the disbelievers among them a painful torment.

PK And of their taking usury when they were forbidden it, and of their devouring people's wealth by false pretences, We have prepared for those of them who disbelieve a painful doom.

SH And their taking usury though indeed they were forbidden it and their devouring the property of people falsely, and We have prepared for the unbelievers from among them a painful chastisement.

YU That they took usury, though they were forbidden; and that they devoured men's substance wrongfully; - we have prepared for those among them who reject faith a grievous punishment.

**162.**

- AA But to the learned among them, and the believers who affirm what has been revealed to you and was revealed to those before you, and to those who fulfil their devotional obligations, who pay the zakat and believe in God and the Last Day, We shall give a great reward.
- NO But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad SAW) and what was sent down before you, and those who perform AsSalât (Iqâmat-as-Salât), and give Zakât and believe in Allâh and in the Last Day, it is they to whom We shall give a great reward.
- PK But those of them who are firm in knowledge and the believers believe in that which is revealed unto thee, and that which was revealed before thee, especially the diligent in prayer and those who pay the poor-due, the believers in Allah and the Last Day. Upon these We shall bestow immense reward.
- SH But the firm in knowledge among them and the believers believe in what has been revealed to. you and what was revealed before you, and those who keep up prayers and those who give the poor-rate and the believers in Allah and the last day, these it is whom We will give a mighty reward.
- YU But those among them who are well-grounded in knowledge, and the believers, believe in what hath been revealed to thee and what was revealed before thee: And (especially) those who establish regular prayer and practise regular charity and believe in Allah and in the Last Day: To them shall We soon give a great reward.

**163.**

- AA We have sent revelations to you as We sent revelations to Noah and the prophets (who came) after him; and We sent revelations to Abraham and Ishmael and Isaac and Jacob, and their offspring, and to Jesus and Job, and to Jonah and Aaron and Solomon, and to David We gave the Book of Psalms,
- NO Verily, We have inspired you (O Muhammad SAW)[] as We inspired Nûh (Noah) and the Prophets after him; We (also) inspired Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob), and AlAsbât [the twelve sons of Ya'qûb (Jacob)], 'Iesa (Jesus), Ayub (Job), Yûnus (Jonah), Hârûn (Aaron), and Sulaimân (Solomon), and to Dawûd (David) We gave the Zabûr (Psalms).
- PK Lo! We inspire thee as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as We imparted unto David the Psalms;
- SH Surely We have revealed to you as We revealed to Nuh, and the prophets after him, and We revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and Isa and Ayub and Yunus and Haroun and Sulaiman and We gave to Dawood
- YU We have sent thee inspiration, as We sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and solomon, and to David We gave the Psalms.

**164.**

- AA And to many an apostle We have mentioned before, and to many other apostles We have not mentioned to you; and to Moses God spoke directly.
- NO And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, - and to Mûsa (Moses) Allâh spoke directly.

- PK And messengers We have mentioned unto thee before and messengers We have not mentioned unto thee; and Allah spake directly unto Moses;
- SH And (We sent) messengers We have mentioned to you before and messengers we have not mentioned to you; and to Musa, Allah addressed His Word, speaking (to him):
- YU Of some messengers We have already told thee the story; of others We have not; - and to Moses Allah spoke direct; -

**165.**

- AA All these apostles of good news and admonition were sent so that after the apostles men may have no argument against God. God is all-powerful and all-wise.
- NQ Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the Messengers. And Allâh is Ever AllPowerful, AllWise.
- PK Messengers of good cheer and of warning, in order that mankind might have no argument against Allah after the messengers. Allah was ever Mighty, Wise.
- SH (We sent) messengers as the givers of good news and as warners, so that people should not have a plea against Allah after the (coming of) messengers; and Allah is Mighty, Wise.
- YU Messengers who gave good news as well as warning, that mankind, after (the coming) of the messengers, should have no plea against Allah: For Allah is Exalted in Power, Wise.

**166.**

- AA God is Himself witness to what has been revealed to you, and revealed with His knowledge, and the angels are witness; and God is sufficient as witness.
- NQ But Allâh bears witness to that which He has sent down (the Qur'ân) unto you (O Muhammad SAW), He has sent it down with His Knowledge, and the angels bear witness. And Allâh is All-Sufficient as a Witness.
- PK But Allah (Himself) testifieth concerning that which He hath revealeth unto thee; in His knowledge hath He revealed it; and the angels also testify. And Allah is sufficient Witness.
- SH But Allah bears witness by what He has revealed to you that He has revealed it with His knowledge, and the angels bear witness (also); and Allah is sufficient as a witness.
- YU But Allah beareth witness that what He hath sent unto thee He hath sent from His (own) knowledge, and the angels bear witness: But enough is Allah for a witness.

**167.**

- AA Those who denied and turned away from the path of God, have wandered far astray.
- NQ Verily, those who disbelieve [by concealing the truth about Prophet Muhammad SAW and his message of true Islâmic Monotheism written with them in the Taurât (Torah) and the Injeel (Gospel)] and prevent (mankind) from the Path of Allâh (Islâmic Monotheism), they have certainly strayed far away. (Tafsir Al-Qurtubî). (See V.7:157)
- PK Lo! those who disbelieve and hinder (others) from the way of Allah, they verily have wandered far astray.
- SH Surely (as for) those who disbelieve and hinder (men) from Allah's way, they indeed have strayed off into a remote
- YU Those who reject Faith and keep off (men) from the way of Allah, have verily strayed far, far away from the Path.

**168.**

- AA Those who deny and transgress will not be forgiven by God, nor be shown the way
- NQ Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad SAW and his message of true Islâmic Monotheism written with them in the Taurât (Torah) and the Injeel (Gospel)], Allâh will not forgive them, nor will He guide them to any way, - (Tafsir Al-Qurtubî).
- PK Lo! those who disbelieve and deal in wrong, Allah will never forgive them, neither will He guide them unto a road,
- SH Surely (as for) those who disbelieve and act unjustly Allah will not forgive them nor guide them to a path
- YU Those who reject Faith and do wrong,- Allah will not forgive them nor guide them to any way-

**169.**

- AA Except to Hell, where they will abide for ever; and this is how (the law of God) works inevitably.
- NQ Except the way of Hell, to dwell therein forever, and this is ever easy for Allâh.
- PK Except the road of hell, wherein they will abide for ever. And that is ever easy for Allah.
- SH Except the path of hell, to abide in it for ever, and this is easy to Allah.
- YU Except the way of Hell, to dwell therein for ever. And this to Allah is easy.

**170.**

- AA O men, the Apostle has now come to you, bringing the truth from your Lord; so believe for your own good; but if you deny (then remember) that all that is in the heavens and the earth belongs to God; and God is all-knowing and all-wise.
- NQ O mankind! Verily, there has come to you the Messenger (Muhammad SAW) with the truth from your Lord, so believe in him, it is better for you. But if you disbelieve, then certainly to Allâh belongs all that is in the heavens and the earth. And Allâh is Ever AllKnowing, AllWise.
- PK O mankind! The messenger hath come unto you with the Truth from your Lord. Therefor believe; (it is) better for you. But if ye disbelieve, still, lo! unto Allah belongeth whatsoever is in the heavens and the earth. Allah is ever Knower, Wise.
- SH O people! surely the Messenger has come to you with the truth from your Lord, therefore believe, (it shall be) good for you and If you disbelieve, then surely whatever is in the heavens and the earth is Allah's; and Allah is Knowing, Wise.
- YU O Mankind! The Messenger hath come to you in truth from Allah: believe in him: It is best for you. But if ye reject Faith, to Allah belong all things in the heavens and on earth: And Allah is All-knowing, All-wise.

**171.**

- AA O people of the Book, do not be fanatical in your faith, and say nothing but the truth about God. The Messiah who is Jesus, son of Mary, was only an apostle of God, and a command of His which He sent to Mary, as a mercy from Him. So believe in God and His apostles, and do not call Him 'Trinity'. Abstain from this for your own good; for God is only one God, and far from His glory is it to beget a son. All that is in the heavens and the earth belongs to Him; and sufficient is God for all help.
- NQ O people of the Scripture (Jews and Christians)! Do not exceed the limits in

your religion, nor say of Allāh aught but the truth. The Messiah 'Iesa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allāh and His Word, ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (Rūh)[] created by Him; so believe in Allāh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allāh is (the only) One Ilāh (God), Glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allāh is AllSufficient as a Disposer of affairs.[]

- PK O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three" - Cease! (it is) better for you! - Allah is only One Allah. Far is it removed from His Transcendent Majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.
- SH O followers of the Book! do not exceed the limits in your religion, and do not speak (lies) against Allah, but (speak) the truth; the Messiah, Isa son of Marium is only a messenger of Allah and His Word which He communicated to Marium and a spirit from Him; believe therefore in Allah and His messengers, and say not, Three. Desist, it is better for you; Allah is only one Allah; far be It from His glory that He should have a son, whatever is in the heavens and whatever is in the earth is His, and Allah is sufficient for a Protector.
- YU O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a messenger of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in Allah and His messengers. Say not "Trinity" : desist: it will be better for you: for Allah is one Allah: Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.

### 172.

- AA The Christ will never disdain to be a votary of God, nor will the angels close to Him. And those who disdain to serve Him and are proud (should remember) that they will all go back to Him in the end.
- NQ The Messiah will never be proud to reject to be a slave to Allāh, nor the angels who are near (to Allāh). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.
- PK The Messiah will never scorn to be a slave unto Allah, nor will the favoured angels. Whoso scorneth His service and is proud, all such will He assemble unto Him;
- SH The Messiah does by no means disdain that he should be a servant of Allah, nor do the angels who are near to Him, and whoever disdains His service and is proud, He will gather them all together to Himself.
- YU Christ disdaineth nor to serve and worship Allah, nor do the angels, those nearest (to Allah): those who disdain His worship and are arrogant,-He will gather them all together unto Himself to (answer).

### 173.

- AA Then those who believed and earned good deeds will be given their recompense in full, and even more out of grace. But those who disdain and who boast will receive a painful punishment. They will find none except God to help them or save them.
- NQ So, as for those who believed (in the Oneness of Allāh - Islāmīc Monotheism) and did deeds of righteousness, He will give their (due) rewards, and more out of His Bounty. But as for those who refuse His worship and were proud,

He will punish them with a painful torment . And they will not find for themselves besides Allāh any protector or helper.

- PK Then, as for those who believed and did good works, unto them will He pay their wages in full, adding unto them of His bounty; and as for those who were scornful and proud, them will He punish with a painful doom. And they will not find for them, against Allah, any protecting friend or helper.
- SH Then as for those who believe and do good, He will pay them fully their rewards and give them more out of His grace; and as for those who disdain and are proud, He will chastise them with a painful chastisement. And they shall not find for themselves besides Allah a guardian or a helper
- YU But to those who believe and do deeds of righteousness, He will give their (due) rewards,- and more, out of His bounty: But those who are disdainful and arrogant, He will punish with a grievous penalty; Nor will they find, besides Allah, any to protect or help them.

#### 174.

- AA O men, you have received infallible proof from your Lord, and We have sent down a beacon light to you.
- NQ O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad SAW) from your Lord, and We sent down to you a manifest light (this Qur'ān).
- PK O mankind! Now hath a proof from your Lord come unto you, and We have sent down unto you a clear light;
- SH O people! surely there has come to you manifest proof from your Lord and We have sent to you clear light.
- YU O mankind! verily there hath come to you a convincing proof from your Lord: For We have sent unto you a light (that is) manifest.

#### 175.

- AA So those who believe in God and hold fast to Him shall indeed be received into His mercy and His grace, and be guided to Him the straight path.
- NQ So, as for those who believed in Allāh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by a Straight Path.
- PK As for those who believe in Allah, and hold fast unto Him, them He will cause to enter into His mercy and grace, and will guide them unto Him by a straight road.
- SH Then as for those who believe in Allah and hold fast by Him, He will cause them to enter into His mercy and grace and guide them to Himself on a right path.
- YU Then those who believe in Allah, and hold fast to Him,- soon will He admit them to mercy and grace from Himself, and guide them to Himself by a straight way.

#### 176.

- AA They ask you for judgement about 'Kalalah' (a man who dies childless). Say: "God has given a decision in the matter of inheritance." If a man dies and leaves no child behind but have a sister, she will get a half of what he owned, as he would have done the whole of what she possessed if she had died a childless person. In ease he has two sisters then they will get two-thirds of the heritage. But if he has both brothers and sisters, the male will inherit a share equal to that of two females. God makes this manifest to you lest you wander astray, for God has knowledge of everything.
- NQ . They ask you for a legal verdict. Say: "Allāh directs (thus) about AlKalālah (those who leave neither descendants nor ascendants as heirs). If it is a man

that dies, leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allâh makes clear to you (His Law) lest you go astray. And Allâh is the All-Knower of everything."

- PK They ask thee for a pronouncement. Say: Allah hath pronounced for you concerning distant kindred. If a man die childless and he have a sister, hers is half the heritage, and he would have inherited from her had she died childless. And if there be two sisters, then theirs are two-thirds of the heritage, and if they be brethren, men and women, unto the male is the equivalent of the share of two females. Allah expoundeth unto you, so that ye err not. Allah is Knower of all things.
- SH They ask you for a decision of the law. Say: Allah gives you a decision concerning the person who has neither parents nor offspring; if a man dies (and) he has no son and he has a sister, she shall have half of what he leaves, and he shall be her heir she has no son; but if there be two (sisters), they shall have two-thirds of what he leaves; and if there are brethren, men and women, then the male shall have the like of the portion of two females; Allah makes clear to you, lest you err; and Allah knows all things.
- YU They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: If (such a deceased was) a woman, who left no child, Her brother takes her inheritance: If there are two sisters, they shall have two-thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah make clear to you (His law), lest ye err. And Allah hath knowledge of all things.

## 5

# Al-Mâ'idah

## The Table

### The Feast, The Table Spread

 **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. O YOU WHO believe, fulfil your obligations. Made lawful (as food) for you are animals except those mentioned (here); but unlawful during Pilgrimage is game. God ordains whatsoever He wills.
- NQ** O you who believe! Fulfill (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihrâm for Hajj or 'Umrah (pilgrimage). Verily, Allâh commands that which He wills.
- PK** O ye who believe! Fulfil your indentures. The beast of cattle is made lawful unto you (for food) except that which is announced unto you (herein), game being unlawful when ye are on the pilgrimage. Lo! Allah ordaineth that which pleaseth Him.
- SH** O you who believe! fulfill the obligations. The cattle quadrupeds are allowed to you except that which is recited to you, not violating the prohibition against game when you are entering upon the performance of the pilgrimage; surely Allah orders what He desires.
- YU** O ye who believe! fulfil (all) obligations. Lawful unto you (for food) are all four-footed animals, with the exceptions named: But animals of the chase are forbidden while ye are in the sacred precincts or in pilgrim garb: for Allah doth command according to His will and plan.

## 2.

- AA** O you who believe, do not violate the (sanctity of) offerings to God, nor the rites of the holy month, nor sacrificial cattle with garlands (that are brought to the Ka'bah), nor of the people who flock to the Holy House seeking the bounties of their Lord, and His pleasure. Hunt when you have laid aside the robe of the pilgrim. And do not let your hatred of a people who had barred you from the Holy Mosque lead you to aggression. But help one another in goodness and piety, and do not assist in crime and rebellion, and fear God. Surely God is severe in punishment.
- NQ** O you who believe! Violate not the sanctity of the Symbols of Allâh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, etc. [Marked by the garlands on their necks made from the outer part of the treestems (of Makkah) for their security], nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihrâm (of Hajj or 'Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from AlMasjidalHarâm (at Makkah) lead you to transgression (and hostility on your part). Help you one another in AlBirr and AtTaqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh.

Verily, Allāh is Severe in punishment.

- PK O ye who believe! Profane not Allah's monuments nor the Sacred Month nor the offerings nor the garlands, nor those repairing to the Sacred House, seeking the grace and pleasure of their Lord. But when ye have left the sacred territory, then go hunting (if ye will). And let not your hatred of a folk who (once) stopped your going to the inviolable place of worship seduce you to transgress; but help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment.
- SH O you who believe! do not violate the signs appointed by Allah nor the sacred month, nor (interfere with) the offerings, nor the sacrificial animals with garlands, nor those going to the sacred house seeking the grace and pleasure of their Lord; and when you are free from the obligations of the pilgrimage, then hunt, and let not hatred of a people-- because they hindered you from the Sacred Masjid-- incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil).
- YU O ye who believe! Violate not the sanctity of the symbols of Allah, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the sacred house, seeking of the bounty and good pleasure of their Lord. But when ye are clear of the sacred precincts and of pilgrim garb, ye may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear Allah: for Allah is strict in punishment.

### 3.

- AA Forbidden you is carrion and blood, and the flesh of the swine, and whatsoever has been killed in the name of some other than God, and whatever has been strangled, or killed by a blow or a fall, or by goring, or that which has been mauled by wild beasts unless slaughtered while still alive; and that which has been slaughtered at altars is forbidden, and also dividing the meat by casting lots with arrows. All this is sinful. Today the unbelievers have lost every hope of (despoiling) your creed; so do not fear them, fear Me. Today I have perfected your system of belief and bestowed My favours upon you in full, and have chosen submission (al-Islam) as the creed for you. If one of you is driven by hunger (to eat the forbidden) without the evil intent of sinning, then God is forgiving and kind.
- NO Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allāh, or has been slaughtered for idols, etc., or on which Allāh's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) and that which is sacrificed (slaughtered) on AnNusub[] (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allāh and sin). This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these abovementioned meats), then surely, Allāh is OftForgiving, Most Merciful.
- PK Forbidden unto you (for food) are carrion and blood and swineflesh, and that which hath been dedicated unto any other than Allah, and the strangled, and

the dead through beating, and the dead through falling from a height, and that which hath been killed by (the goring of) horns, and the devoured of wild beasts, saving that which ye make lawful (by the death-stroke), and that which hath been immolated unto idols. And (forbidden is it) that ye swear by the divining arrows. This is an abomination. This day are those who disbelieve in despair of (ever harming) your religion; so fear them not, fear Me! This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islam. Whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is Forgiving, Merciful.

SH Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal) and that beaten to death, and that killed by a fall and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter, and what is sacrificed on stones set up (for idols) and that you divide by the arrows; that is a transgression. This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion; but whoever is compelled by hunger, not inclining willfully to sin, then surely Allah is Forgiving, Merciful.

YU Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful.

#### 4.

AA They ask you what is lawful for them. Say: "All things are lawful for you that are clean, and what the trained hunting animals take for you as you have trained them, in the light of God's teachings, but read over them the name of God, and fear (straying from the path of) God, for God is swift in the reckoning."

NQ They ask you (O Muhammad SAW) what is lawful for them (as food ). Say: "Lawful unto you are At- Tayyibât [all kind of Halâl (lawfulgood) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits, etc.)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allâh; so eat of what they catch for you, but pronounce the Name of Allâh over it, and fear Allâh. Verily, Allâh is Swift in reckoning."

PK They ask thee (O Muhammad) what is made lawful for them. Say: (all) good things are made lawful for you. And those beasts and birds of prey which ye have trained as hounds are trained, ye teach them that which Allah taught you; so eat of that which they catch for you and mention Allah's name upon it, and observe your duty to Allah. Lo! Allah is swift to take account.

SH They ask you as to what is allowed to them. Say: The good things are allowed to you, and what you have taught the beasts and birds of prey, training them to hunt-- you teach them of what Allah has taught you-- so eat of that which they catch for you and mention the name of Allah over it; and be careful of

(your duty to) Allah; surely Allah is swift in reckoning.

YU They ask thee what is lawful to them (as food). Say: lawful unto you are (all) things good and pure: and what ye have taught your trained hunting animals (to catch) in the manner directed to you by Allah: eat what they catch for you, but pronounce the name of Allah over it: and fear Allah; for Allah is swift in taking account.

## 5.

AA On this day all things that are clean have been made lawful for you; and made lawful for you is the food of the people of the Book, as your food is made lawful for them. And lawful are the chaste Muslim women, and the women of the people of the Book who are chaste, (for marriage) and not fornication or liaison, if you give them their dowries. Useless shall be rendered the acts of those who turn back on their faith, and they will be among the losers in the life to come.

NO Made lawful to you this day are AtTayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, etc., milk products, fats, vegetables and fruits, etc.). The food (slaughtered cattle, eatable animals, etc.) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time, when you have given their due Mahr (bridal money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in the Oneness of Allâh and in all the other Articles of Faith [i.e. His (Allâh's), Angels, His Holy Books, His Messengers, the Day of Resurrection and AlQadar (Divine Preordainments)], then fruitless is his work, and in the Hereafter he will be among the losers.

PK This day are (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (lawful for you) when ye give them their marriage portions and live with them in honour, not in fornication, nor taking them as secret concubines. Whoso denieth the faith, his work is vain and he will be among the losers in the Hereafter.

SH This day (all) the good things are allowed to you; and the food of those who have been given the Book is lawful for you and your food is lawful for them; and the chaste from among the believing women and the chaste from among those who have been given the Book before you (are lawful for you); when you have given them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret; and whoever denies faith, his work indeed is of no account, and in the hereafter he shall be one of the losers.

YU This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time, - when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues if any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).

## 6.

AA O believers, when you stand up for the service of prayer wash your faces and hands up to elbows, and also wipe your heads, and wash your feet up to he ankles. If you are in a state of seminal pollution, then bathe and purify yourself well. But in case you are ill or are travelling, or you have satisfied the

call of nature, or have slept with a woman, and you cannot find water, then take wholesome dust and pass it over your face and your hands, for God does not wish to impose any hardship on you. He wishes to purify you, and grace you with His favours in full so that you may be grateful.

- NO** O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles[]. If you are in a state of Janâba (i.e. had a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.[] Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour on you that you may be thankful.
- PK** O ye who believe! When ye rise up for prayer, wash you faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. And if ye are unclean, purify yourselves. And if ye are sick or on a journey, or one of you cometh from the closet, or ye have had contact with women, and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks.
- SH** O you who believe! when you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles; and if you are under an obligation to perform a total ablution, then wash (yourselves) and if you are sick or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith, Allah does not desire to put on you any difficulty, but He wishes to purify you and that He may complete His favor on you, so that you may be grateful.
- YU** O ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands, Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful.

## 7.

- AA** Remember the favours He bestowed on you, and the covenant He cemented with you, when you said: "We have heard and obey." Have fear of God, for He knows the secrets of your heart.
- NO** And remember Allâh's Favour upon you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allâh. Verily, Allâh is AllKnower of the secrets of (your) breasts.
- PK** Remember Allah's grace upon you and His covenant by which He bound you when ye said: We hear and we obey; And keep your duty to Allah. Lo! He knoweth what is in the breasts (of men).
- SH** And remember the favor of Allah on you and His covenant with which He bound you firmly, when you said: We have heard and we obey, and be careful of (your duty to) Allah, surely Allah knows what is in the breasts.
- YU** And call in remembrance the favour of Allah unto you, and His covenant, which He ratified with you, when ye said: "We hear and we obey": And fear Allah, for Allah knoweth well the secrets of your hearts.

**8.**

- AA O you who believe, stand up as witnesses for God in all fairness, and do not let the hatred of a people deviate you from justice. Be just: This is closest to piety; and beware of God. Surely God is aware of all you do.
- NQ O you who believe! Stand out firmly for Allâh and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allâh. Verily, Allâh is WellAcquainted with what you do.
- PK O ye who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo! Allah is Informed of what ye do.
- SH O you who believe! Be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, and he careful of (your duty to) Allah; surely Allah is Aware of what you do.
- YU O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety; and fear Allah. For Allah is well-acquainted with all that ye do.

**9.**

- AA God has made a promise of forgiveness and the highest reward to those who believe and perform good deeds.
- NQ Allâh has promised those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).
- PK Allah hath promised those who believe and do good works: Theirs will be forgiveness and immense reward.
- SH Allah has promised to those who believe and do good deeds (that) they shall have forgiveness and a mighty reward.
- YU To those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward.

**10.**

- AA But those who disbelieve and deny Our revelations are the people of Hell.
- NQ They who disbelieve and deny our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hellfire.
- PK And they who disbelieve and deny Our revelations, such are rightful owners of hell.
- SH And (as for) those who disbelieve and reject our communications, these are the companions of the name.
- YU Those who reject faith and deny our signs will be companions of Hell-fire.

**11.**

- AA O believers, remember the favours God bestowed on you when a people raised their hands against you and He restrained their hands. So fear God; and the faithful should place their trust in God.
- NQ O you who believe! Remember the Favour of Allâh unto you when some people desired (made a plan) to stretch out their hands against you, but (Allâh) withheld their hands from you. So fear Allâh. And in Allâh let believers put their trust.
- PK O ye who believe! Remember Allah's favour unto you, how a people were

mind to stretch out their hands against you but He withheld their hands from you; and keep your duty to Allah. In Allah let believers put their trust.

SH O you who believe! remember Allah's favor on you when a people had determined to stretch forth their hands towards you, but He withheld their hands from you, and be careful of (your duty to) Allah; and on Allah let the believers rely.

YU O ye who believe! Call in remembrance the favour of Allah unto you when certain men formed the design to stretch out their hands against you, but (Allah) held back their hands from you: so fear Allah. And on Allah let believers put (all) their trust.

## 12.

AA God covenanted the people of Israel and raised twelve leaders among them, and said: "I shall verily be with you. If you fulfil your devotional obligations, pay the zakat and believe in My apostles and support them, and give a goodly loan to God, I shall certainly absolve you of your evil, and admit you to gardens with streams of running water. But whosoever among you denies after this, will have wandered away from the right path."

NO Indeed Allâh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allâh said: "I am with you if you perform As-Salât (Iqâmat-as-Salât) and give Zakât and believe in My Messengers; honour and assist them, and lend to Allâh a good loan. Verily, I will remit your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."

PK Allah made a covenant of old with the Children of Israel and We raised among them twelve chieftains, and Allah said: Lo! I am with you. If ye establish worship and pay the poor-due, and believe in My messengers and support them, and lend unto Allah a kindly loan, surely I shall remit your sins, and surely I shall bring you into Gardens underneath which rivers flow. Whoso among you disbelieveth after this will go astray from a plain road.

SH And certainly Allah made a covenant with the children of Israel, and We raised up among them twelve chieftains; and Allah said: Surely I am with you; if you keep up prayer and pay the poor-rate and believe in My messengers and assist them and offer to Allah a goodly gift, I will most certainly cover your evil deeds, and I will most certainly cause you to enter into gardens beneath which rivers flow, but whoever disbelieves from among you after that, he indeed shall lose the right way.

YU Allah did aforetime take a covenant from the Children of Israel, and we appointed twelve captains among them. And Allah said: "I am with you: if ye (but) establish regular prayers, practise regular charity, believe in my messengers, honour and assist them, and loan to Allah a beautiful loan, verily I will wipe out from you your evils, and admit you to gardens with rivers flowing beneath; but if any of you, after this, resisteth faith, he hath truly wandered from the path or rectitude."

## 13.

AA When they dishonoured their pledge We condemned them, and hardened their hearts. So they distort the words of the Scripture out of context, and have forgotten some of what they were warned against. You will always hear of treachery on their part except that of a few. But forbear and forgive them, for God loves those who do good.

NO So because of their breach of their covenant, We cursed them, and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them.[] And

you will not cease to discover deceit in them, except a few of them. But forgive them, and overlook (their misdeeds). Verily, Allāh loves AlMuhsinūn (gooddoers - see V.2:112).

- PK And because of their breaking their covenant, We have cursed them and made hard their hearts. They change words from their context and forget a part of that whereof they were admonished. Thou wilt not cease to discover treachery from all save a few of them. But bear with them and pardon them. Lo! Allah loveth the kindly.
- SH But on account of their breaking their covenant We cursed them and made their hearts hard; they altered the words from their places and they neglected a portion of what they were reminded of; and you shall always discover treachery in them excepting a few of them; so pardon them and turn away; surely Allah loves those who do good (to others).
- YU But because of their breach of their covenant, We cursed them, and made their hearts grow hard; they change the words from their (right) places and forget a good part of the message that was sent them, nor wilt thou cease to find them- barring a few - ever bent on (new) deceits: but forgive them, and overlook (their misdeeds): for Allah loveth those who are kind.

#### 14.

- AA We had taken the pledge of those also who call themselves Christians. But they too forgot to take advantage of the warning they were given. So We have caused enmity and hatred among them to last till the Day of Resurrection, when God will inform them of what they were doing.
- NQ And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them.[] So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allāh's Book, disobeyed Allāh's Messengers and His Orders and transgressed beyond bounds in Allāh's disobedience), and Allāh will inform them of what they used to do.
- PK And with those who say: "Lo! we are Christians," We made a covenant, but they forgot a part of that whereof they were admonished. Therefor We have stirred up enmity and hatred among them till the Day of Resurrection, when Allah will inform them of their handiwork.
- SH And with those who say, We are Christians, We made a covenant, but they neglected a portion of what they were reminded of, therefore We excited among them enmity and hatred to the day of resurrection; and Allah will inform them of what they did.
- YU From those, too, who call themselves Christians, We did take a covenant, but they forgot a good part of the message that was sent them: so we estranged them, with enmity and hatred between the one and the other, to the day of judgment. And soon will Allah show them what it is they have done.

#### 15.

- AA O people of the Book, Our Apostle has come to you, announcing many things of the Scriptures that you have suppressed, passing over some others. To you has come light and a clear Book from God
- NQ O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad SAW) explaining to you much of that which you used to hide from the Scripture and passing over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allāh a light (Prophet Muhammad SAW ) and a plain Book (this Qur'an).
- PK O People of the Scripture! Now hath Our messenger come unto you, expounding unto you much of that which ye used to hide in the Scripture, and forgiving much. now hath come unto you light from Allah and plain Scripture,

- SH O followers of the Book! indeed Our Messenger has come to you making clear to you much of what you concealed of the Book and passing over much; indeed, there has come to you light and a clear Book from Allah;
- YU O people of the Book! There hath come to you our Messenger, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary): There hath come to you from Allah a (new) light and a perspicuous Book, -

**16.**

- AA Through which God will lead those who follow His pleasure to the path of peace, and guide them out of darkness into light by His will, and to the path that is straight.
- NQ Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way (Islâmic Monotheism).
- PK Whereby Allah guideth him who seeketh His good pleasure unto paths of peace. He bringeth them out of darkness unto light by His decree, and guideth them unto a straight path.
- SH With it Allah guides him who will follow His pleasure into the ways of safety and brings them out of utter darkness into light by His will and guides them to the right path.
- YU Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His will, unto the light,- guideth them to a path that is straight.

**17.**

- AA Verily they are unbelievers who say: "The Messiah, son of Mary, is God." You ask them: "Who could prevail against God if He had chosen to destroy the Messiah, son of Mary, and his mother, and the rest of mankind?" For God's is the kingdom of the heavens and the earth and whatsoever lies between them. He creates what He please, for God has the power over all things.
- NQ Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary)[]. Say (O Muhammad SAW): "Who then has the least power against Allâh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allâh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allâh is Able to do all things.
- PK They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say: Who then can do aught against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth? Allah's is the Sovereignty of the heavens and the earth and all that is between them. He createth what He will. And Allah is Able to do all things.
- SH Certainly they disbelieve who say: Surely, Allah-- He is the Messiah, son of Marium. Say: Who then could control anything as against Allah when He wished to destroy the Messiah son of Marium and his mother and all those on the earth? And Allah's is the kingdom of the heavens and the earth and what is between them; He creates what He pleases; and Allah has power over all things,
- YU In blasphemy indeed are those that say that Allah is Christ the son of Mary. Say: "Who then hath the least power against Allah, if His will were to destroy Christ the son of Mary, his mother, and all every - one that is on the earth? For to Allah belongeth the dominion of the heavens and the earth, and all that is between. He createth what He pleaseth. For Allah hath power over all things."

**18.**

- AA Say the Jews and the Christians: "We are sons of God and beloved of Him." Say: "Why does He punish you then for your sins? No: You are only mortals, of His creation." He can punish whom He please and pardon whom He will, for God's is the kingdom of the heavens and the earth and all that lies between them, and everything will go back to Him.
- NQ And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings, of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allâh belongs the dominion of the heavens and the earth and all that is between them, and to Him is the return (of all).
- PK The Jews and Christians say: We are sons of Allah and His loved ones. Say: Why then doth He chastise you for your sins? Nay, ye are but mortals of His creating. He forgiveth whom He will, and chastiseth whom He will. Allah's is the Sovereignty of the heavens and the earth and all that is between them, and unto Him is the journeying.
- SH And the Jews and the Christians say: We are the sons of Allah and His beloved ones. Say: Why does He then chastise you for your faults? Nay, you are mortals from among those whom He has created, He forgives whom He pleases and chastises whom He pleases; and Allah's is the kingdom of the heavens and the earth and what is between them, and to Him is the eventual coming.
- YU (Both) the Jews and the Christians say: "We are sons of Allah, and his beloved." Say: "Why then doth He punish you for your sins? Nay, ye are but men, - of the men he hath created: He forgiveth whom He pleaseth, and He punisheth whom He pleaseth: and to Allah belongeth the dominion of the heavens and the earth, and all that is between: and unto Him is the final goal (of all)"

**19.**

- AA O you people of the Book, Our Apostle has come to you when apostles had ceased to come long ago, lest you said: "There did not come to us any messenger of good news or of warnings." So now there has reached you a bearer of good tidings and of warnings; for God has the power over all things.
- NQ O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad SAW) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner.[]" But now has come unto you a bringer of glad tidings and a warner. And Allâh is Able to do all things.
- PK O People of the Scripture! Now hath Our messenger come unto you to make things plain unto you after an interval (of cessation) of the messengers, lest ye should say: There came not unto us a messenger of cheer nor any warner. Now hath a messenger of cheer and a warner come unto you. Allah is Able to do all things.
- SH O followers of the Book! indeed Our Messenger has come to you explaining to you after a cessation of the (mission of the) messengers, lest you say: There came not to us a giver of good news or a warner, so indeed there has come to you a giver of good news and a warner; and Allah has power over all things.
- YU O People of the Book! Now hath come unto you, making (things) clear unto you, Our Messenger, after the break in (the series of) our messengers, lest ye should say: "There came unto us no bringer of glad tidings and no warner (from evil)": But now hath come unto you a bringer of glad tidings and a warner (from evil). And Allah hath power over all things.

**20.**

- AA Remember when Moses said to his people: "O my people, remember the favours that God bestowed on you when He appointed apostles from among you, and made you kings and gave you what had never been given to any one in the world.
- NO And (remember) when Mûsa (Moses) said to his people: "O my people! Remember the Favour of Allâh to you, when He made Prophets among you, made you kings, and gave you what He had not given to any other among the 'Alamîn (mankind and jinns, in the past)."
- PK And (remember) when Moses said unto his people: O my people! Remember Allah's favour unto you, how He placed among you prophets, and He made you kings, and gave you that (which) He gave not to any (other) of (His) creatures.
- SH And when Musa said to his people: O my people! remember the favor of Allah upon you when He raised prophets among you and made you kings and gave you what He had not given to any other among the nations.
- YU Remember Moses said to his people: "O my people! Call in remembrance the favour of Allah unto you, when He produced prophets among you, made you kings, and gave you what He had not given to any other among the peoples.

**21.**

- AA Enter then, my people, the Holy Land that God has ordained for you, and do not turn back, or you will suffer."
- NO "O my people! Enter the holy land (Palestine) which Allâh has assigned to you, and turn not back (in flight) for then you will be returned as losers."
- PK O my people! Go into the holy land which Allah hath ordained for you. Turn not in flight, for surely ye turn back as losers:
- SH O my people! enter the holy land which Allah has prescribed for you and turn not on your backs for then you will turn back losers.
- YU "O my people! Enter the holy land which Allah hath assigned unto you, and turn not back ignominiously, for then will ye be overthrown, to your own ruin."

**22.**

- AA They said: "O Moses, in that land live a people who are formidable; we shall never go there until they leave. We shall enter when they go away."
- NO They said: "O Mûsa (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter."
- PK They said: O Moses! Lo! a giant people (dwell) therein and lo! we go not in till they go forth from thence. When they go forth from thence, then we will enter (not till then).
- SH They said: O Musa! surely there is a strong race in it, and we will on no account enter it until they go out from it, so if they go out from it, then surely we will enter.
- YU They said: "O Moses! In this land are a people of exceeding strength: Never shall we enter it until they leave it: if (once) they leave, then shall we enter."

**23.**

- AA Then two of the men who feared (God), and to whom God was gracious, said to them: "Charge and rush the gate. If you enter, you will surely be victorious. And place your trust in God if you truly believe."
- NO Two men of those who feared (Allâh and) on whom Allâh had bestowed His Grace [they were íæÕÚæßÇáĒ Yûsha' (Joshua) and Kâlab (Caleb)] said:

"Assault them through the gate, for when you are in, victory will be yours, and put your trust in Allâh if you are believers indeed."

- PK Then out spake two of those who feared (their Lord, men) unto whom Allah had been gracious: Enter in upon them by the gate, for if ye enter by it, lo! ye will be victorious. So put your trust (in Allah) if ye are indeed believers.
- SH Two men of those who feared, upon both of whom Allah had bestowed a favor, said: Enter upon them by the gate, for when you have entered it you shall surely be victorious, and on Allah should you rely if you are believers.
- YU (But) among (their) Allah-fearing men were two on whom Allah had bestowed His grace: They said: "Assault them at the (proper) Gate: when once ye are in, victory will be yours; But on Allah put your trust if ye have faith."

## 24.

- AA They said: "O Moses, we shall never, never enter so long as they are there. Go you and your Lord to fight them; we stay here."
- NQ They said: "O Mûsa (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here."
- PK They said: O Moses! We will never enter (the land) while they are in it. So go thou and thy Lord and fight! We will sit here.
- SH They said: O Musa! we shall never enter it so long as they are in it; go therefore you and your Lord, then fight you both surely we will here sit down.
- YU They said: "O Moses! while they remain there, never shall we be able to enter, to the end of time. Go thou, and thy Lord, and fight ye two, while we sit here (and watch)."

## 25.

- AA Said (Moses): "O Lord, I have control over none but myself and my brother; so distinguish between us and these, the wicked people."
- NQ He [Mûsa (Moses)] said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the Fâsiqûn (rebellious and disobedient to Allâh)!"
- PK He said: My Lord! I have control of none but myself and my brother, so distinguish between us and the wrong-doing folk.
- SH He said: My Lord! Surely I have no control (upon any) but my own self and my brother; therefore make a separation between us and the nation of transgressors.
- YU He said: "O my Lord! I have power only over myself and my brother: so separate us from this rebellious people!"

## 26.

- AA (And God) said: "Then verily this land is forbidden them for forty years, and they shall wander perplexed over the earth. So do not grieve for these, the wicked people."
- NQ (Allâh) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the Fâsiqûn (rebellious and disobedient to Allâh)."
- PK (Their Lord) said: For this the land will surely be forbidden them for forty years that they will wander in the earth, bewildered. So grieve not over the wrongdoing folk.
- SH He said: So it shall surely be forbidden to them for forty years, they shall wander about in the land, therefore do not grieve for the nation of transgressors.
- YU Allah said: "Therefore will the land be out of their reach for forty years: In distraction will they wander through the land: But sorrow thou not over these

rebellious people.

## 27.

- AA Narrate to them exactly the tale of the two sons of Adam. When each of them offered a sacrifice (to God), that of one was accepted, and that of the other was not. Said (the one): "I will murder you," and the other replied: "God only accepts from those who are upright and preserve themselves from evil.
- NO And (O Muhammad SAW) recite to them (the Jews) the story of the two sons of Adam [Hâbil (Abel) and Qâbil (Cain)] in truth; when each offered a sacrifice (to Allâh), it was accepted from the one but not from the other. The latter said to the former: "I will surely kill you.[]" The former said: "Verily, Allâh accepts only from those who are Al-Muttaqûn (the pious - see V.2: 2)."
- PK But recite unto them with truth the tale of the two sons of Adam, how they offered each a sacrifice, and it was accepted from the one of them and it was not accepted from the other. (The one) said: I will surely kill thee. (The other) answered: Allah accepteth only from those who ward off (evil).
- SH And relate to them the story of the two sons of Adam with truth when they both offered an offering, but it was accepted from one of them and was not accepted from the other. He said: I will most certainly slay you. (The other) said: Allah only accepts from those who guard (against evil).
- YU Recite to them the truth of the story of the two sons of Adam. Behold! they each presented a sacrifice (to Allah): It was accepted from one, but not from the other. Said the latter: "Be sure I will slay thee." "Surely," said the former, "Allah doth accept of the sacrifice of those who are righteous.

## 28.

- AA If you raise your hand to kill me, I will raise not mine to kill you, for I fear God, the Lord of all the worlds;
- NO "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allâh; the Lord of the 'Alamîn (mankind, jinns, and all that exists)."
- PK Even if thou stretch out thy hand against me to kill me, I shall not stretch out my hand against thee to kill thee, lo! I fear Allah, the Lord of the Worlds.
- SH If you will stretch forth your hand towards me to slay me, I am not one to stretch forth my hand towards you to slay you surely I fear Allah, the Lord of the worlds:
- YU "If thou dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against thee to slay thee: for I do fear Allah, the cherisher of the worlds.

## 29.

- AA I would rather you suffered the punishment for sinning against me, and for your own sin, and became an inmate of Hell. And that is the requital for the unjust."
- NO "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the Zâlimûn (polytheists and wrongdoers)."
- PK Lo! I would rather thou shouldst bear the punishment of the sin against me and thine own sin and become one of the owners of the fire. That is the reward of evil-doers.
- SH Surely I wish that you should bear the sin committed against me and your own sin, and so you would be of the inmates of the fire, and this is the recompense of the unjust.
- YU "For me, I intend to let thee draw on thyself my sin as well as thine, for thou wilt be among the companions of the fire, and that is the reward of those who

do wrong."

### 30.

- AA Then the other was induced by his passion to murder his brother, and he killed him, and became one of the damned.
- NQ So the Nafs (self) of the other (latter one) encouraged him and made fairseeming to him the murder of his brother; he murdered him and became one of the losers.
- PK But (the other's) mind imposed on him the killing of his brother, so he slew him and became one of the losers.
- SH Then his mind facilitated to him the slaying of his brother so he slew him; then he became one of the losers
- YU The (selfish) soul of the other led him to the murder of his brother: he murdered him, and became (himself) one of the lost ones.

### 31.

- AA Then God sent a raven which scratched the ground in order to show him how to hide the nakedness of his brother. "Alas, the woe," said he, "that I could not be even like the raven and hide the nakedness of my brother," and was filled with remorse.
- NQ Then Allāh sent a crow who scratched the ground to show him to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.
- PK Then Allah sent a raven scratching up the ground, to show him how to hide his brother's naked corpse. He said: Woe unto me! Am I not able to be as this raven and so hide my brother's naked corpse? And he became repentant.
- SH Then Allah sent a crow digging up the earth so that he might show him how he should cover the dead body of his brother. He said: Woe me! do I lack the strength that I should be like this crow and cover the dead body of my brother? So he became of those who regret.
- YU Then Allah sent a raven, who scratched the ground, to show him how to hide the shame of his brother. "Woe is me!" said he; "Was I not even able to be as this raven, and to hide the shame of my brother?" then he became full of regrets-

### 32.

- AA That is why We decreed for the children of Israel that whosoever kills a human being, except (as punishment) for murder or for spreading corruption in the land, it shall be like killing all humanity; and whosoever saves a life, saves the entire human race. Our apostles brought clear proofs to them; but even after that most of them committed excesses in the land.
- NQ Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allāh by committing the major sins) in the land!.[]
- PK For that cause We decreed for the Children of Israel that whosoever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah's Sovereignty), but afterwards lo! many of them

became prodigals in the earth.

SH For this reason did We prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men; and certainly Our messengers came to them with clear arguments, but even after that many of them certainly act extravagantly in the land.

YU On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our messengers with clear signs, yet, even after that, many of them continued to commit excesses in the land.

### 33.

AA The punishment for those who wage war against God and His Prophet, and perpetrate disorders in the land, is to kill or hang them, or have a hand on one side and a foot on the other cut off, or banish them from the land. Such is their disgrace in the world, and in the Hereafter their doom shall be dreadful.

NO The recompense of those who wage war against Allāh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.

PK The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom;

SH The punishment of those who wage war against Allah and His messenger and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned; this shall be as a disgrace for them in this world, and in the hereafter they shall have a grievous chastisement,

YU The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter;

### 34.

AA But those who repent before they are subdued should know that God is forgiving and kind.

NO Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allāh is Oft-Forgiving, Most Merciful.

PK Save those who repent before ye overpower them. For know that Allah is Forgiving, Merciful.

SH Except those who repent before you have them in your power; so know that Allah is Forgiving, Merciful.

YU Except for those who repent before they fall into your power: in that case, know that Allah is Oft-forgiving, Most Merciful.

### 35.

AA O you who believe, follow the path shown to you by God, and seek the way of

proximity to Him, and struggle in His way: you may have success.

- NO O you who believe! Do your duty to Allâh and fear Him. Seek the means of approach to Him, and strive hard in His Cause as much as you can. So that you may be successful.[]
- PK O ye who believe! Be mindful of your duty to Allah, and seek the way of approach unto Him, and strive in His way in order that ye may succeed.
- SH O you who believe! be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful.
- YU O ye who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in his cause: that ye may prosper.

### 36.

- AA As for unbelievers, if they possess the riches of the whole earth, and two times more, and offer it as ransom for release from the torments of the Day of Resurrection, it will not be accepted from them, and their punishment will surely be painful.
- NO Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment.[]
- PK As for those who disbelieve, lo! if all that is in the earth were theirs, and as much again therewith, to ransom them from the doom on the Day of Resurrection, it would not be accepted from them. Theirs will be a painful doom.
- SH Surely (as for) those who disbelieve, even if they had what is in the earth, all of it, and the like of it with it, that they might ransom themselves with it from the punishment of the day of resurrection, it shall not be accepted from them, and they shall have a painful punishment.
- YU As to those who reject Faith,- if they had everything on earth, and twice repeated, to give as ransom for the penalty of the Day of Judgment, it would never be accepted of them, theirs would be a grievous penalty.

### 37.

- AA They would like to escape from the Fire, but will never succeed, and their suffering will be constant
- NO They will long to get out of the Fire, but never will they get out therefrom, and theirs will be a lasting torment.
- PK They will wish to come forth from the Fire, but they will not come forth from it. Theirs will be a lasting doom.
- SH They would desire to go forth from the fire, and they shall not go forth from it, and they shall have a lasting punishment.
- YU Their wish will be to get out of the Fire, but never will they get out therefrom: their penalty will be one that endures.

### 38.

- AA As for the thief, whether man or woman, cut his hand as punishment from God for what he had done; and God is all mighty and all wise.
- NO Cut off (from the wrist joint) the (right) hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is AllPowerful, All- Wise.
- PK As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Allah is Mighty, Wise.
- SH And (as for) the man who steals and the woman who steals, cut off their hands as a punishment for what they have earned, an exemplary punishment

from Allah; and Allah is Mighty, Wise.

YU As to the thief, Male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime: and Allah is Exalted in power.

### 39.

AA But those who repent after a crime and reform, shall be forgiven by God, for God is forgiving and kind.

NQ But whosoever repents after his crime and does righteous good deeds (by obeying Allâh), then verily, Allâh will pardon him (accept his repentance). Verily, Allâh is OftForgiving, Most Merciful.

PK But whoso repenteth after his wrongdoing and amendeth, lo! Allah will relent toward him. Lo! Allah is Forgiving, Merciful.

SH But whoever repents after his iniquity and reforms (himself), then surely Allah will turn to him (mercifully); surely Allah is Forgiving, Merciful.

YU But if the thief repents after his crime, and amends his conduct, Allah turneth to him in forgiveness; for Allah is Oft-forgiving, Most Merciful.

### 40.

AA Do you not know that God's is the kingdom of the heavens and the earth? He punishes whom He will, and pardons whom He please, for God has the power over all things.

NQ Know you not that to Allâh (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And Allâh is Able to do all things.

PK Knowest thou not that unto Allah belongeth the Sovereignty of the heavens and the earth? He punisheth whom He will, and forgiveth whom He will. Allah is Able to do all things.

SH Do you not know that Allah-- His is the kingdom of the heavens and the earth; He chastises whom He pleases; and forgives whom He pleases and Allah has power over all things.

YU Knowest thou not that to Allah (alone) belongeth the dominion of the heavens and the earth? He punisheth whom He pleaseth, and He forgiveth whom He pleaseth: and Allah hath power over all things.

### 41.

AA Be not grieved, O Apostle, by those who hasten to outrace others in denial, and say with their tongues: "We believe," but do not believe in their hearts. And those of the Jews who listen to tell lies, and spy on behalf of others who do not come to you, and who distort the words (of the Torah) out of context, and say: "If you are given (what we say is true) accept it; but if you are not given it, beware." You cannot intercede with God for him whom God would not show the way. These are the people whose hearts God does not wish to purify. For them is ignominy in this world and punishment untold in the next -

NQ O Messenger (Muhammad SAW)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allâh wants to put in AlFitnah [error, because of his rejecting the Faith], you can do nothing for him against Allâh. Those are the ones whose hearts Allâh does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.

PK O Messenger! Let not them grieve thee who vie one with another in the race

to disbelief, of such as say with their mouths: "We believe," but their hearts believe not, and of the Jews: listeners for the sake of falsehood, listeners on behalf of other folk who come not unto thee, changing words from their context and saying: If this be given unto you, receive it, but if this be not given unto you, then beware! He whom Allah doometh unto sin, thou (by thine efforts) wilt avail him naught against Allah. Those are they for whom the Will of Allah is that He cleanse not their hearts. Theirs in the world will be ignominy, and in the Hereafter an awful doom;

SH O Messenger! let not those grieve you who strive together in hastening to unbelief from among those who say with their mouths: We believe, and their hearts do not believe, and from among those who are Jews; they are listeners for the sake of a lie, listeners for another people who have not come to you; they alter the words from their places, saying: If you are given this, take it, and if you are not given this, be cautious; and as for him whose temptation Allah desires, you cannot control anything for him with Allah. Those are they for whom Allah does not desire that He should purify their hearts; they shall have disgrace in this world, and they shall have a grievous chastisement in the hereafter.

YU O Messenger! let not those grieve thee, who race each other into unbelief: (whether it be) among those who say "We believe" with their lips but whose hearts have no faith; or it be among the Jews,- men who will listen to any lie,- will listen even to others who have never so much as come to thee. They change the words from their (right) times and places: they say, "If ye are given this, take it, but if not, beware!" If any one's trial is intended by Allah, thou hast no authority in the least for him against Allah. For such - it is not Allah's will to purify their hearts. For them there is disgrace in this world, and in the Hereafter a heavy punishment.

#### 42.

AA Eavesdropping for telling lies, earning through unlawful means! So, if they come to you, judge between them or decline. And if you decline, they can do you no harm; but if you judge, you should do so with justice, for God loves those who are just.

NO (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad SAW), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allāh loves those who act justly.

PK Listeners for the sake of falsehood! Greedy for illicit gain! If then they have recourse unto thee (Muhammad) judge between them or disclaim jurisdiction. If thou disclaimest jurisdiction, then they cannot harm thee at all. But if thou judgest, judge between them with equity. Lo! Allah loveth the equitable.

SH (They are) listeners of a lie, devourers of what is forbidden; therefore if they come to you, judge between them or turn aside from them, and if you turn aside from them, they shall not harm you in any way; and if you judge, judge between them with equity; surely Allah loves those who judge equitably.

YU (They are fond of) listening to falsehood, of devouring anything forbidden. If they do come to thee, either judge between them, or decline to interfere. If thou decline, they cannot hurt thee in the least. If thou judge, judge in equity between them. For Allah loveth those who judge in equity.

#### 43.

AA But why should they make you a judge when the Torah is with them which contains the Law of God? Even then they turn away. They are those who will never believe.

- NQ** But how do they come to you for decision while they have the Taurât (Torah), in which is the (plain) Decision of Allâh; yet even after that, they turn away. For they are not (really) believers.
- PK** How come they unto thee for judgment when they have the Torah, wherein Allah hath delivered judgment (for them)? Yet even after that they turn away. Such (folk) are not believers.
- SH** And how do they make you a judge and they have the Taurat wherein is Allah's judgment? Yet they turn back after that, and these are not the believers.
- YU** But why do they come to thee for decision, when they have (their own) law before them?- therein is the (plain) command of Allah; yet even after that, they would turn away. For they are not (really) People of Faith.

**44.**

- AA** We sent down the Torah which contains guidance and light, in accordance with which the prophets who were obedient (to God) gave instructions to the Jews, as did the rabbis and priests, for they were the custodians and witnesses of God's writ. So, therefore, do not fear men, fear Me, and barter not My messages away for a paltry gain. Those who do not judge by God's revelations are infidels indeed.
- NQ** Verily, We did send down the Taurât (Torah) [to Mûsa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allâh's Will, judged the Jews. And the rabbis and the priests [too judged the Jews by the Taurât (Torah) after those Prophets] for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers - of a lesser degree as they do not act on Allâh's Laws[]).
- PK** Lo! We did reveal the Torah, wherein is guidance and a light, by which the prophets who surrendered (unto Allah) judged the Jews, and the rabbis and the priests (judged) by such of Allah's Scripture as they were bidden to observe, and thereunto were they witnesses. So fear not mankind, but fear Me. And My revelations for a little gain. Whoso judgeth not by that which Allah hath revealed: such are disbelievers.
- SH** Surely We revealed the Taurat in which was guidance and light; with it the prophets who submitted themselves (to Allah) judged (matters) for those who were Jews, and the masters of Divine knowledge and the doctors, because they were required to guard (part) of the Book of Allah, and they were witnesses thereof; therefore fear not the people and fear Me, and do not take a small price for My communications; and whoever did not judge by what Allah revealed, those are they that are the unbelievers.
- YU** It was We who revealed the law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the prophets who bowed (as in Islam) to Allah's will, by the rabbis and the doctors of law: for to them was entrusted the protection of Allah's book, and they were witnesses thereto: therefore fear not men, but fear me, and sell not my signs for a miserable price. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers.

**45.**

- AA** And there (in the Torah) We had ordained for them a life for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and for wounds retribution, though he who forgoes it out of charity, atones for his sins. And those who do not judge by God's revelations are

unjust.

- NO** And We ordained therein for them: "Life for life[], eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrongdoers - of a lesser degree).
- PK** And We prescribed for them therein: The life for the life, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and for wounds retaliation. But whoso forgoeth it (in the way of charity) it shall be expiation for him. Whoso judgeth not by that which Allah hath revealed: such are wrong-doers.
- SH** And We prescribed to them in it that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and (that there is) reprisal in wounds; but he who foregoes it, it shall be an expiation for him; and whoever did not judge by what Allah revealed, those are they that are the unjust.
- YU** We ordained therein for them: "Life for life, eye for eye, nose or nose, ear for ear, tooth for tooth, and wounds equal for equal." But if any one remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what Allah hath revealed, they are (No better than) wrong-doers.

#### 46.

- AA** Later, in the train (of the prophets), We sent Jesus, son of Mary, confirming the Torah which had been (Sent down) before him, and gave him the Gospel containing guidance and light, which corroborated the earlier Torah, a guidance and warning for those who preserve themselves from evil and follow the straight path.
- NO** And in their footsteps, We sent 'Iesa (Jesus), son of Maryam (Mary)[], confirming the Taurât (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurât (Torah) that had come before it, a guidance and an admonition for Al-Muttaqûn (the pious - see V.2:2).
- PK** And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him in the Torah, and We bestowed on him the Gospel wherein is guidance and a light, confirming that which was (revealed) before it in the Torah - a guidance and an admonition unto those who ward off (evil).
- SH** And We sent after them in their footsteps Isa, son of Marium, verifying what was before him of the Taurat and We gave him the Injeel in which was guidance and light, and verifying what was before it of Taurat and a guidance and an admonition for those who guard (against evil).
- YU** And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him: We sent him the Gospel: therein was guidance and light, and confirmation of the Law that had come before him: a guidance and an admonition to those who fear Allah.

#### 47.

- AA** Let the people of the Gospel judge by what has been revealed in it by God. And those who do not judge in accordance with what God has revealed are transgressors.
- NO** Let the people of the Injeel (Gospel) judge by what Allâh has revealed therein. And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn (the rebellious i.e. disobedient (of a lesser degree) to Allâh).
- PK** Let the People of the Gospel judge by that which Allah hath revealed therein.

Whoso judgeth not by that which Allah hath revealed: such are evil-livers.

- SH And the followers of the Injeel should have judged by what Allah revealed in it; and whoever did not judge by what Allah revealed, those are they that are the transgressors.
- YU Let the people of the Gospel judge by what Allah hath revealed therein. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel.

#### 48.

- AA And to you We have revealed the Book containing the truth, confirming the earlier revelations, and preserving them (from change and corruption). So judge between them by what has been revealed by God, and do not follow their whims, side-stepping the truth that has reached you. To each of you We have given a law and a way and a pattern of life. If God had pleased He could surely have made you one people (professing one faith). But He wished to try and test you by that which He gave you. So try to excel in good deeds. To Him will you all return in the end, when He will tell you of what you were at variance.
- NO And We have sent down to you (O Muhammad SAW) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures)[]. So judge between them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allâh willed, He would have made you one nation, but that (He) may test you in what He has given you; so strive as in a race in good deeds. The return of you (all) is to Allâh; then He will inform you about that in which you used to differ.
- PK And unto thee have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it. So judge between them by that which Allah hath revealed, and follow not their desires away from the truth which hath come unto thee. For each We have appointed a divine law and a traced-out way. Had Allah willed He could have made you one community. But that He may try you by that which He hath given you (He hath made you as ye are). So vie one with another in good works. Unto Allah ye will all return, and He will then inform you of that wherein ye differ.
- SH And We have revealed to you the Book with the truth, verifying what is before it of the Book and a guardian over it, therefore judge between them by what Allah has revealed, and do not follow their low desires (to turn away) from the truth that has come to you; for every one of you did We appoint a law and a way, and if Allah had pleased He would have made you (all) a single people, but that He might try you in what He gave you, therefore strive with one another to hasten to virtuous deeds; to Allah is your return, of all (of you), so He will let you know that in which you differed;
- YU To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have we prescribed a law and an open way. If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute;

#### 49.

- AA Judge between them in the light of what has been revealed by God, and do not follow their whims, and beware of them lest they lead you away from the guidance sent down to you by God. If they turn away, then know that God is

sure to punish them for some of their sins; and many of them are transgressors.

**NO** . And so judge (you O Muhammad SAW) between them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad SAW) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh).

**PK** So judge between them by that which Allah hath revealed, and follow not their desires, but beware of them lest they seduce thee from some part of that which Allah hath revealed unto thee. And if they turn away, then know that Allah's Will is to smite them for some sin of theirs. Lo! many of mankind are evil-livers.

**SH** And that you should judge between them by what Allah has revealed, and do not follow their low desires, and be cautious of them, lest they seduce you from part of what Allah has revealed to you; but if they turn back, then know that Allah desires to afflict them on account of some of their faults; and most surely many of the people are transgressors.

**YU** And this (He commands): Judge thou between them by what Allah hath revealed, and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which Allah hath sent down to thee. And if they turn away, be assured that for some of their crime it is Allah's purpose to punish them. And truly most men are rebellious.

## 50.

**AA** Do they seek a judgement of the days of pagan ignorance? But who could be a better judge than God for those who are firm in their faith?

**NO** Do they then seek the judgement of (the Days of) Ignorance?[] And who is better in judgement than Allâh for a people who have firm Faith.

**PK** Is it a judgment of the time of (pagan) ignorance that they are seeking? Who is better than Allah for judgment to a people who have certainty (in their belief)?

**SH** Is it then the judgment of (the times of) ignorance that they desire? And who is better than Allah to judge for a people who are sure?

**YU** Do they then seek after a judgment of (the days of) ignorance? But who, for a people whose faith is assured, can give better judgment than Allah?

## 51.

**AA** O believers, do not hold Jews and Christians as your allies. They are allies of one another; and anyone who makes them his friends is surely one of them; and God does not guide the unjust.

**NO** O you who believe! Take not the Jews and the Christians as Auliyâ' (friends, protectors, helpers, etc.), they are but Auliyâ' to one another. And if any amongst you takes them as Auliyâ', then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrongdoers and unjust).

**PK** O ye who believe! Take not the Jews and the Christians for friends. They are friends one to another. He among you who taketh them for friends is (one) of them. Lo! Allah guideth not wrongdoing folk.

**SH** O you who believe! do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people.

**YU** O ye who believe! take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he

amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust.

**52.**

- AA** You will notice that those whose hearts are afflicted with sickness (of doubt) only hasten to join them and say: "We fear lest misfortune should surround us." It may well be that God may soon send (you) success, or other command of His. Then will they be repentant of what they had concealed in their hearts.
- NO** And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allāh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.
- PK** And thou seest those in whose heart is a disease race toward them, saying: We fear lest a change of fortune befall us. And it may happen that Allah will vouchsafe (unto thee) the victory, or a commandment from His presence. Then will they repent them of their secret thoughts.
- SH** But you will see those in whose hearts is a disease hastening towards them, saying: We fear lest a calamity should befall us; but it may be that Allah will bring the victory or a punishment from Himself, so that they shall be regretting on account of what they hid in their souls.
- YU** Those in whose hearts is a disease - thou seest how eagerly they run about amongst them, saying: "We do fear lest a change of fortune bring us disaster." Ah! perhaps Allah will give (thee) victory, or a decision according to His will. Then will they repent of the thoughts which they secretly harboured in their hearts.

**53.**

- AA** Then the believers will say: "Are these the people who had sworn by God on solemn oath and said: "We are surely with you?" Wasted have been all their deeds, and losers they remain.
- NO** And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allāh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers.
- PK** Then will the believers say (unto the people of the Scripture): are these they who swore by Allah their most binding oaths that they were surely with you? Their works have failed, and they have become the losers.
- SH** And those who believe will say: Are these they who swore by Allah with the most forcible of their oaths that they were most surely with you? Their deeds shall go for nothing, so they shall become losers.
- YU** And those who believe will say: "Are these the men who swore their strongest oaths by Allah, that they were with you?" All that they do will be in vain, and they will fall into (nothing but) ruin.

**54.**

- AA** O believers, any one of you who turns back on his faith (should remember) that God could verily bring (in your place) another people whom He would love as they would love Him, gentle with believers, unbending with infidels, who would strive in the way of God, unafraid of blame by any slanderer. Such is the favour of God which He bestows on whomsoever He will. God is infinite and all-knowing.
- NO** O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the

Way of Allâh, and never afraid of the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is AllSufficient for His creatures' needs, AllKowner.

- PK O ye who believe! Whoso of you becometh a renegade from his religion, (know that in his stead) Allah will bring a people whom He loveth and who love Him, humble toward believers, stern toward disbelievers, striving in the way of Allah, and fearing not the blame of any blamer. Such is the grace of Allah which He giveth unto whom He will. Allah is All-Embracing, All-Knowing.
- SH O you who believe! whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer; this is Allah's Face, He gives it to whom He pleases, and Allah is Ample-giving, Knowing.
- YU O ye who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him,- lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things.

## 55.

- AA Your only friends are God and His Messenger, and those who believe and are steadfast in devotion, who pay the zakat and bow in homage (before God).
- NQ Verily, your Walî (Protector or Helper) is Allâh, His Messenger, and the believers, - those who perform As-Salât (Iqâmat-as-Salât), and give Zakât, and they bow down (submit themselves with obedience to Allâh in prayer).
- PK Your guardian can be only Allah; and His messenger and those who believe, who establish worship and pay the poordue, and bow down (in prayer).
- SH Only Allah is your Vali and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow.
- YU Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship).

## 56.

- AA And those who take God and His Prophet and the faithful as their friends are indeed men of God, who will surely be victorious. O believers, do not make friends with those who mock and make a sport of your faith, who were given the Book before you, and with unbelievers; and fear God if you truly believe;
- NQ And whosoever takes Allâh, His Messenger, and those who have believed, as Protectors, then the party of Allâh will be the victorious.[]
- PK And whoso taketh Allah and His messenger and those who believe for guardian (will know that), lo! the party of Allah, they are the victorious.
- SH And whoever takes Allah and His messenger and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant.
- YU As to those who turn (for friendship) to Allah, His Messenger, and the (fellowship of) believers,- it is the fellowship of Allah that must certainly triumph.

## 57.

- NQ O you who believe! Take not for Auliyâ' (protectors and helpers) those who take your religion for a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear Allâh if you indeed are true believers.

- PK O Ye who believe! Choose not for guardians such of those who received the Scripture before you, and of the disbelievers, as make a jest and sport of your religion. But keep your duty to Allah if ye are true believers.
- SH O you who believe! do not take for guardians those who take your religion for a mockery and a joke, from among those who were given the Book before you and the unbelievers; and be careful of (your duty to) Allah if you are believers.
- YU O ye who believe! take not for friends and protectors those who take your religion for a mockery or sport, - whether among those who received the Scripture before you, or among those who reject Faith; but fear ye Allah, if ye have faith (indeed).

**58.**

- AA (Nor make friends with) those who, when you call (the faithful) to prayer, make mock of it and jest, because they do not understand.
- NQ And when you proclaim the call for As-Salât [call for the prayer (Adhân)], they take it (but) as a mockery and fun; that is because they are a people who understand not.[]
- PK And when ye call to prayer they take it for a jest and sport. That is because they are a folk who understand not.
- SH And when you call to prayer they make it a mockery and a joke; this is because they are a people who do not understand.
- YU When ye proclaim your call to prayer they take it (but) as mockery and sport; that is because they are a people without understanding.

**59.**

- AA Say to them: "O people of the Book, what reason have you for disliking us other than that we believe in God and what has been sent down to us, and was sent down before, and because most of you are disobedient?"
- NQ Say: "O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allâh, and in (the revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are Fâsiqûn [rebellious and disobedient (to Allâh)]?"
- PK Say: O People of the Scripture! Do ye blame us for aught else than that we believe in Allah and that which is revealed unto us and that which was revealed aforetime, and because most of you are evil-livers?
- SH Say: O followers of the Book! do you find fault with us (for aught) except that we believe in Allah and in what has been revealed to us and what was revealed before, and that most of you are transgressors?
- YU Say: "O people of the Book! Do ye disapprove of us for no other reason than that we believe in Allah, and the revelation that hath come to us and that which came before (us), and (perhaps) that most of you are rebellious and disobedient?"

**60.**

- AA Say: "Shall I inform you who will receive the worst chastisement from God? They who were condemned by God, and on whom fell His wrath, and those who were turned to apes and swine, and those who worship the powers of evil. They are in the worse gradation, and farthest away from the right path."
- NQ Say (O Muhammad SAW to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allâh: those (Jews) who incurred the Curse of Allâh and His Wrath, those of whom (some) He transformed into monkeys and swines, those who worshipped Tâghût[] (false deities); such are worse in rank (on the Day of Resurrection in the Hellfire), and far more astray from the Right Path (in the life of this world)."

- PK Shall I tell thee of a worse (case) than theirs for retribution with Allah? (Worse is the case of him) whom Allah hath cursed, him on whom His wrath hath fallen and of whose sort Allah hath turned some to apes and swine, and who serveth idols. Such are in worse plight and further astray from the plain road.
- SH Say: Shall I inform you of (him who is) worse than this in retribution from Allah? (Worse is he) whom Allah has cursed and brought His wrath upon, and of whom He made apes and swine, and he who served the Shaitan; these are worse in place and more erring from the straight path.
- YU Say: "Shall I point out to you something much worse than this, (as judged) by the treatment it received from Allah? those who incurred the curse of Allah and His wrath, those of whom some He transformed into apes and swine, those who worshipped evil; - these are (many times) worse in rank, and far more astray from the even path!"

**61.**

- AA When they come to you they say: "We believe;" but unbelieving they came and unbelieving go; and God is aware of what they conceal in their hearts.
- NQ When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allâh knows all what they were hiding.
- PK When they come unto you (Muslims), they say: We believe; but they came in unbelief and they went out in the same; and Allah knoweth best what they were hiding.
- SH And when they come to you, they say: We believe; and indeed they come in with unbelief and indeed they go forth with it; and Allah knows best what they concealed.
- YU When they come to thee, they say: "We believe": but in fact they enter with a mind against Faith, and they go out with the same but Allah knoweth fully all that they hide.

**62.**

- AA You will see among them many who rush into sin and wickedness, and devour unlawful gain. How evil are the things they do!
- NQ And you see many of them (Jews) hurrying for sin and transgression, and eating illegal things [as bribes and Ribâ (usury), etc.]. Evil indeed is that which they have been doing.
- PK And thou seest many of them vying one with another in sin and transgression and their devouring of illicit gain. Verily evil is what they do.
- SH And you will see many of them striving with one another to hasten in sin and exceeding the limits, and their eating of what is unlawfully acquired; certainly evil is that which they do.
- YU Many of them dost thou see, racing each other in sin and rancour, and their eating of things forbidden. Evil indeed are the things that they do.

**63.**

- AA Why do not their rabbis and priests prohibit them from talking of sinful things and from devouring unlawful gain? Evil are the acts they commit!
- NQ Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.
- PK Why do not the rabbis and the priests forbid their evil-speaking and their devouring of illicit gain? Verily evil is their handiwork.
- SH Why do not the learned men and the doctors of law prohibit them from their

speaking of what is sinful and their eating of what is unlawfully acquired? Certainly evil is that which they work.

- YU Why do not the rabbis and the doctors of Law forbid them from their (habit of) uttering sinful words and eating things forbidden? Evil indeed are their works.

#### 64.

- AA The Jews say: "Bound are the hands of God." Tied be their own hands, and damned may they be for saying what they say! In fact, both His hands are open wide: He spends of His bounty in any way He please. But what your Lord has revealed to you will only increase their rebellion and unbelief. So We have caused enmity and hatred among them (which will last) till the Day of Resurrection. As often as they ignite the fires of war they are extinguished by God. Yet they rush around to spread corruption in the land; but God does not love those who are corrupt.
- NQ The Jews say: "Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands[] are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from Allâh increases in most of them their obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allâh extinguished it; and they (ever) strive to make mischief on earth. And Allâh does not like the Mufsidûn (mischiefmakers).
- PK The Jews say: Allah's hand is fettered. Their hands are fettered and they are accursed for saying so. Nay, but both His hands are spread out wide in bounty. He bestoweth as He will. That which hath been revealed unto thee from thy Lord is certain to increase the contumacy and disbelief of many of them, and We have cast among them enmity and hatred till the Day of Resurrection. As often as they light a fire for war, Allah extinguisheth it. Their effort is for corruption in the land, and Allah loveth not corrupters.
- SH And the Jews say: The hand of Allah is tied up! Their hands shall be shackled and they shall be cursed for what they say. Nay, both His hands are spread out, He expends as He pleases; and what has been revealed to you from your Lord will certainly make many of them increase in inordinacy and unbelief; and We have put enmity and hatred among them till the day of resurrection; whenever they kindle a fire for war Allah puts it out, and they strive to make mischief in the land; and Allah does not love the mischief-makers.
- YU The Jews say: "Allah's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them we have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war, Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief.

#### 65.

- AA If the people of the Book had believed and feared, We would surely have absolved them of their sins, and admitted them to gardens of delight.
- NQ And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad SAW) and warded off evil (sin, ascribing partners to Allâh) and had become AlMuttaqûn (the pious - see V.2:2) We would indeed have blotted out their sins and admitted them to Gardens of pleasure (in Paradise).
- PK If only the People of the Scripture would believe and ward off (evil), surely We should remit their sins from them and surely We should bring them into

Gardens of Delight.

- SH And if the followers of the Book had believed and guarded (against evil) We would certainly have covered their evil deeds and We would certainly have made them enter gardens of bliss
- YU If only the People of the Book had believed and been righteous, We should indeed have blotted out their iniquities and admitted them to gardens of bliss.

## 66.

- AA And if they had followed the teachings of the Torah and the Gospel, and what has been sent down to them by their Lord, they would surely have enjoyed (blessings) from the heavens above and the earth below their feet.
- NO And if only they had acted according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ân), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the revelation and believe in Prophet Muhammad SAW like 'Abdullâh bin Salâm[] radhiallahu'anhu), but many of them do evil deeds.
- PK If they had observed the Torah and the Gospel and that which was revealed unto them from their Lord, they would surely have been nourished from above them and from beneath their feet. Among them there are people who are moderate, but many of them are of evil conduct.
- SH And if they had kept up the Taurat and the Injeel and that which was revealed to them from their Lord, they would certainly have eaten from above them and from beneath their feet there is a party of them keeping to the moderate course, and (as for) most of them, evil is that which they do
- YU If only they had stood fast by the Law, the Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from every side. There is from among them a party on the right course: but many of them follow a course that is evil.

## 67.

- AA Some among them are moderate, but evil is what most of them do! O Prophet, announce what has reached you from your Lord, for if you do not, you will not have delivered His message. God will preserve you from (the mischief of) men; for God does not guide those who do not believe.
- NO O Messenger (Muhammad SAW)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve.
- PK O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou wilt not have conveyed His message. Allah will protect thee from mankind. Lo! Allah guideth not the disbelieving folk.
- SH O Messenger! deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people.
- YU O Messenger! proclaim the (message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith.

## 68.

- AA Say to them: "O people of the Book, you have no ground (for argument) until you follow the Torah and the Gospel and what has been revealed to you by your Lord." But what has been revealed to you by your Lord will surely

increase rebellion and unbelief in many; so do not grieve for those who do not believe.

- NQ** Say (O Muhammad SAW) "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'ân)." Verily, that which has been sent down to you (Muhammad SAW) from your Lord increases in many of them their obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.
- PK** Say O People of the Scripture! Ye have naught (of guidance) till ye observe the Torah and the Gospel and that which was revealed unto you from your Lord. That which is revealed unto thee (Muhammad) from thy Lord is certain to increase the contumacy and disbelief of many of them. But grieve not for the disbelieving folk.
- SH** Say: O followers of the Book! you follow no good till you keep up the Taurat and the Injeel and that which is revealed to you from your Lord; and surely that which has been revealed to you from your Lord shall make many of them increase in inordinacy and unbelief; grieve not therefore for the unbelieving people.
- YU** Say: "O People of the Book! ye have no ground to stand upon unless ye stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord." It is the revelation that cometh to thee from thy Lord, that increaseth in most of them their obstinate rebellion and blasphemy. But sorrow thou not over (these) people without Faith.

## 69.

- AA** All those who believe, and the Jews and the Sabians and the Christians, in fact any one who believes in God and the Last Day, and performs good deeds, ll have nothing to fear or regret.
- NQ** Surely, those who believe (in the Oneness of Allâh, in His Messenger Muhammad SAW and all that was revealed to him from Allâh), those who are the Jews and the Sabians and the Christians, - whosoever believed in Allâh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.[]
- PK** Lo! those who believe, and those who are Jews, and Sabaeans, and Christians - Whosoever believeth in Allah and the Last Day and doeth right - there shall no fear come upon them neither shall they grieve.
- SH** Surely those who believe and those who are Jews and the Sabians and the Christians whoever believes in Allah and the last day and does good-- they shall have no fear nor shall they grieve.
- YU** Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians and the Christians,- any who believe in Allah and the Last Day, and work righteousness,- on them shall be no fear, nor shall they grieve.

## 70.

- AA** We had taken a solemn pledge from the children of Israel, and sent messengers to them; but whenever an apostle came to them bringing what did not suit their mood, they called one imposter, another they slew,
- NQ** Verily, We took the covenant of the Children of Israel and sent them Messengers. Whenever there came to them a Messenger with what they themselves desired not - a group of them they called liars, and others among them they killed.
- PK** We made a covenant of old with the Children of Israel and We sent unto them messengers. As often as a messenger came unto them with that which their souls desired not (they became rebellious). Some (of them) they denied and

some they slew.

- SH Certainly We made a covenant with the children of Israel and We sent to them messengers; whenever there came to them a messenger with what that their souls did not desire, some (of them) did they call liars and some they slew.
- YU We took the covenant of the Children of Israel and sent them messengers, every time, there came to them a messenger with what they themselves desired not - some (of these) they called impostors, and some they (go so far as to) slay.

## 71.

- AA And imagined that no trials would befall them; and they turned deaf and blind (to the truth). But God still turned to them; yet many of them turned blind and deaf again; but God sees everything they do.
- NQ They thought there will be no Fitnah (trial or punishment), so they became blind and deaf; after that Allâh turned to them (with Forgiveness); yet again many of them became blind and deaf. And Allâh is the AllSeer of what they do.
- PK They thought no harm would come of it, so they were wilfully blind and deaf. And afterward Allah turned (in mercy) toward them. Now (even after that) are many of them wilfully blind and deaf. Allah is Seer of what they do.
- SH And they thought that there would be no affliction, so they became blind and deaf; then Allah turned to them mercifully, but many of them became blind and deaf; and Allah is well seeing what they do.
- YU They thought there would be no trial (or punishment); so they became blind and deaf; yet Allah (in mercy) turned to them; yet again many of them became blind and deaf. But Allah sees well all that they do.

## 72.

- AA They are surely infidels who say: "God is the Christ, son of Mary." But the Christ had only said: "O children of Israel, worship God who is my Lord and your Lord." Whosoever associates a compeer with God, will have Paradise denied to him by God, and his abode shall be Hell; and the sinners will have none to help them.
- NQ Surely, they have disbelieved who say: "Allâh is the Messiah ['Iesa (Jesus)], son of Maryam (Mary)." But the Messiah ['Iesa (Jesus)] said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners in worship with Allâh, then Allâh has forbidden Paradise for him, and the Fire will be his abode[]. And for the Zâlimûn (polytheists and wrongdoers) there are no helpers.
- PK They surely disbelieve who say: Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said: O Children of Israel, worship Allah, my Lord and your Lord. Lo! whoso ascribeth partners unto Allah, for him Allah hath forbidden paradise. His abode is the Fire. For evil-doers there will be no helpers.
- SH Certainly they disbelieve who say: Surely Allah, He is the Messiah, son of Marium; and the Messiah said: O Children of Israel! serve Allah, my Lord and your Lord. Surely whoever associates (others) with Allah, then Allah has forbidden to him the garden, and his abode is the fire; and there shall be no helpers for the unjust.
- YU They do blaspheme who say: "Allah is Christ the son of Mary." But said Christ: "O Children of Israel! worship Allah, my Lord and your Lord." Whoever joins other gods with Allah, - Allah will forbid him the garden, and the Fire will be his abode. There will for the wrong-doers be no one to help.

## 73.

- AA Disbelievers are they surely who say: "God is the third of the trinity;" but there is no god other than God the one. And if they do not desist from saying what they say, then indeed those among them who persist in disbelief will suffer painful punishment.
- NQ Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." But there is no ilâh (god) (none who has the right to be worshipped) but One Ilâh (God -Allâh). And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them.
- PK They surely disbelieve who say: Lo! Allah is the third of three; when there is no Allah save the One Allah. If they desist not from so saying a painful doom will fall on those of them who disbelieve.
- SH Certainly they disbelieve who say: Surely Allah is the third (person) of the three; and there is no god but the one Allah, and if they desist not from what they say, a painful chastisement shall befall those among them who disbelieve.
- YU They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One Allah. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them.

**74.**

- AA Why do they not turn to God and ask His forgiveness? God is forgiving and kind.
- NQ Will they not repent to Allâh and ask His Forgiveness? For Allâh is OftForgiving, Most Merciful.[]
- PK Will they not rather turn unto Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful.
- SH Will they not then turn to Allah and ask His forgiveness? And Allah is Forgiving, Merciful.
- YU Why turn they not to Allah, and seek His forgiveness? For Allah is Oft-forgiving, Most Merciful.

**75.**

- AA The Christ, son of Mary, was but an apostle, and many apostles had (come and) gone before him; and his mother was a woman of truth. They both ate the (same) food (as men). Behold, how We show men clear signs, and behold, how they wander astray!
- NQ The Messiah ['Iesa (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah [i.e. she believed in the words of Allâh and His Books (see Verse 66: 12)]. They both used to eat food (as any other human being, while Allâh does not eat). Look how We make the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them, yet look how they are deluded away (from the truth).
- PK The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food. See how We make the revelations clear for them, and see how they are turned away!
- SH The Messiah, son of Marium is but a messenger; messengers before him have indeed passed away; and his mother was a truthful woman; they both used to eat food. See how We make the communications clear to them, then behold, how they are turned away.
- YU Christ the son of Mary was no more than a messenger; many were the messengers that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah doth make His signs

clear to them; yet see in what ways they are deluded away from the truth!

## 76.

- AA Tell them: "Leaving God aside, will you worship something that has no power over your loss or gain?" But God is all-hearing and all-knowing.
- NQ Say (O Muhammad SAW to mankind): "How do you worship besides Allāh something which has no power either to harm or to benefit you? But it is Allāh Who is the AllHearer, AllKnower."
- PK Say: Serve ye in place of Allah that which possesseth for you neither hurt nor use? Allah it is Who is the Hearer, the Knower.
- SH Say: Do you serve besides Allah that which does not control for you any harm, or any profit? And Allah-- He is the Hearing, the Knowing.
- YU Say: "Will ye worship, besides Allah, something which hath no power either to harm or benefit you? But Allah,- He it is that heareth and knoweth all things."

## 77.

- AA Tell them: "O people of the Book, do not overstep the bounds of truth in your beliefs, and follow not the wishes of a people who had erred before, and led many others astray, and wandered away from the right path."
- NQ Say (O Muhammad SAW): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path."
- PK Say: O People of the Scripture! Stress not in your religion other than the truth, and follow not the vain desires of folk who erred of old and led many astray, and erred from a plain road.
- SH Say: O followers of the Book! be not unduly immoderate in your religion, and do not follow the low desires of people who went astray before and led many astray and went astray from the right path.
- YU Say: "O people of the Book! exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by,- who misled many, and strayed (themselves) from the even way.

## 78.

- AA Cursed were disbelievers among the children of Israel by David and Jesus, son of Mary, because they rebelled and transgressed the bounds.
- NQ Those among the Children of Israel[] who disbelieved were cursed by the tongue of Dawūd (David) and 'Iesa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allāh and the Messengers) and were ever transgressing beyond bounds.
- PK Those of the Children of Israel who went astray were cursed by the tongue of David, and of Jesus, son of Mary. That was because they rebelled and used to transgress.
- SH Those who disbelieved from among the children of Israel were cursed by the tongue of Dawood and Isa, son of Marium; this was because they disobeyed and used to exceed the limit.
- YU Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses.

## 79.

- AA They did not restrain one another from the wicked things they used to do; and vile were the things that they were doing!

- NQ** They used not to forbid one another from the Munkar (wrong, evildoing, sins, polytheism, disbelief, etc.) which they committed. Vile indeed was what they used to do.
- PK** They restrained not one another from the wickedness they did. Verily evil was that they used to do!
- SH** They used not to forbid each other the hateful things (which) they did; certainly evil was that which they did.
- YU** Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did.

**80.**

- AA** You can see among them many allying themselves with the infidels. Vile it was what they sent ahead of them, so that God's indignation came upon them; and torment will they suffer an eternity.
- NQ** You see many of them taking the disbelievers as their Auliyâ' (protectors and helpers). Evil indeed is that which their ownselves have sent forward before them, for that (reason) Allâh's Wrath fell upon them and in torment they will abide.
- PK** Thou seest many of them making friends with those who disbelieve. Surely ill for them is that which they themselves send on before them: that Allah will be wroth with them and in the doom they will abide.
- SH** You will see many of them befriending those who disbelieve; certainly evil is that which their souls have sent before for them, that Allah became displeased with them and in chastisement shall they abide.
- YU** Thou seest many of them turning in friendship to the Unbelievers. Evil indeed are (the works) which their souls have sent forward before them (with the result), that Allah's wrath is on them, and in torment will they abide.

**81.**

- AA** If they had believed in God and the Prophet and what had been revealed to him, they would never have held them as allies; and many among them are transgressors.
- NQ** And had they believed in Allâh, and in the Prophet (Muhammad SAW) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliyâ' (protectors and helpers), but many of them are the Fâsiqûn (rebellious, disobedient to Allâh).
- PK** If they believed in Allah and the Prophet and that which is revealed unto him, they would not choose them for their friends. But many of them are of evil conduct.
- SH** And had they believed in Allah and the prophet and what was revealed to him, they would not have taken them for friends but! most of them are transgressors.
- YU** If only they had believed in Allah, in the Prophet, and in what hath been revealed to him, never would they have taken them for friends and protectors, but most of them are rebellious wrong-doers.

**82.**

- AA** You will find the Jews and idolaters most excessive in hatred of those who believe; and the closest in love to the faithful are the people who say: "We are the followers of Christ," because there are priests and monks among them, and they are not arrogant.
- NQ** Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikûn (see V.2: 105), and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they

are not proud.

- PK Thou wilt find the most vehement of mankind in hostility to those who believe (to be) the Jews and the idolaters. And thou wilt find the nearest of them in affection to those who believe (to be) those who say: Lo! We are Christians. That is because there are among them priests and monks, and because they are not proud.
- SH Certainly you will find the most violent of people in enmity for those who believe (to be) the Jews and those who are polytheists, and you will certainly find the nearest in friendship to those who believe (to be) those who say: We are Christians; this is because there are priests and monks among them and because they do not behave proudly.
- YU Strongest among men in enmity to the believers wilt thou find the Jews and Pagans; and nearest among them in love to the believers wilt thou find those who say, "We are Christians": because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant.

### 83.

- AA For when they listen to what has been revealed to this Apostle, you can see their eyes brim over with tears at the truth which they recognise, and say: "O Lord, we believe; put us down among those who bear witness (to the truth).
- NQ And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad SAW), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses.
- PK When they listen to that which hath been revealed unto the messengers, thou seest their eyes overflow with tears because of their recognition of the Truth. They say: Our Lord, we believe. Inscribe us as among the witnesses.
- SH And when they hear what has been revealed to the messenger you will see their eyes overflowing with tears on account of the truth that they recognize; they say: Our Lord! we believe, so write us down with the witnesses (of truth).
- YU And when they listen to the revelation received by the Messenger, thou wilt see their eyes overflowing with tears, for they recognise the truth: they pray: "Our Lord! we believe; write us down among the witnesses.

### 84.

- AA And why should we not believe in God and what has come down to us of the truth? And we hope to be admitted by our Lord among those who are upright and do good?" 85 God will reward them for saying so with gardens where streams flow by, where they will live for ever. This is the recompense of those who do good.
- NQ "And why should we not believe in Allâh and in that which has come to us of the truth (Islâmic Monotheism)? And we wish that our Lord will admit us (in Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad SAW and his Companions radhiallahu'anhuâ)."
- PK How should we not believe in Allah and that which hath come unto us of the Truth. And (how should we not) hope that our Lord will bring us in along with righteous folk?
- SH And what (reason) have we that we should not believe in Allah and in the truth that has come to us, while we earnestly desire that our Lord should cause us to enter with the good people?
- YU "What cause can we have not to believe in Allah and the truth which has come to us, seeing that we long for our Lord to admit us to the company of the righteous?"

**85.**

- NO** So because of what they said, Allâh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of gooddoers.
- PK** Allah hath rewarded them for that their saying - Gardens underneath which rivers flow, wherein they will abide for ever. That is the reward of the good.
- SH** Therefore Allah rewarded them on account of what they said, with gardens in which rivers flow to abide in them; and this is the reward of those who do good (to others).
- YU** And for this their prayer hath Allah rewarded them with gardens, with rivers flowing underneath,- their eternal home. Such is the recompense of those who do good.

**86.**

- AA** But those who disbelieve and deny Our revelations are residents of Hell. O believers, do not forbid the good things God has made lawful for you; and do not transgress. God does not love transgressors.
- NO** But those who disbelieved and belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire.
- PK** But those who disbelieve and deny Our revelations, they are owners of hell-fire.
- SH** And (as for) those who disbelieve and reject Our communications, these are the companions of the flame.
- YU** But those who reject Faith and belie our Signs,- they shall be companions of Hell-fire.

**87.**

- NO** O you who believe! Make not unlawful the Taiyibât (all that is good as regards foods, things, deeds, beliefs, persons, etc.) which Allâh has made lawful for you, and transgress not. Verily, Allâh does not like the transgressors.
- PK** O ye who believe! Forbid not the good things which Allah hath made lawful for you, and transgress not, Lo! Allah loveth not transgressors.
- SH** O you who believe! do not forbid (yourselves) the good things which Allah has made lawful for you and do not exceed the limits; surely Allah does not love those who exceed the limits.
- YU** O ye who believe! make not unlawful the good things which Allah hath made lawful for you, but commit no excess: for Allah loveth not those given to excess.

**88.**

- AA** Eat what is lawful and good of the provisions God has bestowed on you, and fear God in whom you believe.
- NO** And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe.
- PK** Eat of that which Allah hath bestowed on you as food lawful and good, and keep your duty to Allah in Whom ye are believers.
- SH** And eat of the lawful and good (things) that Allah has given you, and be careful of (your duty to) Allah, in Whom you believe.
- YU** Eat of the things which Allah hath provided for you, lawful and good; but fear Allah, in Whom ye believe.

**89.**

- AA** God does not punish you but for what you swear in earnest. The expiation (for breaking an oath) is feeding ten persons who are poor, with food that you

give your own families, or clothing them, or freeing a slave. But he who cannot do so should fast for three days. This is the expiation for an oath when you have sworn it. So abide by your oaths. Thus God makes His commandments clear to you: You may perhaps be grateful.

- NO** Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten Masâkin (poor persons), on a scale of the average of that with which you feed your own families; or clothe them; or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn[.]. And protect your oaths (i.e. do not swear much)[.]. Thus Allâh make clear to you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful.
- PK** Allah will not take you to task for that which is unintentional in your oaths, but He will take you to task for the oaths which ye swear in earnest. The expiation thereof is the feeding of ten of the needy with the average of that wherewith ye feed your own folk, or the clothing of them, or the liberation of a slave, and for him who findeth not (the wherewithal to do so) then a three days' fast. This is the expiation of your oaths when ye have sworn; and keep your oaths. Thus Allah expoundeth unto you His revelations in order that ye may give thanks.
- SH** Allah does not call you to account for what is vain in your oaths, but He calls you to account for the making of deliberate oaths; so its expiation is the feeding of ten poor men out of the middling (food) you feed your families with, or their clothing, or the freeing of a neck; but whosoever cannot find (means) then fasting for three days; this is the expiation of your oaths when you swear; and guard your oaths. Thus does Allah make clear to you His communications, that you may be Fateful.
- YU** Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth Allah make clear to you His signs, that ye may be grateful.

## 90.

- AA** O believers, this wine and gambling, these idols, and these arrows you use for divination, are all acts of Satan; so keep away from them. You may haply prosper.
- NO** O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, AlAnsâb[.], and AlAzlâm (arrows for seeking luck or decision) are an abomination of Shaitân's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful[.].
- PK** O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may succeed.
- SH** O you who believe! intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the Shaitan's work; shun it therefore that you may be successful.
- YU** O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination,- of Satan's handwork: eschew such (abomination), that ye may prosper.

## 91.

- AA** Satan only wishes to create among you enmity and hatred through wine and

gambling, and to divert you from the remembrance of God and prayer. Will you therefore not desist?

- NO** Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?
- PK** Satan seeketh only to cast among you enmity and hatred by means of strong drink and games of chance, and to turn you from remembrance of Allah and from (His) worship. Will ye then have done?
- SH** The Shaitan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer. Will you then desist?
- YU** Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?

## 92.

- AA** Obey God and the Prophet, and beware. If you turn away, remember, that the duty of Our Apostle is to give you a clear warning.
- NO** And obey Allâh and the Messenger (Muhammad SAW), and beware (of even coming near to drinking or gambling or AIAnsâb, or AIAzlâm, etc.) and fear Allâh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way.
- PK** Obey Allah and obey the messenger, and beware! But if ye turn away, then know that the duty of Our messenger is only plain conveyance (of the message).
- SH** And obey Allah and obey the messenger and be cautious; but if you turn back, then know that only a clear deliverance of the message is (incumbent) on Our messenger.
- YU** Obey Allah, and obey the Messenger, and beware (of evil): if ye do turn back, know ye that it is Our Messenger's duty to proclaim (the message) in the clearest manner.

## 93.

- AA** Those who believe and perform good deeds will not be held guilty for what they have eaten (in the past) if they fear God and believe, and do good things and are conscious (of God) and believe, and still fear and do good, for God loves those who do good.
- NO** Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allâh and believe, and once again fear Allâh and do good deeds with Ihsân (perfection). And Allâh loves the gooddoers.
- PK** There shall be no sin (imputed) unto those who believe and do good works for what they may have eaten (in the past). So be mindful of your duty (to Allah), and believe, and do good works; and again: be mindful of your duty, and believe; and once again: be mindful of your duty, and do right. Allah loveth the good.
- SH** On those who believe and do good there is no blame for what they eat, when they are careful (of their duty) and believe and do good deeds, then they are careful (of their duty) and believe, then they are careful (of their duty) and do good (to others), and Allah loves those who do good (to others).
- YU** On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and

believe, and do deeds of righteousness,- (or) again, guard themselves from evil and believe,- (or) again, guard themselves from evil and do good. For Allah loveth those who do good.

**94.**

- AA** O you who believe, God will surely try you with the game that you take with your hands or your lances, in order to know who fear Him unseen. Whosoever transgress after this will suffer grievous punishment.
- NO** O you who believe! Allāh will certainly make a trial of you with something in (the matter of) the game that is well within reach of your hands and your lances, that Allāh may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment.
- PK** O ye who believe! Allah will surely try you somewhat (in the matter) of the game which ye take with your hands and your spears, that Allah may know him who feareth Him in secret. Whoso transgresseth after this, for him there is a painful doom.
- SH** O you who believe! Allah will certainly try you in respect of some game which your hands and your lances can reach, that Allah might know who fears Him in secret; but whoever exceeds the limit after this, he shall have a painful punishment.
- YU** O ye who believe! Allah doth but make a trial of you in a little matter of game well within reach of game well within reach of your hands and your lances, that He may test who feareth him unseen: any who transgress thereafter, will have a grievous penalty.

**95.**

- AA** O you who believe, do not kill game when you are on pilgrimage. And anyone among you who does so on purpose should offer livestock of equivalent value, determined by two honourable persons among you, (as atonement), to be brought to the Ka'bah as an offering; or else expiate by giving food to the poor, or its equivalent in fasting, so that he may realise the gravity of his deed. God has forgiven what has happened in the past; but any one who does so again will be punished by God. And God is severe in requital.
- NO** O you who believe! Kill not game while you are in a state of Ihrām for Hajj or 'Umrah (pilgrimage), and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow, etc.) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed Masākin (poor persons), or its equivalent in Saum (fasting), that he may taste the heaviness (punishment) of his deed. Allāh has forgiven what is past, but whosoever commits it again, Allāh will take retribution from him. And Allāh is AllMighty, All-Able of Retribution.
- PK** O ye who believe! Kill no wild game while ye are on the pilgrimage. Whoso of you killeth it of set purpose he shall pay its forfeit in the equivalent of that which he hath killed, of domestic animals, the judge to be two men among you known for justice, (the forfeit) to be brought as an offering to the Ka'bah; or, for expiation, he shall feed poor persons, or the equivalent thereof in fasting, that he may taste the evil consequences of his deed. Allah forgiveth whatever (of this kind) may have happened in the past, but whoso relapseth, Allah will take retribution from him. Allah is Mighty, Able to Requite (the wrong).
- SH** O you who believe! do not kill game while you are on pilgrimage, and whoever among you shall kill it intentionally, the compensation (of it) is the like of what he killed, from the cattle, as two just persons among you shall judge, as an offering to be brought to the Kaaba or the expiation (of it) is the

feeding of the poor or the equivalent of it in fasting, that he may taste the unwholesome result of his deed; Allah has pardoned what is gone by; and whoever returns (to it), Allah will inflict retribution on him; and Allah is Mighty, Lord of Retribution.

- YU O ye who believe! Kill not game while in the sacred precincts or in pilgrim garb. If any of you doth so intentionally, the compensation is an offering, brought to the Ka'ba, of a domestic animal equivalent to the one he killed, as adjudged by two just men among you; or by way of atonement, the feeding of the indigent; or its equivalent in fasts: that he may taste of the penalty of his deed. Allah forgives what is past: for repetition Allah will exact from him the penalty. For Allah is Exalted, and Lord of Retribution.

## 96.

- AA Lawful is all game of the water for you, and eating of it as food, so that you and the travellers may benefit by it. But unlawful is game of the jungle when you are on pilgrimage. Fear God before whom you have to gather in the end.
- NO Lawful to you is (the pursuit of) watergame and its use for food - for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) landgame as long as you are in a state of Ihrâm (for Hajj or 'Umrah). And fear Allâh to Whom you shall be gathered back.
- PK To hunt and to eat the fish of the sea is made lawful for you, a provision for you and for seafarers; but to hunt on land is forbidden you so long as ye are on the pilgrimage. Be mindful of your duty to Allah, unto Whom ye will be gathered.
- SH Lawful to you is the game of the sea and its food, a provision for you and for the travellers, and the game of the land is forbidden to you so long as you are on pilgrimage, and be careful of (your duty to) Allah, to Whom you shall be gathered.
- YU Lawful to you is the pursuit of water-game and its use for food,- for the benefit of yourselves and those who travel; but forbidden is the pursuit of land-game;- as long as ye are in the sacred precincts or in pilgrim garb. And fear Allah, to Whom ye shall be gathered back.

## 97.

- AA God has made the Ka'bah, the Sacred House, a means of support for mankind, as also the holy month, the sacrificial offerings, and consecrated cattle, so that you may understand that known to God is all that is in the heavens and the earth, and God has knowledge of everything.
- NO Allâh has made the Ka'bah, the Sacred House, an asylum of security and Hajj and 'Umrah (pilgrimage) for mankind, and also the Sacred Month and the animals of offerings and the garlanded (people or animals, etc. marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allâh has knowledge of all that is in the heavens and all that is in the earth, and that Allâh is the AllKnower of each and everything.
- PK Allah hath appointed the Ka'bah, the Sacred House, a standard for mankind, and the Sacred Month and the offerings and the garlands. That is so that ye may know that Allah knoweth whatsoever is in the heavens and whatsoever is in the earth, and that Allah is Knower of all things.
- SH Allah has made the Kaaba, the sacred house, a maintenance for the people, and the sacred month and the offerings and the sacrificial animals with garlands; this is that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is the Knower of all things.
- YU Allah made the Ka'ba, the Sacred House, an asylum of security for men, as

also the Sacred Months, the animals for offerings, and the garlands that mark them: That ye may know that Allah hath knowledge of what is in the heavens and on earth and that Allah is well acquainted with all things.

**98.**

- AA Know that the punishment of God is severe, but that God is also forgiving and kind.
- NO Know that Allâh is Severe in punishment and that Allâh is OftForgiving, Most Merciful.
- PK Know that Allah is severe in punishment, but that Allah (also) is Forgiving, Merciful.
- SH Know that Allah is severe in requiting (evil) and that Allah is Forgiving, Merciful.
- YU Know ye that Allah is strict in punishment and that Allah is Oft-forgiving, Most Merciful.

**99.**

- AA It is for the Prophet to convey the message: God knows what you reveal and what you hide.
- NO The Messenger's duty [i.e. Our Messenger Muhammad SAW whom We have sent to you, (O mankind)] is but to convey (the Message). And Allâh knows all that you reveal and all that you conceal.
- PK The duty of the messenger is only to convey (the message). Allah knoweth what ye proclaim and what ye hide.
- SH Nothing is (incumbent) on the Messenger but to deliver (the message), and Allah knows what you do openly and what you hide.
- YU The Messenger's duty is but to proclaim (the message). But Allah knoweth all that ye reveal and ye conceal.

**100.**

- AA Tell them: "The unclean and the pure are not equal, even though the abundance of the unclean may be pleasing to you." So fear God, O men of wisdom; you may haply find success.
- NO Say (O Muhammad SAW): "Not equal are AlKhabith (all that is evil and bad as regards things, deeds, beliefs, persons, foods, etc.) and AtTaiyib (all that is good as regards things, deeds, beliefs, persons, foods, etc.), even though the abundance of Al-Khabith (evil) may please you." So fear Allâh much [(abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)], O men of understanding in order that you may be successful.
- PK Say: The evil and the good are not alike even though the plenty of the evil attract thee. So be mindful of your duty to Allah, O men of understanding, that ye may succeed.
- SH Say: The bad and the good are not equal, though the abundance of the bad may please you; so be careful of (your duty to) Allah, O men of understanding, that you may be successful.
- YU Say: "Not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle thee; so fear Allah, O ye that understand; that (so) ye may prosper."

**101.**

- AA O believers, do not ask about things which, if made known to you, may vex you. But if you ask about them when the Qur'an is being revealed they will be unfolded to you. God has overlooked (your failings) in this (respect), for God is forgiving and forbearing.

- NQ** O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you. Allāh has forgiven that, and Allāh is Oft-Forgiving, Most Forbearing.
- PK** O ye who believe! Ask not of things which, if they were made unto you, would trouble you; but if ye ask of them when the Qur'an is being revealed, they will be made known unto you. Allah pardoneth this, for Allah is Forgiving, Clement.
- SH** O you who believe! do not put questions about things which if declared to you may trouble you, and if you question about them when the Quran is being revealed, they shall be declared to you; Allah pardons this, and Allah is Forgiving, Forbearing.
- YU** O ye who believe! Ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-forgiving, Most Forbearing.

**102.**

- AA** Such things were asked by a people before you, but they disbelieved them afterwards.
- NQ** Before you, a community asked such questions, then on that account they became disbelievers.
- PK** A folk before you asked (for such disclosures) and then disbelieved therein.
- SH** A people before you indeed asked such questions, and then became disbelievers on account of them.
- YU** Some people before you did ask such questions, and on that account lost their faith.

**103.**

- AA** God has not sanctioned Baheerah or Sa'ibah, Waseelah or Ham. The unbelievers fabricate lies of God, for many of them are devoid of sense.
- NQ** Allāh has not instituted things like Bahīrah (a shecamel whose milk was spared for the idols and nobody was allowed to milk it) or a Sâ'ibah (a shecamel let loose for free pasture for their false gods, e.g. idols, etc., and nothing was allowed to be carried on it), or a Wasīlah (a shecamel set free for idols because it has given birth to a shecamel at its first delivery and then again gives birth to a shecamel at its second delivery) or a Hâm (a stallioncamel freed from work for their idols, after it had finished a number of copulations assigned for it, all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islāmic period). But those who disbelieve invent lies against Allāh, and most of them have no understanding.
- PK** Allah hath not appointed anything in the nature of a Bahirah or a Sa'ibah or a Wasilah or a Hami, but those who disbelieve invent a lie against Allah. Most of them have no sense.
- SH** Allah has not ordained (the making of) a bahirah or a saibah or a wasilah or a hami but those who disbelieve fabricate a lie against Allah, and most of them do not understand.
- YU** It was not Allah who instituted (superstitions like those of) a slit-ear she-camel, or a she-camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work: It is blasphemers who invent a lie against Allah; but most of them lack wisdom.

**104.**

- AA** When you say to them: "Come to what God has revealed, and the Prophet," they say: "Sufficient to us is the faith that our fathers had followed," even

though their fathers had no knowledge or guidance.

- NO** And when it is said to them: "Come to what Allâh has revealed and unto the Messenger (Muhammad SAW for the verdict of that which you have made unlawful)." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and no guidance.
- PK** And when it is said unto them: Come unto that which Allah hath revealed and unto the messenger, they say: Enough for us is that wherein we found our fathers. What! Even though their fathers had no knowledge whatsoever, and no guidance?
- SH** And when it is said to them, Come to what Allah has revealed and to the Messenger, they say: That on which we found our fathers is sufficient for us. What! even though their fathers knew nothing and did not follow the right way.
- YU** When it is said to them: "Come to what Allah hath revealed; come to the Messenger": They say: "Enough for us are the ways we found our fathers following." what! even though their fathers were void of knowledge and guidance?

### 105.

- AA** O you who believe, on you rests (the responsibility) for your own selves. If you follow the right path those who have gone astray will not be able to do you harm. To God have all of you to return, when He will tell you what you were doing.
- NO** O you who believe! Take care of your ownelves, [do righteous deeds, fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)]. If you follow the right guidance and enjoin what is right (Islâmic Monotheism and all that Islâm orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islâm has forbidden) no hurt can come to you from those who are in error. The return of you all is to Allâh, then He will inform you about (all) that which you used to do.
- PK** O ye who believe! Ye have charge of your own souls. He who erreth cannot injure you if ye are rightly guided. Unto Allah ye will all return; and then He will inform you of what ye used to do.
- SH** O you who believe! take care of your souls; he who errs cannot hurt you when you are on the right way; to Allah is your return, of all (of you), so He will inform you of what you did.
- YU** O ye who believe! Guard your own souls: If ye follow (right) guidance, no hurt can come to you from those who stray. the goal of you all is to Allah: it is He that will show you the truth of all that ye do.

### 106.

- AA** O you who believe, let two honest men among you be witness when you dictate your last will and testament as (the hour of) death draws near; and if death pproaches while you are on a journey, two men other than yours. Detain them after the service of prayer, and if you doubt their word make them swear by God that: "We shall not take a bribe even though it be offered by a near relative, nor hide the testimony of God, for then we shall surely be sinful."
- NO** O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk or two others from outside, if you are travelling through the land and the calamity of death befalls you. Detain them both after As-Salât (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allâh (saying):

"We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide Testimony of Allāh, for then indeed we should be of the sinful."

- PK** O ye who believe! Let there be witnesses between you when death draweth nigh unto one of you, at the time of bequest - two witnesses, just men from among you, or two others from another tribe, in case ye are campaigning in the land and the calamity of death befall you. Ye shall empanel them both after the prayer, and, if ye doubt, they shall be made to swear by Allah (saying): We will not take a bribe, even though it were (on behalf of) a near kinsman nor will we hide the testimony of Allah, for then indeed we should be of the sinful.
- SH** O you who believe! call to witness between you when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you, if you are travelling in the land and the calamity of death befalls you; the two (witnesses) you should detain after the prayer; then if you doubt (them), they shall both swear by Allah, (saying): We will not take for it a price, though there be a relative, and we will not hide the testimony of Allah for then certainly we should be among the sinners.
- YU** O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests,- two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them both after prayer, and let them both swear by Allah: "We wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah: if we do, then behold! the sin be upon us!"

### 107.

- AA** If it transpires they have concealed the truth, two of those who are immediately concerned should take their place and swear by God: "Our testimony is truer than theirs. We have stated no more (than the truth), or else we shall be unjust"
- NQ** If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allāh (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrongdoers."
- PK** But then, if it is afterwards ascertained that both of them merit (the suspicion of) sin, let two others take their place of those nearly concerned, and let them swear by Allah, (saying): Verily our testimony is truer than their testimony and we have not transgressed (the bounds of duty), for them indeed we should be of the evil-doers.
- SH** Then if it becomes known that they both have been guilty of a sin, two others shall stand up in their place from among those who have a claim against them, the two nearest in kin; so they two should swear by Allah: Certainly our testimony is truer than the testimony of those two, and we have not exceeded the limit, for then most surely we should be of the unjust.
- YU** But if it gets known that these two were guilty of the sin (of perjury), let two others stand forth in their places,- nearest in kin from among those who claim a lawful right: let them swear by Allah: "We affirm that our witness is truer than that of those two, and that we have not trespassed (beyond the truth): if we did, behold! the wrong be upon us!"

### 108.

- AA It is thus likely that men will bear witness rightly, or else fear that their oaths may be disproved by oaths given after them. So fear God, and do not forget that God does not guide the iniquitous. The day God will gather the apostles and ask: "What answer was made to you?" They will say: "We know not. You alone know the secrets unknown."
- NQ That should make it closer (to the fact) that their testimony would be in its true nature and shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allâh and listen (with obedience to Him). And Allâh guides not the people who are Al-Fâsiqûn (the rebellious and disobedient).
- PK Thus it is more likely that they will bear true witness or fear that after their oaths the oaths (of others) will be taken. So be mindful of your duty (to Allah) and hearken. Allah guideth not the froward folk.
- SH This is more proper in order that they should give testimony truly or fear that other oaths be given after their oaths; and be careful of (your duty to) Allah, and hear; and Allah does not guide the transgressing people.
- YU That is most suitable: that they may give the evidence in its true nature and shape, or else they would fear that other oaths would be taken after their oaths. But fear Allah, and listen (to His counsel): for Allah guideth not a rebellious people:

**109.**

- NQ On the Day when Allâh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)? They will say: "We have no knowledge, verily, only You are the AllKnower of all that is hidden (or unseen, etc.)."
- PK In the day when Allah gathereth together the messengers, and saith: What was your response (from mankind)? they say: We have no knowledge. Lo! Thou, only Thou art the Knower of Things Hidden,
- SH On the day when Allah will assemble the messengers, then say: What answer were you given? They shall say: We have no knowledge, surely Thou art the great Knower of the unseen things.
- YU One day will Allah gather the messengers together, and ask: "What was the response ye received (from men to your teaching)?" They will say: "We have no knowledge: it is Thou Who knowest in full all that is hidden."

**110.**

- AA And when God will say: "O Jesus, son of Mary, remember the favours I bestowed on you and your mother, and reinforced you with divine grace that you spoke to men when in the cradle, and when in the prime of life; when I taught you the law and the judgement and the Torah and the Gospel; when you formed the state of your people's destiny out of mire and you breathed (a new spirit) into it, and they rose by My leave; when you healed the blind by My leave, and the leper; when you put life into the dead by My will; and when I held back the children of Israel from you when you brought to them My signs, and the disbelievers among them said: "Surely these are nothing but pure magic."
- NQ (Remember) when Allâh will say (on the Day of Resurrection). "O 'Iesa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with RûhulQudus [Jibrael (Gabriel)] so that you spoke to the people in the cradle[] and in maturity; and when I taught you writing, AlHikmah (the power of understanding), the Taurât (Torah) and the Injeel (Gospel); and when you made out of the clay, as it were, the figure of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My

Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) since you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic' "

PK When Allah saith: O Jesus, son of Mary! Remember My favour unto thee and unto thy mother; how I strengthened thee with the holy Spirit, so that thou spakest unto mankind in the cradle as in maturity; and how I taught thee the Scripture and Wisdom and the Torah and the Gospel; and how thou didst shape of clay as it were the likeness of a bird by My permission, and didst blow upon it and it was a bird by My permission, and thou didst heal him who was born blind and the leper by My permission; and how thou didst raise the dead by My permission; and how I restrained the Children of Israel from (harming) thee when thou camest unto them with clear proofs, and those of them who disbelieved exclaimed: This is naught else than mere magic;

SH When Allah will say: O Isa son of Marium! Remember My favor on you and on your mother, when I strengthened you I with the holy Spirit, you spoke to the people in the cradle and I when of old age, and when I taught you the Book and the wisdom and the Taurat and the Injeel; and when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission, and you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission; and when I withheld the children of Israel from you when you came to them with clear arguments, but those who disbelieved among them said: This is nothing but clear enchantment.

YU Then will Allah say: "O Jesus the son of Mary! Recount My favour to thee and to thy mother. Behold! I strengthened thee with the holy spirit, so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, the Law and the Gospel and behold! thou makest out of clay, as it were, the figure of a bird, by My leave, and thou breathest into it and it becometh a bird by My leave, and thou healest those born blind, and the lepers, by My leave. And behold! thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the clear Signs, and the unbelievers among them said: 'This is nothing but evident magic.'

### 111.

AA And when I inspired the disciples (through Jesus) to believe in Me and My apostle, they said: "We believe, and You bear witness that we submit"

NO And when I (Allâh) put in the hearts of Al-Hawârîeen (the disciples) [of 'Iesa (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims."

PK And when I inspired the disciples, (saying): Believe in Me and in My messenger, they said: We believe. Bear witness that we have surrendered (unto Thee) "we are muslims".

SH And when I revealed to the disciples, saying, Believe in Me and My messenger, they said: We believe and bear witness that we submit (ourselves).

YU "And behold! I inspired the disciples to have faith in Me and Mine Messenger: they said, 'We have faith, and do thou bear witness that we bow to Allah as Muslims'".

### 112.

AA When the disciples said: "O Jesus, son of Mary, could your Lord send down for us a table laid with food?" he said: "Fear God, if indeed you believe."

NO (Remember) when Al-Hawârîûn (the disciples) said: "O 'Iesa (Jesus), son of

Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" 'Iesa (Jesus) said: "Fear Allâh, if you are indeed believers."

- PK When the disciples said: O Jesus, son of Mary! Is thy Lord able to send down for us a table spread with food from heaven? He said: Observe your duty to Allah, if ye are true believers.
- SH When the disciples said: O Isa son of Marium! will your Lord consent to send down to us food from heaven? He said: Be careful of (your duty to) Allah if you are believers.
- YU Behold! the disciples, said: "O Jesus the son of Mary! can thy Lord send down to us a table set (with viands) from heaven?" Said Jesus: "Fear Allah, if ye have faith."

### 113.

- AA They said: "We should like to eat of it to reassure our hearts and to know that it's the truth you have told us, and that we should be witness to it."
- NO They said: "We wish to eat thereof and to be stronger in Faith, and to know that you have indeed told us the truth and that we ourselves be its witnesses."
- PK (They said:) We wish to eat thereof, that we may satisfy our hearts and know that thou hast spoken truth to us, and that thereof we may be witnesses.
- SH They said: We desire that we should eat of it and that our hearts should be at rest, and that we may know that you have indeed spoken the truth to us and that we may be of the witnesses to it.
- YU They said: "We only wish to eat thereof and satisfy our hearts, and to know that thou hast indeed told us the truth; and that we ourselves may be witnesses to the miracle."

### 114.

- AA Said Jesus, son of Mary. "O God, our Lord, send down a table well laid out with food from the skies so that this day may be a day of feast for the earlier among us and the later, and a token from You. Give us our (daily) bread, for You are the best of all givers of food."
- NO 'Iesa (Jesus), son of Maryam (Mary), said: "O Allâh, our Lord! Send us from heaven a table spread (with food) that there may be for us - for the first and the last of us - a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers."
- PK Jesus, son of Mary, said: O Allah, Lord of us! Send down for us a table spread with food from heaven, that it may be a feast for us, for the first of us and for the last of us, and a sign from Thee. Give us sustenance, for Thou art the Best of Sustainers.
- SH Isa the son of Marium said: O Allah, our Lord! send i down to us food from heaven which should be to us an ever-recurring happiness, to the first of us and to the last of us, and a sign from Thee, and grant us means of subsistence, and Thou art the best of the Providers.
- YU Said Jesus the son of Mary: "O Allah our Lord! Send us from heaven a table set (with viands), that there may be for us - for the first and the last of us - a solemn festival and a sign from thee; and provide for our sustenance, for thou art the best Sustainer (of our needs)."

### 115.

- AA And said God: "I shall send it down to you; but if any of you disbelieve after this, I shall inflict such punishment on him as I never shall inflict on any other creature."
- NO Allâh said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted

on anyone among (all) the 'Alamîn (mankind and jinns)."

- PK Allah said: Lo! I send it down for you. And whoso disbelieveth of you afterward, him surely will I punish with a punishment wherewith I have not punished any of (My) creatures.
- SH Allah said: Surely I will send it down to you, but whoever shall disbelieve afterwards from among you, surely I will chastise him with a chastisement with which I will not chastise, anyone among the nations.
- YU Allah said: "I will send it down unto you: But if any of you after that resisteth faith, I will punish him with a penalty such as I have not inflicted on any one among all the peoples."

### 116.

- AA And when God will ask: "O Jesus, son of Mary, did you say to mankind: 'Worship me and my mother as two deities apart from God?' (Jesus) will answer: "Halleluja. Could I say what I knew I had no right (to say)? Had I said it You would surely have known, for You know what is in my heart though I know not what You have. You alone know the secrets unknown.
- NQ And (remember) when Allâh will say (on the Day of Resurrection): "O 'Iesa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allâh?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my innerself though I do not know what is in Yours, truly, You, only You, are the AllKnower of all that is hidden and unseen.
- PK And when Allah saith: O Jesus, son of Mary! Didst thou say unto mankind: Take me and my mother for two gods beside Allah? he saith: Be glorified! It was not mine to utter that to which I had no right. If I used to say it, then Thou knewest it. Thou knowest what is in my mind, and I know not what is in Thy Mind. Lo! Thou, only Thou, art the Knower of Things Hidden?
- SH And when Allah will say: O Isa son of Marium! did you say to men, Take me and my mother for two gods besides Allah he will say: Glory be to Thee, it did not befit me that I should say what I had no right to (say); if I had said it, Thou wouldst indeed have known it; Thou knowest what is in my mind, and I do not know what is in Thy mind, surely Thou art the great Knower of the unseen things.
- YU And behold! Allah will say: "O Jesus the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of Allah'?" He will say: "Glory to Thee! never could I say what I had no right (to say). Had I said such a thing, thou wouldst indeed have known it. Thou knowest what is in my heart, Thou I know not what is in Thine. For Thou knowest in full all that is hidden.

### 117.

- AA I said nought to them but what You commanded me: Worship God, my Lord and your Lord. And so long as I dwelt with them I was witness over their actions. And after my life had been done, You were their keeper; and You are a witness over all things.
- NQ "Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).
- PK I spake unto them only that which Thou commandedst me, (saying): Worship Allah, my Lord and your Lord. I was a witness of them while I dwelt among them, and when Thou tookest me Thou wast the Watcher over them. Thou art

Witness over all things.

- SH I did not say to them aught save what Thou didst enjoin me with: That serve Allah, my Lord and your Lord, and I was a witness of them so long as I was among them, but when Thou didst cause me to die, Thou wert the watcher over them, and Thou art witness of all things.
- YU "Never said I to them aught except what Thou didst command me to say, to wit, 'worship Allah, my Lord and your Lord'; and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the Watcher over them, and Thou art a witness to all things.

### 118.

- AA If You punish them, indeed they are Your creatures; if You pardon them, indeed You are mighty and wise."
- NQ "If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All- Mighty, the AllWise[]." ."
- PK If Thou punish them, lo! they are Thy slaves, and if Thou forgive them (lo! they are Thy slaves). Lo! Thou, only Thou, art the Mighty, the Wise.
- SH If Thou shouldst chastise them, then surely they are Thy servants; and if Thou shouldst forgive them, then surely Thou art the Mighty, the Wise.
- YU "If Thou dost punish them, they are Thy servant: If Thou dost forgive them, Thou art the Exalted in power, the Wise."

### 119.

- AA God will say: 'This is the day when the truthful shall profit by their truthfulness. For them will be gardens with streams running by, where they will for ever abide.'" God will accept them, and they will be gratified in (obeying) Him. This will surely be happiness supreme.
- NQ Allâh will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) - they shall abide therein forever. Allâh is pleased with them and they with Him. That is the great success (Paradise).
- PK Allah saith: This is a day in which their truthfulness profiteth the truthful, for theirs are Gardens underneath which rivers flow, wherein they are secure for ever, Allah taking pleasure in them and they in Him. That is the great triumph.
- SH Allah will say: This is the day when their truth shall benefit the truthful ones; they shall have gardens beneath which rivers flow to abide in them for ever: Allah is well pleased with them and they are well pleased with Allah; this is the mighty achievement.
- YU Allah will say: "This is a day on which the truthful will profit from their truth: theirs are gardens, with rivers flowing beneath, - their eternal Home: Allah well-pleased with them, and they with Allah: That is the great salvation, (the fulfilment of all desires).

### 120.

- AA To God belongs all that is in the heavens and the earth, and His the power over everything.
- NQ To Allâh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.
- PK Unto Allah belongeth the Sovereignty of the heavens and the earth and whatsoever is therein, and He is Able to do all things.
- SH Allah's is the kingdom of the heavens and the earth and what is in them; and He has power over all things.
- YU To Allah doth belong the dominion of the heavens and the earth, and all that

is therein, and it is He Who hath power over all things.

## 6

# Al-An'âm

## The Cattle

## The Livestock

 **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. ALL PRAISE BE to God who created the heavens and the earth, and ordained darkness and light. Yet the unbelievers make the others equal of their Lord.
- NQ** All praises and thanks be to Allâh, Who (Alone) created the heavens and the earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord.
- PK** Praise be to Allah, Who hath created the heavens and the earth, and hath appointed darkness and light. Yet those who disbelieve ascribe rivals unto their Lord.
- SH** All praise is due to Allah, Who created the heavens and the earth and made the darkness and the light; yet those who disbelieve set up equals with their Lord.
- YU** Praise be Allah, Who created the heavens and the earth, and made the darkness and the light. Yet those who reject Faith hold (others) as equal, with their Guardian-Lord.

**2.**

- AA** It is He who created you from clay then determined a term (of life) for you, and a term (is fixed) with Him. Even then you doubt.
- NQ** He it is Who has created you from clay, and then has decreed a stated term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection).
- PK** He it is Who hath created you from clay, and hath decreed a term for you. A term is fixed with Him. Yet still ye doubt!
- SH** He it is Who created you from clay, then He decreed a term; and there is a term named with Him; still you doubt.
- YU** He it is created you from clay, and then decreed a stated term (for you). And there is in His presence another determined term; yet ye doubt within yourselves!

**3.**

- AA** He is God in the heavens and the earth. He knows what you hide and bring out into the open, and knows what you earn (of good and evil).
- NQ** And He is Allâh (to be worshipped Alone) in the heavens and on the earth, He knows what you conceal and what you reveal, and He knows what you earn (good or bad).
- PK** He is Allah in the heavens and in the earth. He knoweth both your secret and your utterance, and He knoweth what ye earn.

- SH And He is Allah in the heavens and in the earth; He knows your secret (thoughts) and your open (words), and He knows what you earn.
- YU And He is Allah in the heavens and on earth. He knoweth what ye hide, and what ye reveal, and He knoweth the (recompense) which ye earn (by your deeds).

**4.**

- AA Yet no sign of their Lord comes to them but they turn away from it.
- NQ And never an Ayah (sign) comes to them from the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it.
- PK Never came there unto them a revelation of the revelations of Allah but they did turn away from it.
- SH And there does not come to them any communication of the communications of their Lord but they turn aside from it
- YU But never did a single one of the signs of their Lord reach them, but they turned away therefrom.

**5.**

- AA So they disbelieved the truth when it came to them; but they will soon come to know the reality of what they had ridiculed.
- NQ Indeed, they rejected the truth (the Qur'ân and Muhammad SAW)[] when it came to them, but there will come to them the news of that (the torment) which they used to mock at.
- PK And they denied the truth when it came unto them. But there will come unto them the tidings of that which they used to deride.
- SH So they have indeed rejected the truth when it came to them; therefore the truth of what they mocked at will shine upon them.
- YU And now they reject the truth when it reaches them: but soon shall they learn the reality of what they used to mock at.

**6.**

- AA Do they not see how many generations We laid low before them, whom We had firmly established in the land as We have not established you, and showered abundant rain on them, and made rivers lap at their feet, yet whom We destroyed for their sins, and raised new generations after them?
- NQ Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet We destroyed them for their sins, and created after them other generations.
- PK See they not how many a generation We destroyed before them, whom We had established in the earth more firmly than We have established you, and We shed on them abundant showers from the sky, and made the rivers flow beneath them. Yet we destroyed them for their sins, and created after them another generation.
- SH Do they not consider how many a generation We have destroyed before them, whom We had established in the earth as We have not established you, and We sent the clouds pouring rain on them in abundance, and We made the rivers to flow beneath them, then We destroyed them on account of their faults and raised up after them another generation.
- YU See they not how many of those before them We did destroy?- generations We had established on the earth, in strength such as We have not given to you - for whom We poured out rain from the skies in abundance, and gave

(fertile) streams flowing beneath their (feet): yet for their sins We destroyed them, and raised in their wake fresh generations (to succeed them).

**7.**

AA Even if We had sent you a transcript on paper which they could feel with their hands, the unbelievers would have said: "This is nothing but clear sorcery."

NQ And even if We had sent down unto you (O Muhammad SAW) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!"

PK Had we sent down unto thee (Muhammad) (actual) writing upon parchment, so that they could feel it with their hands, those who disbelieve would have said: This is naught else than mere magic.

SH And if We had sent to you a writing on a paper, then they had touched it with their hands, certainly those who disbelieve would have said: This is nothing but clear enchantment.

YU If We had sent unto thee a written (message) on parchment, so that they could touch it with their hands, the Unbelievers would have been sure to say: "This is nothing but obvious magic!"

**8.**

AA They say: "How is it no angel was sent down to him?" Had We sent an angel down the matter would have come to end, and they would have had no respite.

NQ And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.

PK They say: Why hath not an angel been sent down unto him? If We sent down an angel, then the matter would be judged; no further time would be allowed them (for reflection).

SH And they say: Why has not an angel been sent down to him? And had We sent down an angel, the matter would have certainly been decided and then they would not have been respited.

YU They say: "Why is not an angel sent down to him?" If we did send down an angel, the matter would be settled at once, and no respite would be granted them.

**9.**

AA Even if We had sent down an angel as messenger he would have appeared in the garb of a man and filled them with confusion, like the one they are filled with.

NQ And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion (i.e. the Message of Prophet Muhammad SAW).

PK Had we appointed him (Our messenger) an angel, We assuredly had made him (as) a man (that he might speak to men); and (thus) obscured for them (the truth) they (now) obscure.

SH And if We had made him angel, We would certainly have made him a man, and We would certainly have made confused to them what they make confused.

YU If We had made it an angel, We should have sent him as a man, and We should certainly have caused them confusion in a matter which they have already covered with confusion.

**10.**

- AA Surely the apostles have been mocked before you; but what they had mocked rebounded on the mockers themselves. Say: "Travel in the land and see what happened to those who disbelieved."
- NO And indeed (many) Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.
- PK Messengers (of Allah) have been derided before thee, but that whereat they scoffed surrounded such of them as did deride.
- SH And certainly messengers before you were mocked at, but that which they mocked at encompassed the scoffers among them.
- YU Mocked were (many) messengers before thee; but their scoffers were hemmed in by the thing that they mocked.

**11.**

- NO Say (O Muhammad SAW): "Travel in the land and see what was the end of those who rejected truth."
- PK Say (unto the disbelievers): Travel in the land, and see the nature of the consequence for the rejecters!
- SH Say: Travel in the land, then see what was the end of the rejecters.
- YU Say: "Travel through the earth and see what was the end of those who rejected Truth."

**12.**

- AA And ask: "To whom belongs what is in the heavens and the earth?" Say: "To God." He has prescribed grace for Himself. He will gather you on the Day of Resurrection which is certain to come. Only they who are lost of soul will not come to believe.
- NO Say (O Muhammad SAW): "To whom belongs all that is in the heavens and the earth?" Say: "To Allâh. He has prescribed Mercy for Himself[.]. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who destroy themselves will not believe [in Allâh as being the only Ilâh (God), and Muhammad SAW as being one of His Messengers, and in Resurrection, etc.]."
- PK Say: Unto whom belongeth whatsoever is in the heavens and the earth? Say: Unto Allah. He hath prescribed for Himself mercy, that He may bring you all together to the Day of Resurrection whereof there is no doubt. Those who ruin their souls will not believe.
- SH Say: To whom belongs what is in the heavens and the earth? Say: To Allah; He has ordained mercy on Himself; most certainly He will gather you on the resurrection day-- there is no doubt about it. (As for) those who have lost their souls, they will not believe.
- YU Say: "To whom belongeth all that is in the heavens and on earth?" Say: "To Allah. He hath inscribed for Himself (the rule of) Mercy. That He will gather you together for the Day of Judgment, there is no doubt whatever. It is they who have lost their own souls, that will not believe."

**13.**

- AA Whatsoever dwells in the night and day belongs to Him. He is all-hearing and all-knowing.
- NO And to Him belongs whatsoever exists in the night and the day, and He is the AllHearing, the All- Knowing."
- PK Unto Him belongeth whatsoever resteth in the night and the day. He is the Hearer, the Knower.
- SH And to Him belongs whatever dwells in the night and the day; and He is the Hearing, the Knowing.

YU To him belongeth all that dwelleth (or lurketh) in the night and the day. For he is the one who heareth and knoweth all things."

#### 14.

AA Say: "Should I find some other protector besides God the Creator of the heavens and the earth, who nourishes all and is nourished by none? Say: "I am commanded to be the first to submit to Him, and not be an idolater."

NQ Say (O Muhammad SAW): "Shall I take as a Walî (helper, protector, etc.) any other than Allâh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allâh (as Muslims)." And be not you (O Muhammad SAW) of the Mushrikûn [polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh].

PK Say: Shall I choose for a protecting friend other than Allah, the Originator of the heavens and the earth, Who feedeth and is never fed? Say: I am ordered to be the first to surrender (unto Him). And be not thou (O Muhammad) of the idolaters.

SH Say: Shall I take a guardian besides Allah, the Originator of the heavens and the earth, and He feeds (others) and is not (Himself) fed. Say: I am commanded to be the first who submits himself, and you should not be of the polytheists.

YU Say: "Shall I take for my protector any other than Allah, the Maker of the heavens and the earth? And He it is that feedeth but is not fed." Say: "Nay! but I am commanded to be the first of those who bow to Allah (in Islam), and be not thou of the company of those who join gods with Allah."

#### 15.

AA Say: "If I disobey my Lord, I fear the punishment of a grievous Day."

NQ Say: "I fear, if I disobey my Lord, the torment of a Mighty Day."

PK Say: I fear, if I rebel against my Lord, the retribution of an Awful Day.

SH Say: Surely I fear, if I disobey my Lord, the chastisement of a grievous day.

YU Say: "I would, if I disobeyed my Lord, indeed have fear of the penalty of a Mighty Day.

#### 16.

AA Whosoever is spared that Day will surely have mercy shown to him, and this will be a clear triumph.

NQ Who is averted from (such a torment) on that Day, (Allâh) has surely been Merciful to him. And that would be the obvious success.

PK He from whom (such retribution) is averted on that day, (Allah) hath in truth had mercy on him. That will be the signal triumph.

SH He from whom it is averted on that day, Allah indeed has shown mercy to him; and this is a manifest achievement.

YU "On that day, if the penalty is averted from any, it is due to Allah's mercy; And that would be (Salvation), the obvious fulfilment of all desire.

#### 17.

AA If God sends you harm, there is no one but He who can take it away; and if He bring you good, surely He has power over everything.

NQ And if Allâh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things.

PK If Allah touch thee with affliction, there is none that can relieve therefrom save Him, and if He touch thee with good fortune (there is none that can impair it); for He is Able to do all things.

SH And if Allah touch you with affliction, there is none to take it off but He; and if He visit you with good, then He has power over all things.

YU "If Allah touch thee with affliction, none can remove it but He; if He touch thee with happiness, He hath power over all things.

### 18.

AA It is He who prevails over His creatures, and He is all-wise and aware.

NO And He is the Irresistible, above His slaves, and He is the All-Wise, WellAcquainted with all things.

PK He is the Omnipotent over His slaves, and He is the Wise, the Knower.

SH And He is the Supreme, above His servants; and He is the Wise, the Aware.

YU "He is the irresistible, (watching) from above over His worshippers; and He is the Wise, acquainted with all things."

### 19.

AA Ask: "Of all things what is most vital as evidence?" Say: "God (who) is witness between you and me that this Qur'an has been revealed to me that I may warn you on its strength, and those whom it reaches. Do you really bear witness there are other gods with God?" Tell them: "I bear no such Witness." Say: "Verily He is the only God, and I am clear of what you associate (with Him)."

NO Say (O Muhammad SAW): "What thing is the most great in witness?" Say: "Allâh (the Most Great!) is Witness between me and you; this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness that besides Allâh there are other aliâh (gods)?" Say "I bear no (such) witness!" Say: "But in truth He (Allâh) is the only one Ilâh (God). And truly I am innocent of what you join in worship with Him."

PK Say (O Muhammad): What thing is of most weight in testimony? Say: Allah is Witness between me and you. And this Qur'an hath been inspired in me, that I may warn therewith you and whomsoever it may reach. Do ye in sooth bear witness that there are gods beside Allah? Say: I bear no such witness. Say: He is only One Allah. Lo! I am innocent of that which ye associate (with Him).

SH Say: What thing is the weightiest in testimony? Say: Allah is witness between you and me; and this Quran has been revealed to me that with it I may warn you and whomsoever it reaches. Do you really bear witness that there are other gods with Allah? Say: I do not bear witness. Say: He is only one Allah, and surely I am clear of that which you set up (with Him).

YU Say: "What thing is most weighty in evidence?" Say: "Allah is witness between me and you; This Qur'an hath been revealed to me by inspiration, that I may warn you and all whom it reaches. Can ye possibly bear witness that besides Allah there is another Allah?" Say: "Nay! I cannot bear witness!" Say: "But in truth He is the one Allah, and I truly am innocent of (your blasphemy of) joining others with Him."

### 20.

AA Those to whom We have given the Book know it distinctly as they know their sons; but those who are lost of soul do not believe.

NO Those to whom We have given the Scripture (Jews and Christians) recognize him (i.e. Muhammad SAW as a Messenger of Allâh, and they also know that there is no Ilah (God) but Allâh and Islâm is Allâh's Religion), as they recognize their own sons. Those who destroy themselves will not believe []. (Tafsir At-Tabari)

PK Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. Those who ruin their own souls will not believe.

SH Those whom We have given the Book recognize him as they recognize their sons; (as for) those who have lost their souls, they will not believe.

YU Those to whom We have given the Book know this as they know their own sons. Those who have lost their own souls refuse therefore to believe.

## 21.

AA And who is more wicked than he who invents lies about God or denies His revelations? Surely the wicked will not succeed.

NO And who does more wrong than he who invents a lie against Allâh or rejects His Ayât (proofs, evidences, verses, lessons, revelations, etc.)? Verily, the Zâlimûn (polytheists and wrongdoers, etc.) shall never be successful.

PK Who doth greater wrong than he who inventeth a lie against Allah or denieth His revelations? Lo! the wrongdoers will not be successful.

SH And who is more unjust than he who forges a lie against Allah or (he who) gives the lie to His communications; surely the unjust will not be successful.

YU Who doth more wrong than he who inventeth a lie against Allah or rejecteth His signs? But verily the wrong-doers never shall prosper.

## 22.

AA The day We shall gather all of them together and say to those who ascribe (partners to God): "Where are the compeers who you claimed (were equal to God)?"

NO And on the Day when We shall gather them all together, We shall say to those who joined partners in worship (with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allâh)?"

PK And on the day We gather them together We shall say unto those who ascribed partners (unto Allah): Where are (now) those partners of your make-believe?

SH And on the day when We shall gather them all together, then shall We say to those who associated others (with Allah): Where are your associates whom you asserted?

YU One day shall We gather them all together: We shall say to those who ascribed partners (to Us): "Where are the partners whom ye (invented and) talked about?"

## 23.

AA Then their excuse will be but to say: "By God our Lord, we were not idolaters."

NO There will then be (left) no Fitnah (excuses or statements or arguments) for them but to say: "By Allâh, our Lord, we were not those who joined others in worship with Allâh."

PK Then will they have no contention save that they will say: By Allah, our Lord, we never were idolaters.

SH Then their excuse would be nothing but that they would say: By Allah, our Lord, we were not polytheists.

YU There will then be (left) no subterfuge for them but to say: "By Allah our Lord, we were not those who joined gods with Allah."

## 24.

AA You will see how they will lie against themselves, and all their slanderings will be vain.

NO Look! How they lie against themselves! But the (lie) which they invented will disappear from them.

PK See how they lie against themselves, and (how) the thing which they devised

hath failed them!

- SH See how they lie against their own souls, and that which they forged has passed away from them.
- YU Behold! how they lie against their own souls! But the (lie) which they invented will leave them in the lurch.

## 25.

- AA There are some among them who listen to you; but We have put a covering on their hearts so that they fail to understand it, and a deafness appears in their ears. Even if they saw all the signs they would not believe in them; and even when they come to you to dispute with you, the unbelievers say: "This is nothing but fables of antiquity."
- NQ And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; if they see every one of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) they will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: "These are nothing but tales of the men of old."
- PK Of them are some who listen unto thee, but We have placed upon their hearts veils, lest they should understand, and in their ears a deafness. If they saw every token they would not believe therein; to the point that, when they come unto thee to argue with thee, the disbelievers say: This is naught else than fables of the men of old.
- SH And of them is he who hearkens to you, and We have cast veils over their hearts lest they understand it and a heaviness into their ears; and even if they see every sign they will not believe in it; so much so that when they come to you they only dispute with you; those who disbelieve say: This is naught but the stories of the ancients.
- YU Of them there are some who (pretend to) listen to thee; but We have thrown veils on their hearts, So they understand it not, and deafness in their ears; if they saw every one of the signs, not they will believe in them; in so much that when they come to thee, they (but) dispute with thee; the Unbelievers say: "These are nothing but tales of the ancients."

## 26.

- AA And they forbid others from (believing in) it, and themselves keep away from it. But they ruin none but themselves, and do not understand.
- NQ And they prevent others from him (from following Prophet Muhammad SAW) and they themselves keep away from him, and (by doing so) they destroy not but their ownelves, yet they perceive (it) not.
- PK And they forbid (men) from it and avoid it, and they ruin none save themselves, though they perceive not.
- SH And they prohibit (others) from it and go far away from it, and they only bring destruction upon their own souls while they do not perceive.
- YU Others they keep away from it, and themselves they keep away; but they only destroy their own souls, and they perceive it not.

## 27.

- AA If you should see them when they are stood before the Fire, they will say: "Ah would that we were sent back (to the world)! We shall not deny the signs of our Lord, and be among those who believe."
- NQ If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayât (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!"

- PK If thou couldst see when they are set before the Fire and say: Oh, would that we might return! Then would we not deny the revelations of our Lord but we would be of the believers!
- SH And could you see when they are made to stand before the fire, then they shall say: Would that we were sent back, and we would not reject the communications of our Lord and we would be of the believers.
- YU If thou couldst but see when they are confronted with the Fire! They will say: "Would that we were but sent back! Then would we not reject the signs of our Lord, but would be amongst those who believe!"

**28.**

- AA But no. What they were hiding has now become clear to them. If they were sent back they would surely return to what had been forbidden them, for surely they are liars.
- NQ Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.
- PK Nay, but that hath become clear unto them which before they used to hide. And if they were sent back they would return unto that which they are forbidden. Lo! they are liars.
- SH Nay, what they concealed before shall become manifest to them; and if they were sent back, they would certainly go back to that which they are forbidden, and most surely they are liars.
- YU Yea, in their own (eyes) will become manifest what before they concealed. But if they were returned, they would certainly relapse to the things they were forbidden, for they are indeed liars.

**29.**

- AA They say: "There is no other life but that of this world, and we will not be raised (from the dead)."
- NQ And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)."
- PK And they say: There is naught save our life of the world, and we shall not be raised (again).
- SH And they say: There is nothing but our life of this world, and we shall not be raised.
- YU And they (sometimes) say: "There is nothing except our life on this earth, and never shall we be raised up again."

**30.**

- AA If you see them when they are put before their Lord, He will say to them: "Is not this the truth?" They will answer: "Indeed, by our Lord." He will say: "Then taste the agony of punishment for what you had denied."
- NQ If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: "Is not this (Resurrection and the taking of the accounts) the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe."
- PK If thou couldst see when they are set before their Lord! He will say: Is not this real? They will say: Yea, verily, by our Lord! He will say: Taste now the retribution for that ye used to disbelieve.
- SH And could you see when they are made to stand before their Lord. He will say: Is not this the truth? They will say: Yea! by our Lord. He will say: Taste then the chastisement because you disbelieved.
- YU If thou couldst but see when they are confronted with their Lord! He will say:

"Is not this the truth?" They will say: "Yea, by our Lord!" He will say: "Taste ye then the penalty, because ye rejected Faith."

**31.**

- AA They are surely lost who call the meeting with God a lie. When the Hour comes upon them unawares, they will say: "Alas, we neglected it!" and carry their burdens on their backs: How evil the burden they will carry!
- NQ They indeed are losers who denied their Meeting with Allâh[], until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!
- PK They indeed are losers who deny their meeting with Allah until, when the Hour cometh on them suddenly, they cry: Alas for us, that we neglected it! They bear upon their backs their burdens. Ah, evil is that which they bear!
- SH They are losers indeed who reject the meeting of Allah; until when the hour comes upon them all of a sudden they shall say: O our grief for our neglecting it! and they shall bear their burdens on their backs; now surely evil is that which they bear.
- YU Lost indeed are they who treat it as a falsehood that they must meet Allah,- until on a sudden the hour is on them, and they say: "Ah! woe unto us that we took no thought of it"; for they bear their burdens on their backs, and evil indeed are the burdens that they bear?

**32.**

- AA As for the life of this world, it is nothing but a frolic and frivolity. The final abode is the best for those who are pious and fear God. Do you not comprehend?
- NQ And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are AlMuttaqûn (the pious - see V.2:2). Will you not then understand?
- PK Naught is the life of the world save a pastime and a spot. Better far is the abode of the Hereafter for those who keep their duty (to Allah). Have ye then no sense?
- SH And this world's life is naught but a play and an idle sport and certainly the abode of the hereafter is better for those who guard (against evil); do you not then understand?
- YU What is the life of this world but play and amusement? But best is the home in the hereafter, for those who are righteous. Will ye not then understand?

**33.**

- AA We know what they say distresses you. It is not you in fact they accuse of lies, but the wicked deny the revelations of God!
- NQ We know indeed the grief which their words cause you (O Muhammad SAW): it is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the Zâlimûn (polytheists and wrongdoers) deny.
- PK We know well how their talk grieveth thee, though in truth they deny not thee (Muhammad) but evil-doers flout the revelations of Allah.
- SH We know indeed that what they say certainly grieves you, but surely they do not call you a liar; but the unjust deny the communications of Allah.
- YU We know indeed the grief which their words do cause thee: It is not thee they reject: it is the signs of Allah, which the wicked contemn.

**34.**

- AA Many an apostle has been accused of lies before you. Yet they bore with fortitude the falsehoods and the hurt until our help arrived. There is no

changing the word of God: The news of (past) apostles has come to you already.

- NO** Verily, (many) Messengers were denied before you (O Muhammad SAW), but with patience they bore the denial, and they were hurt, till Our Help reached them, and none can alter the Words (Decisions) of Allâh. Surely there has reached you the information (news) about the Messengers (before you).
- PK** Messengers indeed have been denied before thee, and they were patient under the denial and the persecution till Our succour reached them. There is none to alter the decisions of Allah. Already there hath reached thee (somewhat) of the tidings of the messengers (We sent before).
- SH** And certainly messengers before you were rejected, but they were patient on being rejected and persecuted until Our help came to them; and there is none to change the words of Allah, and certainly there has come to you some information about the messengers.
- YU** Rejected were the messengers before thee: with patience and constancy they bore their rejection and their wrongs, until Our aid did reach them: there is none that can alter the words (and decrees) of Allah. Already hast thou received some account of those messengers.

### 35.

- AA** If their aversion still weighs upon you, seek out a tunnel (going deep) into the earth, or a ladder reaching out to the skies, and bring them a sign: (Even then they will not believe). If God had willed He would have brought them all to the right path. So be not like the pagans.
- NO** If their aversion (from you, O Muhammad SAW and from that with which you have been sent) is hard on you, (and you cannot be patient from their harm to you), then if you were able to seek a tunnel in the ground or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allâh willed, He could have gathered them together (all) unto true guidance, so be not you one of those who are Al-Jâhilûn (the ignorant).
- PK** And if their aversion is grievous unto thee, then, if thou canst, seek a way down into the earth or a ladder unto the sky that thou mayst bring unto them a portent (to convince them all)! - If Allah willed, He could have brought them all together to the guidance - So be not thou among the foolish ones.
- SH** And if their turning away is hard on you, then if you can seek an opening (to go down) into the earth or a ladder (to ascend up) to heaven so that you should bring them a sign and if Allah had pleased He would certainly have gathered them all on guidance, therefore be not of the ignorant.
- YU** If their spurning is hard on thy mind, yet if thou wert able to seek a tunnel in the ground or a ladder to the skies and bring them a sign,- (what good?). If it were Allah's will, He could gather them together unto true guidance: so be not thou amongst those who are swayed by ignorance (and impatience)!

### 36.

- AA** Only they will respond who can hear. As for the dead, raised they will be by God, then to Him they will be returned.
- NO** It is only those who listen (to the Message of Prophet Muhammad SAW), will respond (benefit from it), but as for the dead (disbelievers), Allâh will raise them up, then to Him they will be returned (for their recompense).
- PK** Only those can accept who hear. As for the dead, Allah will raise them up; then unto Him they will be returned.
- SH** Only those accept who listen; and (as to) the dead, Allah will raise them, then to Him they shall be returned.

YU Those who listen (in truth), be sure, will accept: as to the dead, Allah will raise them up; then will they be turned unto Him.

### 37.

AA They say: "How is it no miracle was sent down to him from his Lord?" Say: "God certainly has power to send down a miracle; but most men cannot understand."

NQ And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allâh is certainly Able to send down a sign, but most of them know not."

PK They say: Why hath no portent been sent down upon him from his Lord? Say: Lo! Allah is Able to send down a portent. But most of them know not.

SH And they say: Why has not a sign been sent down to him from his Lord? Say: Surely Allah is able to send down a sign, but most of them do not know.

YU They say: "Why is not a sign sent down to him from his Lord?" Say: "Allah hath certainly power to send down a sign: but most of them understand not.

### 38.

AA There is not a thing that moves on the earth, no bird that flies on its wings, but has a community of its own like yours. There is nothing that We have left out from recording. Then they will all be gathered before their Lord.

NQ There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.

PK There is not an animal in the earth, nor a flying creature flying on two wings, but they are peoples like unto you. We have neglected nothing in the Book (of Our decrees). Then unto their Lord they will be gathered.

SH And there is no animal that walks upon the earth nor a bird that flies with its two wings but (they are) genera like yourselves; We have not neglected anything in the Book, then to their Lord shall they be gathered.

YU There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end.

### 39.

AA Those who deny Our revelations are deaf, dumb, and lost in the dark. God sends whosoever He wills astray, and leads whom He will to the straight path.

NQ Those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in darkness. Allâh sends astray whom He wills and He guides on the Straight Path whom He wills.

PK Those who deny Our revelations are deaf and dumb in darkness. Whom Allah will sendeth astray, and whom He will He placeth on a straight path.

SH And they who reject Our communications are deaf and dumb, in utter darkness; whom Allah pleases He causes to err and whom He pleases He puts on the right way.

YU Those who reject our signs are deaf and dumb,- in the midst of darkness profound: whom Allah willeth, He leaveth to wander: whom He willeth, He placeth on the way that is straight.

### 40.

AA Say: "Have you thought if the punishment of God or the Hour (of Doom) came upon you, would you call to any other than God? Answer, if you are men of truth."

NQ Say (O Muhammad SAW): "Tell me if Allâh's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allâh? (Reply) if you are truthful!"

- PK Say: Can ye see yourselves, if the punishment of Allah come upon you or the Hour come upon you, (calling upon other than Allah)? Do ye then call (for help) to any other than Allah? (Answer that) if ye are truthful.
- SH Say: Tell me if the chastisement of Allah should overtake you or the hour should come upon you, will you call (on others) besides Allah, if you are truthful?
- YU Say: "Think ye to yourselves, if there come upon you the wrath of Allah, or the Hour (that ye dread), would ye then call upon other than Allah?- (reply) if ye are truthful!"

**41.**

- AA No: You will call to Him alone; and He will, if He please, remove (the distress) for which you had called Him; and forget those you associate as compeers (with Him) have indeed sent (apostles) to many a people before you, and inflicted upon them hardships and afflictions so that they might submit.
- NQ Nay! To Him Alone you call, and, if He will, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!
- PK Nay, but unto Him ye call, and He removeth that because of which ye call unto Him, if He will, and ye forget whatever partners ye ascribed unto Him.
- SH Nay, Him you call upon, so He clears away that for which you pray if He pleases and you forget what you set up (with Him).
- YU "Nay,- On Him would ye call, and if it be His will, He would remove (the distress) which occasioned your call upon Him, and ye would forget (the false gods) which ye join with Him!"

**42.**

- NQ Verily, We sent (Messengers) to many nations before you (O Muhammad SAW). And We seized them with extreme poverty (or loss in wealth) and loss in health with calamities so that they might believe with humility.
- PK We have sent already unto peoples that were before thee, and We visited them with tribulation and adversity, in order that they might grow humble.
- SH And certainly We sent (messengers) to nations before you then We seized them with distress and affliction in order that they might humble themselves.
- YU Before thee We sent (messengers) to many nations, and We afflicted the nations with suffering and adversity, that they might learn humility.

**43.**

- AA Then why did they not submit when Our punishment came upon them? But their hearts were hardened, and Satan made things they were doing look attractive to them.
- NQ When Our Torment reached them, why then did they not believe with humility? But their hearts became hardened, and Shaitān (Satan) made fairseeming to them that which they used to do.
- PK If only, when Our disaster came on them, they had been humble! But their hearts were hardened and the devil made all that they used to do seem fair unto them!
- SH Yet why did they not, when Our punishment came to them, humble themselves? But their hearts hardened and the Shaitan made what they did fair-seeming to them.
- YU When the suffering reached them from us, why then did they not learn humility? On the contrary their hearts became hardened, and Satan made their (sinful) acts seem alluring to them.

**44.**

- AA When they had become oblivious of what they were warned, We opened wide the gates of everything to them; yet as they rejoiced at what they were given, We caught them unawares, and they were filled with despair.
- NO So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.
- PK Then, when they forgot that whereof they had been reminded, We opened unto them the gates of all things till, even as they were rejoicing in that which they were given, We seized them unawares, and lo! they were dumbfounded.
- SH But when they neglected that with which they had been admonished, We opened for them the doors of all things, until when they rejoiced in what they were given We seized them suddenly; then lo! they were in utter despair.
- YU But when they forgot the warning they had received, We opened to them the gates of all (good) things, until, in the midst of their enjoyment of Our gifts, on a sudden, We called them to account, when lo! they were plunged in despair!

**45.**

- AA Thus were the wicked people rooted out of existence to the last. All praise be to God, the Lord of all the worlds.
- NO So the roots of the people who did wrong were cut off. And all the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinns, and all that exists).
- PK So of the people who did wrong the last remnant was cut off. Praise be to Allah, Lord of the Worlds!
- SH So the roots of the people who were unjust were cut off; and all praise is due to Allah, the Lord of the worlds.
- YU Of the wrong-doers the last remnant was cut off. Praise be to Allah, the Cherisher of the worlds.

**46.**

- AA Say: "Imagine if God takes away your hearing and sight, and sets a seal on your hearts, what deity other than God will restore them to you?" See how We inflect Our signs: Even then they turn aside.
- NO Say (to the disbelievers): "Tell me, if Allâh took away your hearing and your sight, and sealed up your hearts, who is there - an ilâh (a god) other than Allâh who could restore them to you?" See how variously We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), yet they turn aside.
- PK Say: Have ye imagined, if Allah should take away your hearing and your sight and seal your hearts, Who is the Allah Who could restore it to you save Allah? See how We display the revelations unto them! Yet still they turn away.
- SH Say: Have you considered that if Allah takes away your hearing and your sight and sets a seal on your hearts, who is the god besides Allah that can bring it to you? See how We repeat the communications, yet they turn away.
- YU Say: "Think ye, if Allah took away your hearing and your sight, and sealed up your hearts, who - a god other than Allah - could restore them to you?" See how We explain the signs by various (symbols); yet they turn aside.

**47.**

- AA Say: "Imagine if the punishment of God were to come unawares, or openly, who will perish but the evil-doers?"

- NQ Say: "Tell me, if the punishment of Allāh comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the Zālimūn (polytheists and wrong-doing people)?"
- PK Say: Can ye see yourselves, if the punishment of Allah come upon you unawares or openly? Would any perish save wrongdoing folk?
- SH Say: Have you considered if the chastisement of Allah should overtake you suddenly or openly, will any be destroyed but the unjust people?
- YU Say: "Think ye, if the punishment of Allah comes to you, whether suddenly or openly, will any be destroyed except those who do wrong?"

**48.**

- AA We do not send apostles but to give good tidings and to warn. Then those who believe or reform will have neither fear nor regret.
- NQ And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.
- PK We send not the messengers save as bearers of good news and warners. Whoso believeth and doeth right, there shall no fear come upon them neither shall they grieve.
- SH And We send not messengers but as announcers of good news and givers of warning, then whoever believes and acts aright, they shall have no fear, nor shall they grieve.
- YU We send the messengers only to give good news and to warn: so those who believe and mend (their lives),- upon them shall be no fear, nor shall they grieve.

**49.**

- AA But those who deny Our messages will be seized by nemesis for being disobedient.
- NQ But those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their disbelief[] (and for their belying the Message of Muhammad SAW). [Tafsir Al-Qurtubî].
- PK But as for those who deny Our revelations, torment will afflict them for that they used to disobey.
- SH And (as for) those who reject Our communications, chastisement shall afflict them because they transgressed.
- YU But those who reject our signs,- them shall punishment touch, for that they ceased not from transgressing.

**50.**

- AA Tell them: "I do not say that I possess the treasures of God, or have knowledge of the Unknown, or that I am an angel. I only follow what is sent down to me." And say: "How can a blind man and a man who can see, be alike? Will you not reflect?"
- NQ Say (O Muhammad SAW): "I don't tell you that with me are the treasures of Allāh, nor (that) I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration." Say: "Are the blind and the one who sees equal? will you not then take thought?"
- PK Say (O Muhammad, to the disbelievers): I say not unto you (that) I possess the treasures of Allah, nor that I have knowledge of the Unseen; and I say not unto you: Lo! I am an angel. I follow only that which is inspired in me. Say: Are the blind man and the seer equal? Will ye not then take thought?
- SH Say: I do not say to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel; I do not follow aught

save that which is revealed to me. Say: Are the blind and the seeing one alike? Do you not then reflect?

- YU Say: "I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel. I but follow what is revealed to me." Say: "can the blind be held equal to the seeing?" Will ye then consider not?

### 51.

- AA Warn those who fear, through this (Qur'an), that they will be gathered before their Lord, and they will have none to protect or intercede for them apart from Him. They may haply take heed for themselves.
- NQ And warn therewith (the Qur'ân) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allâh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).
- PK Warn hereby those who fear (because they know) that they will be gathered unto their Lord, for whom there is no protecting ally nor intercessor beside Him, that they may ward off (evil).
- SH And warn with it those who fear that they shall be gathered to their Lord-- there is no guardian for them, nor any intercessor besides Him-- that they may guard (against evil).
- YU Give this warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord: except for Him they will have no protector nor intercessor: that they may guard (against evil).

### 52.

- AA Do not turn away those who supplicate their Lord morning and evening, seeking His magnificence. You are not accountable for them in the least, nor they for you at all. If you drive them away you will only be unjust.
- NQ And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the Zâlimûn (unjust).
- PK Repel not those who call upon their Lord at morn and evening, seeking His Countenance. Thou art not accountable for them in aught, nor are they accountable for thee in aught, that thou shouldst repel them and be of the wrong-doers.
- SH And do not drive away those who call upon their Lord in the morning and the evening, they desire only His favor; neither are you answerable for any reckoning of theirs, nor are they answerable for any reckoning of yours, so that you should drive them away and thus be of the unjust.
- YU Send not away those who call on their Lord morning and evening, seeking His face. In naught art thou accountable for them, and in naught are they accountable for thee, that thou shouldst turn them away, and thus be (one) of the unjust.

### 53.

- AA Thus do We try men through one another so that they may ask: "Are these the ones of all of us who have been favoured by God?" Does God not know who are the grateful?
- NQ Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allâh has favoured from amongst us?" Does not Allâh know best those who are grateful?
- PK And even so do We try some of them by others, that they say: Are these they

whom Allah favoureth among us? Is not Allah best Aware of the thanksgivers?

SH And thus do We try some of them by others so that they say: Are these they upon whom Allah has conferred benefit from among us? Does not Allah best know the grateful?

YU Thus did We try some of them by comparison with others, that they should say: "Is it these then that Allah hath favoured from amongst us?" Doth not Allah know best those who are grateful?

#### 54.

AA When those who believe in Our revelations come to you, say to them: "Peace on you." Your Lord has prescribed grace for Himself, so that in case one of you commits evil out of ignorance, then feels repentant and reforms, He may be forgiving and kind.

NQ When those who believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: "Salâmun 'Alaikum" (peace be on you); your Lord has written Mercy for Himself, so that, if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allâh), then surely, He is OftForgiving, Most Merciful.

PK And when those who believe in Our revelations come unto thee, say: Peace be unto you! Your Lord hath prescribed for Himself mercy, that whoso of you doeth evil through ignorance and repenteth afterward thereof and doeth right, (for him) lo! He is Forgiving, Merciful.

SH And when those who believe in Our communications come to you, say: Peace be on you, your Lord has ordained mercy on Himself, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful.

YU When those come to thee who believe in Our signs, Say: "Peace be on you: Your Lord hath inscribed for Himself (the rule of) mercy: verily, if any of you did evil in ignorance, and thereafter repented, and amend (his conduct), lo! He is Oft-forgiving, Most Merciful.

#### 55.

AA Thus distinctly do We explain Our signs that the way of sinners may become distinct. Tell them: "I am forbidden to worship those you invoke apart from God." And say: "I will not follow your wishes. If I do, I shall be lost and not be one of those who follow the right path."

NQ And thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the Mujrimûn (criminals, polytheists, sinners), may become manifest.

PK Thus do We expound the revelations that the way of the unrighteous may be manifest.

SH And thus do We make distinct the communications and so that the way of the guilty may become clear.

YU Thus do We explain the signs in detail: that the way of the sinners may be shown up.

#### 56.

NQ Say (O Muhammad SAW): "I have been forbidden to worship those whom you invoke (worship) besides Allâh." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."

PK Say: I am forbidden to worship those on whom ye call instead of Allah. Say: I will not follow your desires, for then should I go astray and I should not be of the rightly guided.

SH Say: I am forbidden to serve those whom you call upon besides Allah. Say: I do not follow your low desires. for then indeed I should have gone astray and

I should not be of those who go aright.

YU Say: "I am forbidden to worship those - others than Allah - whom ye call upon." Say: "I will not follow your vain desires: If I did, I would stray from the path, and be not of the company of those who receive guidance."

### 57.

AA Tell them: "A clear proof has come to me from my Lord, and Him you deny. But what you wish to be hastened is not within my power. The judgement is only God's. He unfolds the Truth, and is the best of judges."

NQ Say (O Muhammad SAW): "I am on clear proof from my Lord (Islâmic Monotheism), but you deny (the truth that has come to me from Allâh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allâh, He declares the truth, and He is the Best of judges."

PK Say: I am (relying) on clear proof from my Lord, while ye deny Him. I have not that for which ye are impatient. The decision is for Allah only. He telleth the truth and He is the Best of Deciders.

SH Say: Surely I have manifest proof from my Lord and you call it a lie; I have not with me that which you would hasten; the judgment is only Allah's; He relates the truth and He is the best of deciders.

YU Say: "For me, I (work) on a clear sign from my Lord, but ye reject Him. What ye would see hastened, is not in my power. The command rests with none but Allah: He declares the truth, and He is the best of judges."

### 58.

AA Say: "If what you wish to be hastened were in my power, all matters between you and me would have been settled; God is cognisant of those who are unjust."

NQ Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allâh knows best the Zâlimûn (polytheists and wrongdoers, etc.)."

PK Say: If I had that for which ye are impatient, then would the case (ere this) have been decided between me and you. Allah is Best Aware of the wrongdoers.

SH Say: If that which you desire to hasten were with me, the matter would have certainly been decided between you and me; and Allah best knows the unjust.

YU Say: "If what ye would see hastened were in my power, the matter would be settled at once between you and me. But Allah knoweth best those who do wrong."

### 59.

AA He has the keys of the Unknown. No one but He has knowledge; He knows what is on the land and in the sea. Not a leaf falls without His knowledge, nor a grain in the darkest (recess) of the earth, nor any thing green or seared that is not recorded in the open book (of nature).

NQ And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.

PK And with Him are the keys of the Invisible. None but He knoweth them. And He knoweth what is in the land and the sea. Not a leaf falleth but He knoweth it, not a grain amid the darkness of the earth, naught of wet or dry but (it is noted) in a clear record.

SH And with Him are the keys of the unseen treasures-- none knows them but He; and He knows what is in the land and the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green

nor dry but (it is all) in a clear book.

YU With Him are the keys of the unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read).

## 60.

AA It is He indeed who sends you to death at night, and knows what you do in the day, then makes you rise with it again in order that the fixed term of life be fulfilled. Then to Him you will be returned when He will tell you what you did.

NQ It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then he raises (wakes) you up again that a term appointed (your life period) be fulfilled, then in the end unto Him will be your return. Then He will inform you what you used to do.

PK He it is Who gathereth you at night and knoweth that which ye commit by day. Then He raiseth you again to life therein, that the term appointed (for you) may be accomplished. And afterward unto Him is your return. Then He will proclaim unto you what ye used to do.

SH And He it is Who takes your souls at night (in sleep), and He knows what you acquire in the day, then He raises you up therein that an appointed term may be fulfilled; then to Him is your return, then He will inform you of what you were doing.

YU It is He who doth take your souls by night, and hath knowledge of all that ye have done by day: by day doth He raise you up again; that a term appointed be fulfilled; In the end unto Him will be your return; then will He show you the truth of all that ye did.

## 61.

AA He has power over His creatures, and appoints guardians to watch over them. When death comes to one of you, Our messengers take away his soul, and do not falter.

NQ He is the Irresistible, Supreme over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you[], until when death approaches one of you, Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty.

PK He is the Omnipotent over His slaves. He sendeth guardians over you until, when death cometh unto one of you, Our messengers receive him, and they neglect not.

SH And He is the Supreme, above His servants, and He sends keepers over you; until when death comes to one of you, Our messengers cause him to die, and they are not remiss.

YU He is the irresistible, (watching) from above over His worshippers, and He sets guardians over you. At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty.

## 62.

AA Then they are taken to God, their real lord and master. His indeed is the judgement; and He is swift at reckoning.

NQ Then they are returned to Allâh, their Maulâ [True Master (God), the Just Lord (to reward them)]. Surely, His is the judgement and He is the Swiftest in taking account.

PK Then are they restored unto Allah, their Lord, the Just. Surely His is the judgment. And He is the most swift of reckoners.

SH Then are they sent back to Allah, their Master, the True one; now surely His is the judgment and He is swiftest in taking account.

YU Then are men returned unto Allah, their protector, the (only) reality: Is not His the command? and He is the swiftest in taking account.

### 63.

AA Ask: "Who is it who comes to your rescue in the darkness of the desert and the sea, and whom you supplicate humbly and unseen: 'If You deliver us from this, we shall indeed be grateful?'"

NQ Say (O Muhammad SAW): "Who rescues you from the darkness of the land and the sea (dangers like storms), when you call upon Him in humility and in secret (saying): If He (Allâh) only saves us from this (danger), we shall truly be grateful."

PK Say: Who delivereth you from the darkness of the land and the sea? Ye call upon Him humbly and in secret, (saying): If we are delivered from this (fear) we truly will be of the thankful.

SH Say: Who is it that delivers you from the dangers of the land and the sea (when) you call upon Him (openly) humiliating yourselves, and in secret: If He delivers us from this, we should certainly be of the grateful ones.

YU Say: "Who is it that delivereth you from the dark recesses of land and sea, when ye call upon Him in humility and silent terror: 'If He only delivers us from these (dangers), (we vow) we shall truly show our gratitude?'"

### 64.

AA Say: "God delivers you from this and every calamity. Even then you ascribe compeers (to Him)!"

NQ Say (O Muhammad SAW): "Allâh rescues you from it and from all (other) distresses, and yet you worship others besides Allâh."

PK Say: Allah delivereth you from this and from all affliction. Yet ye attribute partners unto Him.

SH Say: Allah delivers you from them and from every distress, but again you set up others (with Him).

YU Say "It is Allah that delivereth you from these and all (other) distresses: and yet ye worship false gods!"

### 65.

AA Say: "He has power to send you retribution from the skies above, or the earth beneath your feet, or confound you with divisions among you, and give one the taste of the vengeance of the other." See, how distinctly We explain Our signs that they may understand.

NQ Say: "He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We explain the Ayât (proofs, evidences, lessons, signs, revelations, etc.), so that they may understand.

PK Say: He is able to send punishment upon you from above you or from beneath your feet, or to bewilder you with dissension and make you taste the tyranny one of another. See how We display the revelations so that they may understand.

SH Say: He has the power that He should send on you a chastisement from above you or from beneath your feet, or that He should throw you into confusion, (making you) of different parties; and make some of you taste the fighting of others. See how We repeat the communications that they may understand.

YU Say: "He hath power to send calamities on you, from above and below, or to

cover you with confusion in party strife, giving you a taste of mutual vengeance - each from the other." See how We explain the signs by various (symbols); that they may understand.

**66.**

- AA This (Book) has been called by your people a falsehood though it is the truth. Say: "I am not a warden over you."  
 NO But your people (O Muhammad SAW) have denied it (the Qur'ân) though it is the truth. Say: "I am not responsible for your affairs."  
 PK Thy people (O Muhammad) have denied it, though it is the Truth. Say: I am not put in charge of you.  
 SH And your people call it a lie and it is the very truth. Say: I am not placed in charge of you.  
 YU But thy people reject this, though it is the truth. Say: "Not mine is the responsibility for arranging your affairs;"

**67.**

- AA A time is fixed for every prophecy; you will come to know in time.  
 NO For every news there is a fact, i.e. for everything there is an appointed term (and it is also said that for every deed there is a recompense) and you will come to know.  
 PK For every announcement there is a term, and ye will come to know.  
 SH For every prophecy is a term, and you will come to know (it).  
 YU For every message is a limit of time, and soon shall ye know it."

**68.**

- AA When you see them argue about Our messages, withdraw from their company until they begin to talk of other things. In case the Devil makes you forget, leave the company of these unjust people the moment you remember this.  
 NO And when you (Muhammad SAW) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if Shaitân (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zâlimûn (polytheists and wrongdoers, etc.).  
 PK And when thou seest those who meddle with Our revelations, withdraw from them until they meddle with another topic. And if the devil cause thee to forget, sit not, after the remembrance, with the congregation of wrong-doers.  
 SH And when you see those who enter into false discourses about Our communications, withdraw from them until they enter into some other discourse, and if the Shaitan causes you to forget, then do not sit after recollection with the unjust people.  
 YU When thou seest men engaged in vain discourse about Our signs, turn away from them unless they turn to a different theme. If Satan ever makes thee forget, then after recollection, sit not thou in the company of those who do wrong.

**69.**

- AA As for the heedful and devout, they are not accountable for them, but should give advice: They may haply come to fear God.  
 NO Those who fear Allâh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may avoid that (mockery at the Qur'ân). [The order of this Verse was cancelled (abrogated) by the Verse 4:140].  
 PK Those who ward off (evil) are not accountable for them in aught, but the

Reminder (must be given them) that haply they (too) may ward off (evil).

- SH And nought of the reckoning of their (deeds) shall be against those who guard (against evil), but (theirs) is only to remind, haply they may guard.
- YU On their account no responsibility falls on the righteous, but (their duty) is to remind them, that they may (learn to) fear Allah.

## 70.

- AA Leave those alone who have made a sport and frolic of their faith, and have been seduced by the life of this world. Remind them hereby lest a man is doomed for what he has done. He will have none to help him, or intercede for him, other than God; and even if he offer all the ransoms they will not be accepted from him. They are those who will be destroyed by their own acts. There will be scalding water to drink for them and painful punishment, for they had disbelieved.
- NO And leave alone those who take their religion as play and amusement, and are deceived by the life of this world. But remind (them) with it (the Qur'ân) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allâh, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.
- PK And forsake those who take their religion for a pastime and a jest, and whom the life of the world beguileth. Remind (mankind) hereby lest a soul be destroyed by what it earneth. It hath beside Allah no protecting ally nor intercessor, and though it offer every compensation it will not be accepted from it. Those are they who perish by their own deserts. For them is drink of boiling water and a painful doom, because they disbelieved.
- SH And leave those who have taken their religion for a play and an idle sport, and whom this world's life has deceived, and remind (them) thereby lest a soul should be given up to destruction for what it has earned; it shall not have besides Allah any guardian nor an intercessor, and if it should seek to give every compensation, it shall not be accepted from it; these are they who shall be given up to destruction for what they earned; they shall have a drink of boiling water and a painful chastisement because they disbelieved.
- YU Leave alone those who take their religion to be mere play and amusement, and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except Allah: if it offered every ransom, (or reparation), none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water, and for punishment, one most grievous: for they persisted in rejecting Allah.

## 71.

- AA Say: 'Should we call in place of God one who can neither help nor do us harm, and turn back after having been guided by God, like a man beguiled by the devils who wanders perplexed in the wilderness while his friends call him back to the right path, saying: 'Come to us, this way?' Say: "God's guidance is (true) guidance, and we have been commanded to submit to the Lord of all the worlds.
- NO Say (O Muhammad SAW): "Shall we invoke others besides Allâh (false deities), that can do us neither good nor harm, and shall we turn on our heels after Allâh has guided us (to true Monotheism)? - like one whom the Shayâtin (devils) have made to go astray, confused (wandering) through the earth, his

companions calling him to guidance (saying): 'Come to us' " Say: "Verily, Allāh's Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the 'Alamin (mankind, jinns and all that exists);

- PK Say: Shall we cry, instead of unto Allah, unto that which neither profiteth us nor hurteth us, and shall we turn back after Allah hath guided us, like one bewildered whom the devils have infatuated in the earth, who hath companions who invite him to the guidance (saying): Come unto us? Say: Lo! the guidance of Allah is Guidance, and we are ordered to surrender to the Lord of the Worlds,
- SH Say: Shall we call on that besides Allah, which does not benefit us nor harm us, and shall we be returned back on our heels after Allah has guided us, like him whom the Shaitans have made to fall down perplexed in the earth? He has companions who call him to the right way, (saying): Come to us. Say: Surely the guidance of Allah, that is the (true) guidance, and we are commanded that we should submit to the Lord of the worlds.
- YU Say: "Shall we indeed call on others besides Allah,- things that can do us neither good nor harm,- and turn on our heels after receiving guidance from Allah? - like one whom the evil ones have made into a fool, wandering bewildered through the earth, his friends calling, come to us', (vainly) guiding him to the path." Say: "Allah's guidance is the (only) guidance, and we have been directed to submit ourselves to the Lord of the worlds;-

## 72.

- AA Observe (your) devotional obligations and fear (God), for it is He before whom you will be gathered (in the end)."
- NQ And to perform As-Salāt (Iqāmat-as-Salāt)", and to be obedient to Allāh and fear Him, and it is He to Whom you shall be gathered.
- PK And to establish worship and be dutiful to Him, and He it is unto Whom ye will be gathered.
- SH And that you should keep up prayer and be careful of (your duty to) Him; and He it is to Whom you shall be gathered.
- YU "To establish regular prayers and to fear Allah: for it is to Him that we shall be gathered together."

## 73.

- AA It is He who created the heavens and the earth with a definite purpose. The day He will say "Be, " it will be. His word is the truth, His alone the power on the Day when the blast of the trumpet will be sounded. He knows the hidden and the visible. He is all-prudent and all-knowing.
- NQ It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: "Be!", - and it shall become. His Word is the truth. His will be the dominion on the Day when the trumpet will be blown. All-Knower of the unseen and the seen. He is the All- Wise, Well-Aware (of all things).
- PK He it is Who created the heavens and the earth in truth. In the day when He saith: Be! it is. His Word is the Truth, and His will be the Sovereignty on the day when the trumpet is blown. Knower of the Invisible and the Visible, He is the Wise, the Aware.
- SH And He it is Who has created the heavens and the earth with truth, and on the day He says: Be, it is. His word is the truth, and His is the kingdom on the day when the trumpet shall be blown; the Knower of the unseen and the seen; and He is the Wise, the Aware.
- YU It is He who created the heavens and the earth in true (proportions): the day He saith, "Be," behold! it is. His word is the truth. His will be the dominion the

day the trumpet will be blown. He knoweth the unseen as well as that which is open. For He is the Wise, well acquainted (with all things).

**74.**

- AA Remember when Abraham said to Azar, his father: "Why do you take idols for God? I certainly find you and your people in error."
- NQ And (remember) when Ibrâhim (Abraham) said to his father Azar: "Do you take idols as âlihâ (gods)? Verily, I see you and your people in manifest error. []"
- PK (Remember) when Abraham said unto his father Azar: Takest thou idols for gods? Lo! I see thee and thy folk in error manifest.
- SH And when Ibrahim said to his sire, Azar: Do you take idols for gods? Surely I see you and your people in manifest error.
- YU Lo! Abraham said to his father Azar: "Takest thou idols for gods? For I see thee and thy people in manifest error."

**75.**

- AA Thus We showed to Abraham the visible and invisible world of the heavens and the earth, that he could be among those who believe.
- NQ Thus did we show Ibrâhim (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty.
- PK Thus did We show Abraham the kingdom of the heavens and the earth that he might be of those possessing certainty:
- SH And thus did We show Ibrahim the kingdom of the heavens and the earth and that he might be of those who are sure.
- YU So also did We show Abraham the power and the laws of the heavens and the earth, that he might (with understanding) have certitude.

**76.**

- AA When the night came with her covering of darkness he saw a star, and (Azar, his father) said: "This is my Lord." But when the star set, (Abraham) said: "I love not those that wane."
- NQ When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set."
- PK When the night grew dark upon him he beheld a star. He said: This is my Lord. But when it set, he said: I love not things that set.
- SH So when the night over-shadowed him, he saw a star; said he: Is this my Lord? So when it set, he said: I do not love the setting ones.
- YU When the night covered him over, He saw a star: He said: "This is my Lord." But when it set, He said: "I love not those that set."

**77.**

- AA When (Azar) saw the moon rise all aglow, he said: "This is my Lord." But even as the moon set, (Abraham) said: "If my Lord had not shown me the way I would surely have gone astray."
- NQ When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the erring people."
- PK And when he saw the moon uprising, he exclaimed: This is my Lord. But when it set, he said: Unless my Lord guide me, I surely shall become one of the folk who are astray.
- SH Then when he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not guided me I should certainly be of the erring people.

YU When he saw the moon rising in splendour, he said: "This is my Lord." But when the moon set, He said: "unless my Lord guide me, I shall surely be among those who go astray."

**78.**

AA When (Azar) saw the sun rise all resplendent, he said: "My Lord is surely this, and the greatest of them all." But the sun also set, and (Abraham) said: "O my people, I am through with those you associate (with God).

NQ When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners in worship with Allâh.

PK And when he saw the sun uprising, he cried: This is my Lord! This is greater! And when it set he exclaimed: O my people! Lo! I am free from all that ye associate (with Him).

SH Then when he saw the sun rising, he said: Is this my Lord? Is this the greatest? So when it set, he said: O my people! surely I am clear of what you set up (with Allah).

YU When he saw the sun rising in splendour, he said: "This is my Lord; this is the greatest (of all)." But when the sun set, he said: "O my people! I am indeed free from your (guilt) of giving partners to Allah.

**79.**

AA I have truly turned my face towards Him who created the heavens and the earth: I have chosen one way and am not an idolater."

NQ Verily, I have turned my face towards Him Who has created the heavens and the earth Hanifa (Islâmic Monotheism, i.e. worshipping none but Allâh Alone) and I am not of Al-Mushrikûn (see V.2:105)".

PK Lo! I have turned my face toward Him Who created the heavens and the earth, as one by nature upright, and I am not of the idolaters.

SH Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of the polytheists.

YU "For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah."

**80.**

AA His people argued, and he said: "Do you argue with me about God? He has guided me already, and I fear not what you associate with Him, unless my Lord wills, for held within the knowledge of my Lord is everything. Will you not reflect?

NQ His people disputed with him. He said: "Do you dispute with me concerning Allâh while He has guided me, and I fear not those whom you associate with Allâh in worship. (Nothing can happen to me) except when my Lord (Allâh) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember?

PK His people argued with him. He said: Dispute ye with me concerning Allah when He hath guided me? I fear not at all that which ye set up beside Him unless my Lord willeth aught. My Lord includeth all things in His knowledge. Will ye not then remember?

SH And his people disputed with him. He said: Do you dispute with me respecting Allah? And He has guided me indeed; and I do not fear in any way those that you set up with Him, unless my Lord pleases; my Lord comprehends all things in His knowledge; will you not then mind?

YU His people disputed with him. He said: "(Come) ye to dispute with me, about Allah, when He (Himself) hath guided me? I fear not (the beings) ye associate with Allah: Unless my Lord willeth, (nothing can happen). My Lord

comprehendeth in His knowledge all things. Will ye not (yourselves) be admonished?

**81.**

- AA And why should I fear those you associate with Him when you fear not associating others with God for which He has sent down no sanction? Tell me, whose way is the way of peace, if you have the knowledge?
- NQ And how should I fear those whom you associate in worship with Allāh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."
- PK How should I fear that which ye set up beside Him, when ye fear not to set up beside Allah that for which He hath revealed unto you no warrant? Which of the two factions hath more right to safety? (Answer me that) if ye have knowledge.
- SH And how should I fear what you have set up (with Him), while you do not fear that you have set up with Allah that for which He has not sent down to you any authority; which then of the two parties is surer of security, if you know?
- YU "How should I fear (the beings) ye associate with Allah, when ye fear not to give partners to Allah without any warrant having been given to you? Which of (us) two parties hath more right to security? (tell me) if ye know.

**82.**

- AA They alone have peace who believe and do not intermix belief with denial, and are guided on the right path." This is the argument We gave to Abraham against his people. We exalt whosoever We please in rank by degrees. Your Lord is wise and all-knowing.
- NQ It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allāh), for them (only) there is security and they are the guided.[]
- PK Those who believe and obscure not their belief by wrongdoing, theirs is safety; and they are rightly guided.
- SH Those who believe and do not mix up their faith with iniquity, those are they who shall have the security and they are those who go aright.
- YU "It is those who believe and confuse not their beliefs with wrong - that are (truly) in security, for they are on (right) guidance."

**83.**

- NQ And that was Our Proof which We gave Ibrāhim (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is AllWise, AllKnowing.
- PK That is Our argument. We gave it unto Abraham against his folk. We raise unto degrees of wisdom whom We will. Lo! thy Lord is Wise, Aware.
- SH And this was Our argument which we gave to Ibrahim against his people; We exalt in dignity whom We please; surely your Lord is Wise, Knowing.
- YU That was the reasoning about Us, which We gave to Abraham (to use) against his people: We raise whom We will, degree after degree: for thy Lord is full of wisdom and knowledge.

**84.**

- AA And We gave him Isaac and Jacob and guided them, as We had guided Noah before them, and of his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus We reward those who are upright and do good.

- NQ** And We bestowed upon him Ishâque (Isaac) and Ya'qûb (Jacob), each of them We guided, and before him, We guided Nûh (Noah), and among his progeny Dawûd (David), Sulaimân (Solomon), Ayub (Job), Yûsuf (Joseph), Mûsa (Moses), and Hârûn (Aaron). Thus do We reward the gooddoers.
- PK** And We bestowed upon him Isaac and Jacob; each of them We guided; and Noah did We guide aforetime; and of his seed (We guided) David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the good.
- SH** And We gave to him Ishaq and Yaqoub; each did We guide, and Nuh did We guide before, and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Haroun; and thus do We reward those who do good (to others).
- YU** We gave him Isaac and Jacob: all (three) guided: and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus do We reward those who do good:

**85.**

- AA** Zachariah and John We guided, and guided Jesus and Elias who were all among the upright.
- NQ** And Zakariyâ (Zachariya), and Yahya (John) and 'Iesa (Jesus) and Iliyâs (Elias), each one of them was of the righteous.
- PK** And Zachariah and John and Jesus and Elias. Each one (of them) was of the righteous.
- SH** And Zakariya and Yahya and Isa and Ilyas; every one was of the good;
- YU** And Zakariya and John, and Jesus and Elias: all in the ranks of the righteous:

**86.**

- AA** We gave guidance to Ishmael, Elisha and Jonah and Lot; And We favoured them over the other people of the world,
- NQ** And Ismâ'il (Ishmael) and Al-Yas'â (Elisha), and Yûnus (Jonah) and Lout (Lot), and each one of them We preferred above the 'Alamîn (mankind and jinns) (of their times).
- PK** And Ishmael and Elisha and Jonah and Lot. Each one (of them) did We prefer above (Our) creatures,
- SH** And Ismail and Al-Yasha and Yunus and Lut; and every one We made to excel (in) the worlds:
- YU** And Isma'il and Elisha, and Jonas, and Lot: and to all We gave favour above the nations:

**87.**

- AA** As We did some of their fathers and progeny and brethren, and chose them, and showed them the right path.
- NQ** And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a Straight Path.
- PK** With some of their forefathers and their offspring and their brethren; and We chose them and guided them unto a straight path.
- SH** And from among their fathers and their descendants and their brethren, and We chose them and guided them into the right way.
- YU** (To them) and to their fathers, and progeny and brethren: We chose them, and we guided them to a straight way.

**88.**

- AA** This is God's guidance: He gives among His creatures whom He will. If they had associated others with Him, surely vain would have been all they did.
- NQ** This is the Guidance of Allâh with which He guides whomsoever He will of His

slaves. But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.

- PK Such is the guidance of Allah wherewith He guideth whom He will of His bondmen. But if they had set up (for worship) aught beside Him, (all) that they did would have been vain.
- SH This is Allah's guidance, He guides thereby whom He pleases of His servants; and if they had set up others (with Him), certainly what they did would have become ineffectual for them.
- YU This is the guidance of Allah: He giveth that guidance to whom He pleaseth, of His worshippers. If they were to join other gods with Him, all that they did would be vain for them.

## 89.

- AA Those were the people to whom We gave the Book and the Law and the Prophethood. But if they reject these things We shall entrust them to a people who will not deny.
- NQ They are those whom We gave the Book, AlHukm (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, AlHukm and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad SAW) who are not disbelievers therein.
- PK Those are they unto whom We gave the Scripture and command and prophethood. But if these disbelieve therein, then indeed We shall entrust it to a people who will not be disbelievers therein.
- SH These are they to whom We gave the book and the wisdom and the prophecy; therefore if these disbelieve in it We have already entrusted with it a people who are not disbelievers in it.
- YU These were the men to whom We gave the Book, and authority, and prophethood: if these (their descendants) reject them, Behold! We shall entrust their charge to a new people who reject them not.

## 90.

- AA Those were the people who were guided by God; so follow their way. Say: "I ask no recompense of you for this. It is but a reminder for all the people of the world."
- NQ They are those whom Allâh had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'ân). It is only a reminder for the 'Alamîn (mankind and jinns)."
- PK Those are they whom Allah guideth, so follow their guidance. Say (O Muhammad, unto mankind): I ask of you no fee for it. Lo! it is naught but a Reminder to (His) creatures.
- SH These are they whom Allah guided, therefore follow their guidance. Say: I do not ask you for any reward for it; it is nothing but a reminder to the nations.
- YU Those were the (prophets) who received Allah's guidance: Copy the guidance they received; Say: "No reward for this do I ask of you: This is no less than a message for the nations."

## 91.

- AA But they failed to make a just estimation of God when they said: "He did not reveal to any man any thing." Ask them: "Who then revealed the Book that Moses brought, -- a guidance and light for men, -- which you treat as sheafs of paper, which you display, yet conceal a great deal, though through it you were taught things you did not know before, nor even your fathers knew?" Say: "God," and leave them to the sport of engaging in vain discourse. They (the Jews, Quraish pagans, idolaters, etc.) did not estimate Allâh with

- NQ** an estimation due to Him when they said: "Nothing did Allāh send down to any human being (by inspiration)." Say (O Muhammad SAW): "Who then sent down the Book which Mūsa (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing (much). And you (believers in Allāh and His Messenger Muhammad SAW), were taught (through the Qur'ān) that which neither you nor your fathers knew." Say: "Allāh (sent it down)." Then leave them to play in their vain discussions. (Tafsir Al-Qurtubī, Vol.7, Page 37).
- PK** And they measure not the power of Allah its true measure when they say: Allah hath naught revealed unto a human being. Say (unto the Jews who speak thus): Who revealed the Book which Moses brought, a light and guidance for mankind, which ye have put on parchments which ye show, but ye hide much (thereof), and (by which) ye were taught that which ye knew not yourselves nor (did) your fathers (know it)? Say: Allah. Then leave them to their play of cavilling.
- SH** And they do not assign to Allah the attributes due to Him when they say: Allah has not revealed anything to a mortal. Say: Who revealed the Book which Musa brought, a light and a guidance to men, which you make into scattered writings which you show while you conceal much? And you were taught what you did not know, (neither) you nor your fathers. Say: Allah then leave them sporting in their vain discourses.
- YU** No just estimate of Allah do they make when they say: "Nothing doth Allah send down to man (by way of revelation)" Say: "Who then sent down the Book which Moses brought?- a light and guidance to man: But ye make it into (separate) sheets for show, while ye conceal much (of its contents): therein were ye taught that which ye knew not- neither ye nor your fathers." Say: "Allah (sent it down)": Then leave them to plunge in vain discourse and trifling.

**92.**

- AA** And this (Qur'an) is another Book that We have revealed, blessed, affirming the earlier (revelations), so that you may warn the people of (Makkah) the town of towns, and those who live around it. Those who believe in the life to come shall believe in it and be watchful of their moral obligations.
- NQ** And this (the Qur'ān) is a blessed Book which We have sent down, confirming (the revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in (the Qur'ān), and they are constant in guarding their Salāt (prayers).
- PK** And this is a blessed Scripture which We have revealed, confirming that which (was revealed) before it, that thou mayst warn the Mother of Villages and those around her. Those who believe in the Hereafter believe herein, and they are careful of their worship.
- SH** And this is a Book We have revealed, blessed, verifying that which is before it, and that you may warn the metropolis and those around her; and those who believe in the hereafter believe in it, and they attend to their prayers constantly.
- YU** And this is a Book which We have sent down, bringing blessings, and confirming (the revelations) which came before it: that thou mayest warn the mother of cities and all around her. Those who believe in the Hereafter believe in this (Book), and they are constant in guarding their prayers.

**93.**

- AA** Who is more vile than he who slanders God of falsehood, or says: "Revelation

came to me," when no such revelation came to him; or one who claims: "I can reveal the like of what has been sent down by God?" If you could see the evil creatures in the agony of death with the angels thrusting forward their hands (saying): "Yield up your souls: This day you will suffer ignominious punishment for uttering lies about God and rejecting His signs with arrogance."

- NQ** And who can be more unjust than he who invents a lie against Allâh, or says: "I have received inspiration," whereas he is not inspired in anything; and who says, "I will reveal the like of what Allâh has revealed." And if you could but see when the Zâlimûn (polytheists and wrongdoers, etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allâh other than the truth. And you used to reject His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect![]"
- PK** Who is guilty of more wrong than he who forgeth a lie against Allah, or saith: I am inspired, when he is not inspired in aught; and who saith: I will reveal the like of that which Allah hath revealed? If thou couldst see, when the wrong-doers reach the pangs of death and the angels stretch their hands out (saying): Deliver up your souls. This day ye are awarded doom of degradation for that ye spake concerning Allah other than the truth, and used to scorn His portents.
- SH** And who is more unjust than he who forges a lie against Allah, or says: It has been revealed to me; while nothing has been revealed to him, and he who says: I can reveal the like of what Allah has revealed? and if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands: Give up your souls; today shall you be recompensed with an ignominious chastisement because you spoke against Allah other than the truth and (because) you showed pride against His communications.
- YU** Who can be more wicked than one who inventeth a lie against Allah, or saith, "I have received inspiration," when he hath received none, or (again) who saith, "I can reveal the like of what Allah hath revealed"? If thou couldst but see how the wicked (do fare) in the flood of confusion at death! - the angels stretch forth their hands, (saying),"Yield up your souls: this day shall ye receive your reward,- a penalty of shame, for that ye used to tell lies against Allah, and scornfully to reject of His signs!"

#### 94.

- AA** "You have come before Us all alone," (God will say), "as when you were created first, leaving behind all that We had bestowed on you. We do not see your intercessors with you who, you imagined, had partnership with you. Shattered lie your ties with them now, and gone are the claims you made."
- NQ** And truly you have come unto Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allâh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.
- PK** Now have ye come unto Us solitary as We did create you at the first, and ye have left behind you all that We bestowed upon you, and We behold not with you those your intercessors, of whom ye claimed that they possessed a share in you. Now is the bond between you severed, and that which ye presumed hath failed you.
- SH** And certainly you have come to Us alone as We created you at first, and you have left behind your backs the things which We gave you, and We do not

see with you your intercessors about whom you asserted that they were (Allah's) associates in respect to you; certainly the ties between you are now cut off and what you asserted is gone from you.

YU "And behold! ye come to us bare and alone as We created you for the first time: ye have left behind you all (the favours) which We bestowed on you: We see not with you your intercessors whom ye thought to be partners in your affairs: so now all relations between you have been cut off, and your (pet) fancies have left you in the lurch!"

## 95.

AA Indeed it is God who splits up the seed and the kernel, and brings forth the living from the dead, the dead from the living. This is God: So whither do you stray?

NQ Verily! It is Allâh Who causes the seedgrain and the fruitstone (like datestone, etc.) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allâh, then how are you deluded away from the truth?

PK Lo! Allah (it is) Who splitteth the grain of corn and the date-stone (for sprouting). He bringeth forth the living from the dead, and is the bringer-forth of the dead from the living. Such is Allah. How then are ye perverted?

SH Surely Allah causes the grain and the stone to germinate; He brings forth the living from the dead and He is the bringer forth of the dead from the living; that is Allah! how are you then turned away.

YU It is Allah Who causeth the seed-grain and the date-stone to split and sprout. He causeth the living to issue from the dead, and He is the one to cause the dead to issue from the living. That is Allah: then how are ye deluded away from the truth?

## 96.

AA He ushers in the dawn, and made the night for rest, the sun and moon a computation. Such is the measure appointed by Him, the omnipotent and all-wise.

NQ (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the AllMighty, the AllKnowing.

PK He is the Cleaver of the Daybreak, and He hath appointed the night for stillness, and the sun and the moon for reckoning. That is the measuring of the Mighty, the Wise.

SH He causes the dawn to break; and He has made the night for rest, and the sun and the moon for reckoning; this is an arrangement of the Mighty, the Knowing.

YU He it is that cleaveth the day-break (from the dark): He makes the night for rest and tranquillity, and the sun and moon for the reckoning (of time): Such is the judgment and ordering of (Him), the Exalted in Power, the Omniscient.

## 97.

AA It is He who made the stars by which you reckon your way through the darkness of the desert and the sea. Distinct have We made Our signs for those who recognise.

NQ It is He Who has set the stars[] for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our Ayât (proofs, evidences, verses, lessons, signs, Revelations, etc.) for people who know.

PK And He it is Who hath set for you the stars that ye may guide your course by them amid the darkness of the land and the sea. We have detailed Our

revelations for a people who have knowledge.

- SH And He it is Who has made the stars for you that you might follow the right way thereby in the darkness of the land and the sea; truly We have made plain the communications for a people who know.
- YU It is He Who maketh the stars (as beacons) for you, that ye may guide yourselves, with their help, through the dark spaces of land and sea: We detail Our signs for people who know.

## 98.

- AA It is He who produced you from a single cell, and appointed a place of sojourning, (the womb of the mother), and a place of depositing, (the grave). How clear have We made Our signs for those who understand.
- NO It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage [in the earth (in your graves) or in your father's loins]. Indeed, We have explained in detail Our revelations (this Qur'ân) for people who understand.
- PK And He it is Who hath produced you from a single being, and (hath given you) a habitation and a repository. We have detailed Our revelations for a people who have understanding.
- SH And He it is Who has brought you into being from a single soul, then there is (for you) a resting-place and a depository; indeed We have made plain the communications for a people who understand.
- YU It is He Who hath produced you from a single person: here is a place of sojourn and a place of departure: We detail Our signs for people who understand.

## 99.

- AA It is He who sends down water from the skies, and brings out of it everything that grows, the green foliage, the grain lying close, the date palm trees with clusters of dates, and the gardens of grapes, and of olives and pomegranates, so similar yet so unlike. Look at the fruits, how they appear on the trees, and they ripen. In all these are signs for those who believe.
- NO It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the datepalm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily! In these things there are signs for people who believe.
- PK He it is Who sendeth down water from the sky, and therewith We bring forth buds of every kind; We bring forth the green blade from which We bring forth the thick-clustered grain; and from the date-palm, from the pollen thereof, spring pendant bunches; and (We bring forth) gardens of grapes, and the olive and the pomegranate, alike and unlike. Look upon the fruit thereof, when they bear fruit, and upon its ripening. Lo! herein verily are portents for a people who believe.
- SH And He it is Who sends down water from the cloud, then We bring forth with it buds of all (plants), then We bring forth from it green (foliage) from which We produce grain piled up (in the ear); and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach, and gardens of grapes and olives and pomegranates, alike and unlike; behold the fruit of it when it yields the fruit and the ripening of it; most surely there are signs in this for a people who believe.
- YU It is He Who sendeth down rain from the skies: with it We produce vegetation

of all kinds: from some We produce green (crops), out of which We produce grain, heaped up (at harvest); out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes, and olives, and pomegranates, each similar (in kind) yet different (in variety): when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! in these things there are signs for people who believe.

**100.**

- AA Yet they ascribe to jinns a partnership with God, although He created them; and they ascribe to Him sons and daughters, without possessing any knowledge. All praise be to Him. He is much too exalted for things they associate (with Him).
- NQ Yet, they join the jinns as partners in worship with Allâh, though He has created them (the jinns), and they attribute falsely without knowledge sons and daughters to Him. Be He Glorified and Exalted above (all) that they attribute to Him.
- PK Yet they ascribe as partners unto Him the jinn, although He did create them, and impute falsely, without knowledge, sons and daughters unto Him. Glorified be He and High Exalted above (all) that they ascribe (unto Him).
- SH And they make the jinn associates with Allah, while He created them, and they falsely attribute to Him sons and daughters without knowledge; glory be to Him, and highly exalted is He above what they ascribe (to Him).
- YU Yet they make the Jinns equals with Allah, though Allah did create the Jinns; and they falsely, having no knowledge, attribute to Him sons and daughters. Praise and glory be to Him! (for He is) above what they attribute to Him!

**101.**

- AA Creator of the heavens and the earth from nothingness, how could He have a son when He has no mate? He created all things, and has knowledge of all things.
- NQ He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything[.].
- PK The Originator of the heavens and the earth! How can He have a child, when there is for Him no consort, when He created all things and is Aware of all things?
- SH Wonderful Originator of the heavens and the earth! How could He have a son when He has no consort, and He (Himself) created everything, and He is the Knower of all things.
- YU To Him is due the primal origin of the heavens and the earth: How can He have a son when He hath no consort? He created all things, and He hath full knowledge of all things.

**102.**

- AA This is God, your Lord; there is no god but He, the creator of all things. So pay homage to Him, for He takes care of everything.
- NQ Such is Allâh, your Lord! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakîl (Trustee, Disposer of affairs, Guardian, etc.) over all things.
- PK Such is Allah, your Lord. There is no Allah save Him, the Creator of all things, so worship Him. And He taketh care of all things.
- SH That is Allah, your Lord, there is no god but He; the Creator of all things, therefore serve Him, and He has charge of all things.
- That is Allah, your Lord! there is no god but He, the Creator of all things: then

YU worship ye Him: and He hath power to dispose of all affairs.

### 103.

AA No eyes can penetrate Him, but He penetrates all eyes, and He knows all the mysteries, for He is all-knowing.

NQ No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, WellAcquainted with all things.

PK Vision comprehendeth Him not, but He comprehendeth (all) vision. He is the Subtile, the Aware.

SH Vision comprehends Him not, and He comprehends (all) vision; and He is the Knower of subtleties, the Aware.

YU No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.

### 104.

AA To you have come signs from your Lord, (and the light of understanding). So any one who sees (and understands) does so for himself, and any one who turns blind shall suffer the consequences alone. (Say:) "I am not a guardian over you (to make you understand)."

NQ Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad SAW) am not a watcher over you.

PK Proofs have come unto you from your Lord, so whoso seeth, it is for his own good, and whoso is blind is blind to his own hurt. And I am not a keeper over you.

SH Indeed there have come to you clear proofs from your Lord; whoever will therefore see, it is for his own soul and whoever will be blind, it shall be against himself and I am not a keeper over you.

YU "Now have come to you, from your Lord, proofs (to open your eyes): if any will see, it will be for (the good of) his own soul; if any will be blind, it will be to his own (harm): I am not (here) to watch over your doings."

### 105.

AA Thus in varied ways We explain Our signs so that they may say: "You have been instructed," and that We might make it clear to those who understand.

NQ Thus We explain variously the Verses so that they (the disbelievers) may say: "You have studied (the Books of the people of the Scripture and brought this Qur'ân from that)" and that We may make the matter clear for the people who have knowledge.

PK Thus do We display Our revelations that they may say (unto thee, Muhammad): "Thou hast studied," and that We may make (it) clear for people who have knowledge.

SH And thus do We repeat the communications and that they may say: You have read; and that We may make it clear to a people who know.

YU Thus do we explain the signs by various (symbols): that they may say, "Thou hast taught (us) diligently," and that We may make the matter clear to those who know.

### 106.

AA So follow what is sent down to you by your Lord, for homage is due to no one but God, and turn away from idolaters.

NQ Follow what has been inspired to you (O Muhammad SAW) from your Lord, Lâ ilâha illa Huwa (none has the right to be worshipped but He) and turn aside from Al-Mushrikûn.[]

- PK Follow that which is inspired in thee from thy Lord; there is no Allah save Him; and turn away from the idolaters.
- SH Follow what is revealed to you from your Lord; there is no god but He; and withdraw from the polytheists.
- YU Follow what thou art taught by inspiration from thy Lord: there is no god but He: and turn aside from those who join gods with Allah.

**107.**

- AA Had He willed they would not have been idolaters. We have not appointed you their guardian, nor are you their pleader.
- NO Had Allâh willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you set over them to dispose of their affairs.
- PK Had Allah willed, they had not been idolatrous. We have not set thee as a keeper over them, nor art thou responsible for them.
- SH And if Allah had pleased, they would not have set up others (with Him) and We have not appointed you a keeper over them, and you are not placed in charge of them.
- YU If it had been Allah's plan, they would not have taken false gods: but We made thee not one to watch over their doings, nor art thou set over them to dispose of their affairs.

**108.**

- AA Do not revile those who invoke others apart from God, lest they begin to revile God out of malice and ignorance. We have made attractive their deeds to every people. They have to go back to their Lord, when He will tell them what they used to do.
- NO And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge. Thus We have made fairseeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.[]
- PK Revile not those unto whom they pray beside Allah lest they wrongfully revile Allah through ignorance. Thus unto every nation have We made their deed seem fair. Then unto their Lord is their return, and He will tell them what they used to do.
- SH And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance. Thus have We made fair seeming to every people their deeds; then to their Lord shall be their return, so He will inform them of what they did.
- YU Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did.

**109.**

- AA They solemnly swear by God: "If a sign comes to us we shall certainly believe in it." Tell them: "The signs are with God." Yet for all you know they will not believe if the signs came to them.
- NO And they swear their strongest oaths by Allâh, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allâh and what will make you (Muslims) perceive that (even) if it (the sign) came, they will not believe?"
- PK And they swear a solemn oath by Allah that if there come unto them a portent they will believe therein. Say; Portents are with Allah and (so is) that which telleth you that if such came unto them they would not believe.

- SH And they swear by Allah with the strongest of their oaths, that if a sign came to them they would most certainly believe in it. Say: Signs are only with Allah; and what should make you know that when it comes they will not believe?
- YU They swear their strongest oaths by Allah, that if a (special) sign came to them, by it they would believe. Say: "Certainly (all) signs are in the power of Allah: but what will make you (Muslims) realise that (even) if (special) signs came, they will not believe."?

**110.**

- AA We shall turn their hearts and their eyes, for they did not believe them at the very first, and leave them to wander perplexed in bewilderment.
- NQ And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.
- PK We confound their hearts and their eyes. As they believed not therein at the first, We let them wander blindly on in their contumacy.
- SH And We will turn their hearts and their sights, even as they did not believe in it the first time, and We will leave them in their inordinacy, blindly wandering on.
- YU We (too) shall turn to (confusion) their hearts and their eyes, even as they refused to believe in this in the first instance: We shall leave them in their trespasses, to wander in distraction.

**111.**

- AA Even if We send down the angels to them, and the dead should speak to them, and We gather all things before their eyes, they will not believe, unless God should will, for most of them are ignorant.
- NQ And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allâh willed, but most of them behave ignorantly.
- PK And though We should send down the angels unto them, and the dead should speak unto them, and We should gather against them all things in array, they would not believe unless Allah so willed. Howbeit, most of them are ignorant.
- SH And even if We had sent down to them the angels and the dead had spoken to them and We had brought together all things before them, they would not believe unless Allah pleases, but most of them are ignorant.
- YU Even if We did send unto them angels, and the dead did speak unto them, and We gathered together all things before their very eyes, they are not the ones to believe, unless it is in Allah's plan. But most of them ignore (the truth).

**112.**

- AA That is how We have made for each apostle opponents, the satans among men and jinns, who inspire one another with deceitful talk. But if your Lord had willed they would not have done so. Pay no attention to them and to what they fabricate.
- NQ And so We have appointed for every Prophet enemies - Shayâtin (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications. (Tafseer Qurtubi, Vol.7, Page 67)
- PK Thus have We appointed unto every prophet an adversary - devils of humankind and jinn who inspire in one another plausible discourse through

guile. If thy Lord willed, they would not do so; so leave them alone with their devising;

SH And thus did We make for every prophet an enemy, the Shaitans from among men and jinn, some of them suggesting to others varnished falsehood to deceive (them), and had your Lord pleased they would not have done it, therefore leave them and that which they forge.

YU Likewise did We make for every Messenger an enemy,- evil ones among men and jinns, inspiring each other with flowery discourses by way of deception. If thy Lord had so planned, they would not have done it: so leave them and their inventions alone.

### 113.

AA Let those who do not believe in the life to come, listen to it and be pleased with it, and let them gain what they may gain.

NQ (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds, etc.).

PK That the hearts of those who believe not in the Hereafter may incline thereto, and that they may take pleasure therein, and that they may earn what they are earning.

SH And that the hearts of those who do not believe in the hereafter may incline to it and that they may be well pleased with it and that they may earn what they are going to earn (of evil).

YU To such (deceit) let the hearts of those incline, who have no faith in the hereafter: let them delight in it, and let them earn from it what they may.

### 114.

AA (Say): "Then should I seek (the source of) law elsewhere than God, when it is He who has revealed this Book to you, which distinctly explains (everything)?" Those to whom We have given the Book know it has been sent by your Lord in truth. So be not a sceptic.

NQ [Say (O Muhammad SAW)] "Shall I seek a judge other than Allāh while it is He Who has sent down unto you the Book (The Qur'ān), explained in detail." Those unto whom We gave the Scripture [the Taurāt (Torah) and the Injeel (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt.

PK Shall I seek other than Allah for judge, when He it is Who hath revealed unto you (this) Scripture, fully explained? Those unto whom We gave the Scripture (aforetime) know that it is revealed from thy Lord in truth. So be not thou (O Muhammad) of the waverers.

SH Shall I then seek a judge other than Allah? And He it is Who has revealed to you the Book (which is) made plain; and those whom We have given the Book know that it is revealed by your Lord with truth, therefore you should not be of the disputers.

YU Say: "Shall I seek for judge other than Allah? - when He it is Who hath sent unto you the Book, explained in detail." They know full well, to whom We have given the Book, that it hath been sent down from thy Lord in truth. Never be then of those who doubt.

### 115.

AA Perfected are the laws of your Lord in truth and justice, and there is no changing His laws. He is all-hearing and all-knowing.

NQ And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the AllHearer, the AllKnower.

- PK Perfected is the Word of thy Lord in truth and justice. There is naught that can change His words. He is the Hearer, the Knower.
- SH And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing.
- YU The word of thy Lord doth find its fulfilment in truth and in justice: None can change His words: for He is the one who heareth and knoweth all.

**116.**

- AA If you follow the majority of people on the earth, they will lead you astray from the path of God, for they follow only conjecture and surmise.
- NQ And if you obey most of those on earth, they will mislead you far away from Allâh's Path. They follow nothing but conjectures, and they do nothing but lie.
- PK If thou obeyedst most of those on earth they would mislead thee far from Allah's way. They follow naught but an opinion, and they do but guess.
- SH And if you obey most of those in the earth, they will lead you astray from Allah's way; they follow but conjecture and they only lie.
- YU Wert thou to follow the common run of those on earth, they will lead thee away from the way of Allah. They follow nothing but conjecture: they do nothing but lie.

**117.**

- AA Your Lord surely knows those who have strayed from his path, and knows those who are rightly guided.
- NQ Verily, your Lord! It is He Who knows best who strays from His Way, and He knows best the rightly guided ones.
- PK Lo! thy Lord, He knoweth best who erreth from His way; and He knoweth best (who are) the rightly guided.
- SH Surely your Lord-- He best knows who goes astray from His way, and He best knows those who follow the right course.
- YU Thy Lord knoweth best who strayeth from His way: He knoweth best who they are that receive His guidance.

**118.**

- AA Eat only that over which the name of God has been pronounced, if you truly believe in His commands.
- NQ So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- PK Eat of that over which the name of Allah hath been mentioned, if ye are believers in His revelations.
- SH Therefore eat of that on which Allah's name has been mentioned if you are believers in His communications.
- YU So eat of (meats) on which Allah's name hath been pronounced, if ye have faith in His signs.

**119.**

- AA And why should you not eat of that over which the name of God has been pronounced, when He has made it distinctly clear what is forbidden, unless you are constrained to do so. Surely many (men) mislead others into following their vain desires through lack of knowledge. Your Lord certainly knows the transgressors.
- NQ And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of

necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.

- PK How should ye not eat of that over which the name of Allah hath been mentioned, when He hath explained unto you that which is forbidden unto you unless ye are compelled thereto. But lo! many are led astray by their own lusts through ignorance. Lo! thy Lord, He is Best Aware of the transgressors.
- SH And what reason have you that you should not eat of that on which Allah's name has been mentioned, and He has already made plain to you what He has forbidden to you-- excepting what you are compelled to; and most surely many would lead (people) astray by their low desires out of ignorance; surely your Lord-- He best knows those who exceed the limits.
- YU Why should ye not eat of (meats) on which Allah's name hath been pronounced, when He hath explained to you in detail what is forbidden to you - except under compulsion of necessity? But many do mislead (men) by their appetites unchecked by knowledge. Thy Lord knoweth best those who transgress.

### 120.

- AA Discard both the visible and invisible sin. For those who sin will be punished for what they have done.
- NQ Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.
- PK Forsake the outwardness of sin and the inwardness thereof. Lo! those who garner sin will be awarded that which they have earned.
- SH And abandon open and secret sin; surely they who earn sin shall be recompensed with what they earned.
- YU Eschew all sin, open or secret: those who earn sin will get due recompense for their "earnings."

### 121.

- AA Do not eat of that over which God's name has not been pronounced, for that would amount to exceeding the limits of law. Certainly the devils inspire their proteges to dispute with you: If you obey them, you will surely become an idolater.
- NQ Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh). And certainly, the Shayâtin (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [] [by making AlMaytatah (a dead animal) legal by eating it], then you would indeed be Mushrikûn (polytheists) [because they (devils and their friends) made lawful to you to eat that which Allâh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them, and to worship others besides Allâh is polytheism].
- PK And eat not of that whereon Allah's name hath not been mentioned, for lo! it is abomination. Lo! the devils do inspire their minions to dispute with you. But if ye obey them, ye will be in truth idolaters.
- SH And do not eat of that on which Allah's name has not been mentioned, and that is most surely a transgression; and most surely the Shaitans suggest to their friends that they should contend with you; and if you obey them, you shall most surely be polytheists.
- YU Eat not of (meats) on which Allah's name hath not been pronounced: That would be impiety. But the evil ones ever inspire their friends to contend with you if ye were to obey them, ye would indeed be Pagans.

### 122.

- AA Can he who was lifeless, to whom We gave life, and gave him a light in whose glow he walks among men, be like him who is used to darkness from which he can never emerge? Thus have been their doings made attractive to unbelievers.
- NQ Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fairseeming to the disbelievers that which they used to do.
- PK Is he who was dead and We have raised him unto life, and set for him a light wherein he walketh among men, as him whose similitude is in utter darkness whence he cannot emerge? Thus is their conduct made fairseeming for the disbelievers.
- SH Is he who was dead then We raised him to life and made for him a light by which he walks among the people, like him whose likeness is that of one in utter darkness whence he cannot come forth? Thus what they did was made fair seeming to the unbelievers.
- YU Can he who was dead, to whom We gave life, and a light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never come out? Thus to those without faith their own deeds seem pleasing.

**123.**

- AA And thus have We placed in every city the greatest of the sinners to contrive and deceive; yet they contrive against no one but themselves even though they do not know.
- NQ And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their own selves, and they perceive (it) not.
- PK And thus have We made in every city great ones of its wicked ones, that they should plot therein. They do but plot against themselves, though they perceive not.
- SH And thus have We made in every town the great ones to be its guilty ones, that they may plan therein; and they do not plan but against their own souls, and they do not perceive.
- YU Thus have We placed leaders in every town, its wicked men, to plot (and burrow) therein: but they only plot against their own souls, and they perceive it not.

**124.**

- AA Every time a sign comes to them they say: "We shall never believe till what God's apostles had been given comes to us." God knows best where to direct His messages. A degradation will befall the sinners and chastisement from God for deceiving.
- NQ And when there comes to them a sign (from Allâh) they say: "We shall not believe until we receive the like of that which the Messengers of Allâh had received." Allâh knows best with whom to place His Message. Humiliation and disgrace from Allâh and a severe torment will overtake the criminals (polytheists, sinners, etc.) for that which they used to plot.
- PK And when a token cometh unto them, they say: We will not believe till we are given that which Allah's messengers are given. Allah knoweth best with whom to place His message. Humiliation from Allah and heavy punishment will smite the guilty for their scheming.
- SH And when a communication comes to them they say: We will not believe till we are given the like of what Allah's messengers are given. Allah best knows

where He places His message. There shall befall those who are guilty humiliation from Allah and severe chastisement because of what they planned.

- YU When there comes to them a sign (from Allah), They say: "We shall not believe until we receive one (exactly) like those received by Allah's messengers." Allah knoweth best where (and how) to carry out His mission. Soon will the wicked be overtaken by humiliation before Allah, and a severe punishment, for all their plots.

### 125.

- AA Thus God guides whomsoever He please by opening wide his breast to surrender; and Straitens the breasts of those He allows to go astray, (who feel suffocated) as if they were ascending the skies. Thus will God punish those who do not believe.
- NQ And whomsoever Allâh wills to guide, He opens his breast to Islâm, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not. []
- PK And whomsoever it is Allah's will to guide, He expandeth his bosom unto the Surrender, and whomsoever it is His Will to send astray, He maketh his bosom close and narrow as if he were engaged in sheer ascent. Thus Allah layeth ignominy upon those who believe not.
- SH Therefore (for) whomsoever Allah intends that He would guide him aright, He expands his breast for Islam, and (for) whomsoever He intends that He should cause him to err, He makes his breast strait and narrow as though he were ascending upwards; thus does Allah lay uncleanness on those who do not believe.
- YU Those whom Allah (in His plan) willet to guide, - He openeth their breast to Islam; those whom He willet to leave straying, - He maketh their breast close and constricted, as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe.

### 126.

- AA This is the straight path of your Lord. Distinct have We made Our signs for those who reflect.
- NQ And this is the Path of your Lord (the Qur'ân and Islâm) leading Straight. We have detailed Our Revelations for a people who take heed.
- PK This is the path of thy Lord, a straight path. We have detailed Our revelations for a people who take heed.
- SH And this is the path of your Lord, (a) right (path); indeed We have made the communications clear for a people who mind.
- YU This is the way of thy Lord, leading straight: We have detailed the signs for those who receive admonition.

### 127.

- AA For them is an abode of peace with their Lord. He will be their defender as reward for what they did.
- NQ For them will be the home of peace (Paradise) with their Lord. And He will be their Walî (Helper and Protector) because of what they used to do.
- PK For them is the abode of peace with their Lord. He will be their Protecting Friend because of what they used to do.
- SH They shall have the abode of peace with their Lord, and He is their guardian because of what they did.
- YU For them will be a home of peace in the presence of their Lord: He will be

their friend, because they practised (righteousness).

### 128.

- AA On the day He will gather them together, (He will say:) "O you assembly of jinns, you made great use of men." But their proteges among men will say: "O our Lord, we lived a life of mutual gain, but have now reached the term You ordained for us." "Your abode is Hell," He will say, "where you will dwell for ever, unless God please otherwise." Verily your Lord is wise and all-knowing.
- NO And on the Day when He will gather them (all) together (and say): "O you assembly of jinns! Many did you mislead of men," and their Auliya' (friends and helpers, etc.) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwellingplace, you will dwell therein forever, except as Allâh may will. Certainly your Lord is AllWise, AllKnowing."
- PK In the day when He will gather them together (He will say): O ye assembly of the jinn! Many of humankind did ye seduce. And their adherents among humankind will say: Our Lord! We enjoyed one another, but now we have arrived at the appointed term which Thou appointedst for us. He will say: Fire is your home. Abide therein for ever, save him whom Allah willeth (to deliver). Lo! thy Lord is Wise, Aware.
- SH And on the day when He shall gather them all together: O assembly of jinn! you took away a great part of mankind. And their friends from among the men shall say: Our Lord! some of us profited by others and we have reached our appointed term which Thou didst appoint for us. He shall say: The fire is your abode, to abide in it, except as Allah is pleased; surely your Lord is Wise, Knowing.
- YU One day will He gather them all together, (and say): "O ye assembly of Jinns! Much (toll) did ye take of men." Their friends amongst men will say: "Our Lord! we made profit from each other: but (alas!) we reached our term - which thou didst appoint for us." He will say: "The Fire be your dwelling-place: you will dwell therein for ever, except as Allah willeth." for thy Lord is full of wisdom and knowledge.

### 129.

- AA Thus do We place some sinners over others as requital for their deeds.
- NO And thus We do make the Zâlimûn (polytheists and wrongdoers, etc.) Auliya' (supporters and helpers) one to another (in committing crimes etc.), because of that which they used to earn.
- PK Thus We let some of the wrong-doers have power over others because of what they are wont to earn.
- SH And thus do We make some of the iniquitous to befriend others on account of what they earned.
- YU Thus do we make the wrong-doers turn to each other, because of what they earn.

### 130.

- AA O you assembly of jinns and men, did not apostles come to you from among you, communicating My signs to you, bringing warnings of this your day (of Doom)?" They will answer: "We bear witness to our sins." They were surely deluded by the life of the world, and bore witness against themselves because they were unbelievers.
- NO O you assembly of jinns and mankind! "Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you

of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.

- PK O ye assembly of the jinn and humankind! Came there not unto you messengers of your own who recounted unto you My tokens and warned you of the meeting of this your Day? They will say: We testify against ourselves. And the life of the world beguiled them. And they testify against themselves that they were disbelievers.
- SH O assembly of jinn and men! did there not come to you messengers from among you, relating to you My communications and warning you of the meeting of this day of yours? They shall say: We bear witness against ourselves; and this world's life deceived them, and they shall bear witness against their own souls that they were unbelievers.
- YU "O ye assembly of Jinns and men! came there not unto you messengers from amongst you, setting forth unto you My signs, and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. So against themselves will they bear witness that they rejected Faith.

### 131.

- AA And this (so that it may be clear) that your Lord does not destroy towns and cities arbitrarily while the citizens remain unaware.
- NQ This is because your Lord would not destroy the (populations of) towns for their wrongdoing (i.e. associating others in worship along with Allâh) while their people were unaware (so the Messengers were sent).
- PK This is because thy Lord destroyeth not the townships arbitrarily while their people are unconscious (of the wrong they do).
- SH This is because your Lord would not destroy towns unjustly while their people were negligent.
- YU (The messengers were sent) thus, for thy Lord would not destroy for their wrong-doing men's habitations whilst their occupants were unwarned.

### 132.

- AA Every one has his place according to his deeds, for your Lord is not negligent of what you do.
- NQ For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do.
- PK For all there will be ranks from what they did. Thy Lord is not unaware of what they do.
- SH And all have degrees according to what they do; and your Lord is not heedless of what they do.
- YU To all are degrees (or ranks) according to their deeds: for thy Lord is not unmindful of anything that they do.

### 133.

- AA Your Lord is all-sufficient and full of benevolence. He can take you away if He please, and make whom He will succeed you, as He had raised you from the progeny of others.
- NQ And your Lord is Rich (Free of all wants), full of Mercy, if He will, He can destroy you, and in your place make whom He will as your successors, as He raised you from the seed of other people.
- PK Thy Lord is the Absolute, the Lord of Mercy. If He will, He can remove you and can cause what He will to follow after you, even as He raised you from the seed of other folk.

SH And your Lord is the Self-sufficient one, the Lord of mercy; if He pleases, He may take you off, and make whom He pleases successors after you, even as He raised you up from the seed of another people.

YU Thy Lord is self-sufficient, full of Mercy: if it were His will, He could destroy you, and in your place appoint whom He will as your successors, even as He raised you up from the posterity of other people.

### 134.

AA The promise that was made to you is bound to be fulfilled. It is not in your power to defeat it.

NO Surely, that which you are promised will verily come to pass, and you cannot escape (from the Punishment of Allâh).

PK Lo! that which ye are promised will surely come to pass, and ye cannot escape.

SH Surely what you are threatened with must come to pass and you cannot escape (it).

YU All that hath been promised unto you will come to pass: nor can ye frustrate it (in the least bit).

### 135.

AA Tell them: "O my people, go on acting on your part, I am acting on mine. You will soon know whose is the guerdon of life to come." The wicked will not succeed.

NO Say (O Muhammad SAW): "O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the Zâlimûn (polytheists and wrongdoers, etc.) will not be successful."

PK Say (O Muhammad): O my people! Work according to your power. Lo! I too am working. Thus ye will come to know for which of us will be the happy sequel. Lo! the wrong-doers will not be successful.

SH Say: O my people! act according to your ability; I too am acting; so you will soon come to know, for whom (of us) will be the (good) end of the abode; surely the unjust shall not be successful.

YU Say: "O my people! Do whatever ye can: I will do (my part): soon will ye know who it is whose end will be (best) in the Hereafter: certain it is that the wrong-doers will not prosper."

### 136.

AA They allocate a share from God's own created fields and cattle to God, and they say: "This is God's" -- or so they think -- "and that, of the compeers of God," so that what belongs to the compeers does not reach God, but that which is God's may reach the compeers (set up by them). How bad is the judgement that they make!

NO And they assign to Allâh a share of the tilth and cattle which He has created, and they say: "This is for Allâh according to their pretending, and this is for our (Allâh's so-called) partners." But the share of their (Allâh's so-called) "partners" reaches not Allâh, while the share of Allâh reaches their (Allâh's so-called) "partners"! Evil is the way they judge!

PK They assign unto Allah, of the crops and cattle which He created, a portion, and they say: "This is Allah's" - in their make-believe - "and this is for (His) partners in regard to us." Thus that which (they assign) unto His partners in them reacheth not Allah and that which (they assign) unto Allah goeth to their (so-called) partners. Evil is their ordinance.

SH And they set apart a portion for Allah out of what He has created of tilth and cattle, and say: This is for Allah-- so they assert-- and this for our associates;

then what is for their associates, it reaches not to Allah, and whatever is (set apart) for Allah, it reaches to their associates; evil is that which they judge.

- YU Out of what Allah hath produced in abundance in tilth and in cattle, they assigned Him a share: they say, according to their fancies: "This is for Allah, and this" - for our "partners"! but the share of their "partners" reacheth not Allah, whilst the share of Allah reacheth their "partners" ! evil (and unjust) is their assignment!

### 137.

- AA In the same way have their companions shown many unbelievers the killing of their children as desirable in order to ruin them and falsify their faith. If God had so willed they would never have done so. Leave them to their falsehoods.
- NQ And so to many of the Mushrikûn (polytheists - see V.2:105) their (Allâh's so-called) "partners" have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allâh had willed they would not have done so. So leave them alone with their fabrications.
- PK Thus have their (so-called) partners (of Allah) made the killing of their children to seem fair unto many of the idolaters, that they may ruin them and make their faith obscure for them. Had Allah willed (it otherwise), they had not done so. So leave them alone with their devices.
- SH And thus their associates have made fair seeming to most of the polytheists the killing of their children, that they may cause them to perish and obscure for them their religion; and if Allah had pleased, they would not have done it, therefore leave them and that which they forge.
- YU Even so, in the eyes of most of the pagans, their "partners" made alluring the slaughter of their children, in order to lead them to their own destruction, and cause confusion in their religion. If Allah had willed, they would not have done so: But leave alone them and their inventions.

### 138.

- AA They also say: "These cattle and these crops are consecrated. None may eat of them other than those we permit," -- so they assert. "And the use of these cattle is forbidden for carrying burden." They do not pronounce the name of God on certain animals, inventing lies against Him. He will punish them for what they fabricate.
- NQ And according to their pretending, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden or any other work, and cattle on which (at slaughtering) the Name of Allâh is not pronounced; lying against Him (Allâh). He will recompense them for what they used to fabricate.
- PK And they say: Such cattle and crops are forbidden. No-one is to eat of them save whom we will - in their make-believe - cattle whose backs are forbidden, cattle over which they mention not the name of Allah. (All that is) a lie against Him. He will repay them for that which they invent.
- SH And they say: These are cattle and tilth prohibited, none shall eat them except such as We please-- so they assert-- and cattle whose backs are forbidden, and cattle on which they would not mention Allah's name-- forging a lie against Him; He shall requite them for what they forged.
- YU And they say that such and such cattle and crops are taboo, and none should eat of them except those whom - so they say - We wish; further, there are cattle forbidden to yoke or burden, and cattle on which, (at slaughter), the name of Allah is not pronounced; - inventions against Allah's name: soon will

He requite them for their inventions.

### 139.

- AA And they say: "Whatever is in the wombs of these cattle is only meant for men and forbidden our women; but in case it should be still-born both could eat it." God will punish them for what they assert. He is all-wise and all-knowing.
- NQ And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allāh). Verily, He is AllWise, All-Knower. (Tafsir AtTabarī, Vol. 8, Page 49).
- PK And they say: That which is in the bellies of such cattle is reserved for our males and is forbidden to our wives; but if it be born dead, then they (all) may be partakers thereof. He will reward them for their attribution (of such ordinances unto Him). Lo, He is Wise, Aware.
- SH And they say: What is in the wombs of these cattle is specially for our males, and forbidden to our wives, and if it be stillborn, then they are all partners in it; He will reward them for their attributing (falsehood to Allah); surely He is Wise, Knowing.
- YU They say: "What is in the wombs of such and such cattle is specially reserved (for food) for our men, and forbidden to our women; but if it is still-born, then all have share therein. For their (false) attribution (of superstitions to Allah), He will soon punish them: for He is full of wisdom and knowledge.

### 140.

- AA They will surely perish who kill their offspring in ignorance foolhardily, and forbid the food that God has given them by fabricating lies against God. Misguided are they surely, and will never come to guidance.
- NQ Indeed lost are they who have killed their children, from folly, without knowledge, and have forbidden that which Allāh has provided for them, inventing a lie against Allāh. They have indeed gone astray and were not guided.
- PK They are losers who besottedly have slain their children without knowledge, and have forbidden that which Allah bestowed upon them, inventing a lie against Allah. They indeed have gone astray and are not guided.
- SH They are lost indeed who kill their children foolishly without knowledge, and forbid what Allah has given to them forging a lie against Allah; they have indeed gone astray, and they are not the followers of the right course.
- YU Lost are those who slay their children, from folly, without knowledge, and forbid food which Allah hath provided for them, inventing (lies) against Allah. They have indeed gone astray and heeded no guidance.

### 141.

- AA It is He who grew the gardens, trellised and bowered, and palm trees and land sown with corn and many other seeds, and olives and pomegranates, alike and yet unlike. So eat of their fruit when they are in fruit, and give on the day of harvesting His due, and do not be extravagant, for God does not love those who are prodigal.
- NQ And it is He Who produces gardens trellised and untrellised, and datepalms, and crops of different shape and taste (its fruits and its seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its Zakât, according to Allāh's Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance[.]. Verily, He likes not Al-Musrifūn (those who waste by extravagance),

- PK He it is Who produceth gardens trellised and untrellised, and the date-palm, and crops of divers flavour, and the olive and the pomegranate, like and unlike. Eat ye of the fruit thereof when it fruiteth, and pay the due thereof upon the harvest day, and be not prodigal. Lo! Allah loveth not the prodigals.
- SH And He it is Who produces gardens (of vine), trellised and untrellised, and palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates, like and unlike; eat of its fruit when it bears fruit, and pay the due of it on the day of its reaping, and do not act extravagantly; surely He does not love the extravagant.
- YU It is He Who produceth gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters.

**142.**

- AA He has created beasts of burden and cattle for slaughter. So eat of what God has given you for food, and do not walk in the footsteps of Satan who is surely your declared enemy.
- NQ And of the cattle (are some) for burden (like camels etc.) and (some are) small (unable to carry burden like sheep, goats etc. for food, meat, milk, wool etc.). Eat of what Allâh has provided for you, and follow not the footsteps of Shaitân (Satan). Surely he is to you an open enemy.
- PK And of the cattle (He produceth) some for burdens, some for food. Eat of that which Allah hath bestowed upon you, and follow not the footsteps of the devil, for lo! he is an open foe to you.
- SH And of cattle (He created) beasts of burden and those which are fit for slaughter only; eat of what Allah has given you and do not follow the footsteps of the Shaitan; surely he is your open enemy.
- YU Of the cattle are some for burden and some for meat: eat what Allah hath provided for you, and follow not the footsteps of Satan: for he is to you and avowed enemy.

**143.**

- AA There are eight pairs, two of the species of sheep and two of goats. Ask them which has He forbidden, the two males or the two females, or what the females carry in their wombs? Produce the sanction if you are truthful.
- NQ Eight pairs; of the sheep two (male and female)[], and of the goats two (male and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful."
- PK Eight pairs: Of the sheep twain, and of the goats twain. Say: Hath He forbidden the two males or the two females, or that which the wombs of the two females contain? Expound to me (the case) with knowledge, if ye are truthful.
- SH Eight in pairs-- two of sheep and two of goats. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Inform me with knowledge if you are truthful.
- YU (Take) eight (head of cattle) in (four) pairs: of sheep a pair, and of goats a pair; say, hath He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose? Tell me with knowledge if ye are truthful:

**144.**

- AA And there are two of camels and two of oxen. Ask them: "Which has He

forbidden, the two males or the two females, or what the females carry in their wombs?" Were you present at the time God issued this command?" Who then could be more wicked than he who fabricates a lie and ascribes it to God to mislead men, without any knowledge? God does not guide the miscreants.

- NO** And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allâh ordered you such a thing? Then who does more wrong than one who invents a lie against Allâh, to lead mankind astray without knowledge. Certainly Allâh guides not the people who are Zâlimûn (polytheists and wrongdoers, etc.)."
- PK** And of the camels twain and of the oxen twain. Say: Hath He forbidden the two males or the two females, or that which the wombs of the two females contain; or were ye by to witness when Allah commanded you (all) this? Then who doth greater wrong than he who deviseth a lie concerning Allah, that he may lead mankind astray without knowledge. Lo! Allah guideth not wrongdoing folk.
- SH** And two of camels and two of cows. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah enjoined you this? Who, then, is more unjust than he who forges a lie against Allah that he should lead astray men without knowledge? Surely Allah does not guide the unjust people.
- YU** Of camels a pair, and oxen a pair; say, hath He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose? - Were ye present when Allah ordered you such a thing? But who doth more wrong than one who invents a lie against Allah, to lead astray men without knowledge? For Allah guideth not people who do wrong.

#### 145.

- AA** You tell them: "In all the commands revealed to me I find nothing which men have been forbidden to eat except carrion and running blood and flesh of the swine for it is unclean, or meat consecrated in the name of some other than God, which is profane. But if one is constrained to eat of these without craving or reverting to it, then surely your Lord is forgiving and kind."
- NO** Say (O Muhammad SAW): "I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maytatah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork, etc.) for that surely is impure, or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, etc., or on which Allâh's Name has not been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits, (for him) certainly, your Lord is OftForgiving, Most Merciful."
- PK** Say: I find not in that which is revealed unto me aught prohibited to an eater that he eat thereof, except it be carrion, or blood poured forth, or swineflesh - for that verily is foul - or the abomination which was immolated to the name of other than Allah. But whoso is compelled (thereto), neither craving nor transgressing, (for him) lo! thy Lord is Forgiving, Merciful.
- SH** Say: I do not find in that which has been revealed to me anything forbidden for an eater to eat of except that it be what has died of itself, or blood poured forth, or flesh of swine-- for that surely is unclean-- or that which is a transgression, other than (the name of) Allah having been invoked on it; but whoever is driven to necessity, not desiring nor exceeding the limit, then surely your Lord is Forgiving, Merciful.
- YU** Say: "I find not in the message received by me by inspiration any (meat)

forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine, - for it is an abomination - or, what is impious, (meat) on which a name has been invoked, other than Allah's". But (even so), if a person is forced by necessity, without wilful disobedience, nor transgressing due limits, - thy Lord is Oft-forgiving, Most Merciful.

**146.**

- AA We made unlawful for the Jews all animals with claws or nails, and the at of the oxen and sheep, except that on their backs or their intestines, which remains attached to their bones. This was the punishment for their nsubordination; and what We say is true.
- NO And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets, eating of Ribâ (usury), etc.]. And verily, We are Truthful.
- PK Unto those who are Jews We forbade every animal with claws. And of the oxen and the sheep forbade We unto them the fat thereof save that upon the backs or the entrails, or that which is mixed with the bone. That we awarded them for their rebellion. And lo! we verily are truthful.
- SH And to those who were Jews We made unlawful every animal having claws, and of oxen and sheep We made unlawful to them the fat of both, except such as was on their backs or the entrails or what was mixed with bones: this was a punishment We gave them on account of their rebellion, and We are surely Truthful.
- YU For those who followed the Jewish Law, We forbade every (animal) with undivided hoof, and We forbade them that fat of the ox and the sheep, except what adheres to their backs or their entrails, or is mixed up with a bone: this in recompense for their wilful disobedience: for We are true (in Our ordinances).

**147.**

- AA If they call you a liar, tell them infinite is the mercy of your Lord; but His vengeance will not be turned back from the sinners.
- NO If they (Jews) belie you (Muhammad SAW) say you: "Your Lord is the Owner of Vast Mercy, and never will His Wrath be turned back from the people who are Mujrimûn (criminals, polytheists, sinners, etc.)."
- PK So if they give the lie to thee (Muhammad), say: Your Lord is a Lord of All-Embracing Mercy, and His wrath will never be withdrawn from guilty folk.
- SH But if they give you the lie, then say: Your Lord is the Lord of All-encompassing mercy; and His punishment cannot be averted from the guilty people.
- YU If they accuse thee of falsehood, say: "Your Lord is full of mercy all-embracing; but from people in guilt never will His wrath be turned back.

**148.**

- AA But the idolaters say: "If God had so willed we would not have associated (others with Him), nor would have our fathers, nor would we have forbidden any thing." So had others denied before them, and had to taste Our punishment in the end. Ask them: "Have you any knowledge? Then display it. You follow nothing but conjecture, and are nothing but liars."
- NO Those who took partners (in worship) with Allâh will say: "If Allâh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)."  
Likewise belied those who were before them, (they argued falsely with Allâh's

Messengers), till they tasted of Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."

- PK They who are idolaters will say: Had Allah willed, we had not ascribed (unto Him) partners neither had our fathers, nor had we forbidden aught. Thus did those who were before them give the lie (to Allah's messengers) till they tasted of the fear of Us. Say: Have ye any knowledge that ye can adduce for Us? Lo! ye follow naught but an opinion, Lo! ye do but guess.
- SH Those who are polytheists will say: If Allah had pleased we would not have associated (aught with Him) nor our fathers, nor would we have forbidden (to ourselves) anything; even so did those before them reject until they tasted Our punishment. Say: Have you any knowledge with you so you should bring it forth to us? You only follow a conjecture and you only tell lies.
- YU Those who give partners (to Allah) will say: "If Allah had wished, we should not have given partners to Him nor would our fathers; nor should we have had any taboos." So did their ancestors argue falsely, until they tasted of Our wrath. Say: "Have ye any (certain) knowledge? If so, produce it before us. Ye follow nothing but conjecture: ye do nothing but lie."

#### 149.

- AA Say: "To God belongs the consummate argument. Had He willed He would surely have guided all of you aright."
- NQ Say: "With Allâh is the perfect proof and argument, (i.e. the Oneness of Allâh, the sending of His Messengers and His Holy Books, etc. to mankind), had He so willed, He would indeed have guided you all."
- PK Say - For Allah's is the final argument - Had He willed He could indeed have guided all of you.
- SH Say: Then Allah's is the conclusive argument; so if He please, He would certainly guide you all.
- YU Say: "With Allah is the argument that reaches home: if it had been His will, He could indeed have guided you all."

#### 150.

- AA Tell them: "Bring your witnesses to testify that God has forbidden this (and this)." Then even if they testify, you should not testify with them; and do not follow the wishes of those who deny Our signs and believe not in the Hereafter, and make others the equal of their Lord.
- NQ Say: "Bring forward your witnesses, who can testify that Allâh has forbidden this. Then if they testify, testify not you (O Muhammad SAW) with them. And you should not follow the vain desires of such as treat Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord."
- PK Say: Come, bring your witnesses who can bear witness that Allah forbade (all) this. And if they bear witness, do not thou bear witness with them. Follow thou not the whims of those who deny Our revelations, those who believe not in the Hereafter and deem (others) equal with their Lord.
- SH Say: Bring your witnesses who should bear witness that Allah has forbidden this, then if they bear witness, do not bear witness with them; and follow not the low desires of those who reject Our communications and of those who do not believe in the hereafter, and they make (others) equal to their Lord.
- YU Say: "Bring forward your witnesses to prove that Allah did forbid so and so." If they bring such witnesses, be not thou amongst them: Nor follow thou the vain desires of such as treat our signs as falsehoods, and such as believe not in the Hereafter: for they hold others as equal with their Guardian-Lord.

**151.**

- AA Tell them: "Come, I will read out what your Lord has made binding on you: That you make none the equal of God, and be good to your parents, and do not abandon your children out of poverty, for We give you food and We shall provide for them; and avoid what is shameful, whether open or hidden, and do not take a life which God has forbidden, unless for some just cause. These things has God enjoined on you. Haply you may understand.
- NO Say (O Muhammad SAW): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawâhish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmîc law). This He has commanded you that you may understand.
- PK Say: Come, I will recite unto you that which your Lord hath made a sacred duty for you: That ye ascribe no thing as partner unto Him and that ye do good to parents, and that ye slay not your children because of penury - We provide for you and for them - and that ye draw not nigh to lewd things whether open or concealed. And that ye slay not the life which Allah hath made sacred, save in the course of justice. This He hath command you, in order that ye may discern.
- SH Say: Come I will recite what your Lord has forbidden to you-- (remember) that you do not associate anything with Him and show kindness to your parents, and do not slay your children for (fear of) poverty-- We provide for you and for them-- and do not draw nigh to indecencies, those of them which are apparent and those which are concealed, and do not kill the soul which Allah has forbidden except for the requirements of justice; this He has enjoined you with that you may understand.
- YU Say: "Come, I will rehearse what Allah hath (really) prohibited you from": Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want; - We provide sustenance for you and for them; - come not nigh to shameful deeds. Whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom.

**152.**

- AA Do not spend the belongings of the orphans but for their betterment, until they come of age; and give in full measure, and weigh justly on the balance. God does not burden a soul beyond capacity. When you say a thing, let it be just, even though the matter relate to a relative of yours, and fulfil a promise made to God. These are the things that He has enjoined that you may take heed.
- NO "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfill the Covenant of Allâh, This He commands you, that you may remember.[]
- PK And approach not the wealth of the orphan save with that which is better, till he reach maturity. Give full measure and full weight, in justice. We task not any soul beyond its scope. And if ye give your word, do justice thereunto, even though it be (against) a kinsman; and fulfil the covenant of Allah. This He commandeth you that haply ye may remember.
- SH And do not approach the property of the orphan except in the best manner until he attains his maturity, and give full measure and weight with justice--

We do not impose on any soul a duty except to the extent of its ability; and when you speak, then be just though it be (against) a relative, and fulfill Allah's covenant; this He has enjoined you with that you may be mindful;

- YU And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength; give measure and weight with (full) justice; - no burden do We place on any soul, but that which it can bear; - whenever ye speak, speak justly, even if a near relative is concerned; and fulfil the covenant of Allah: thus doth He command you, that ye may remember.

### 153.

- AA (He has further commanded:) 'This is My straight path, so walk along , and do not follow other ways, lest you should turn away from the right one.' All this has He commanded. You may perhaps take heed for yourselves."
- NQ "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2)."
- PK And (He commandeth you, saying): This is My straight path, so follow it. Follow not other ways, lest ye be parted from His way. This hath He ordained for you, that ye may ward off (evil).
- SH And (know) that this is My path, the right one therefore follow it, and follow not (other) ways, for they will lead you away from His way; this He has enjoined you with that you may guard (against evil).
- YU Verily, this is My way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you. that ye may be righteous.

### 154.

- AA To that end We gave the Book to Moses, a perfect law, distinctly explaining all things, and a guidance and grace, so that they should believe in the meeting with their Lord.
- NQ Then, We gave Mûsa (Moses) the Book [the Taurât (Torah)], to complete (Our Favour) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the meeting with their Lord.
- PK Again, We gave the Scripture unto Moses, complete for him who would do good, an explanation of all things, a guidance and a mercy, that they might believe in the meeting with their Lord.
- SH Again, We gave the Book to Musa to complete (Our blessings) on him who would do good (to others), and making plain all things and a guidance and a mercy, so that they should believe in the meeting of their Lord.
- YU Moreover, We gave Moses the Book, completing (Our favour) to those who would do right, and explaining all things in detail,- and a guide and a mercy, that they might believe in the meeting with their Lord.

### 155.

- AA Blessed is this Book We have revealed; so follow it and preserve yourself from evil that you may qualify for grace,
- NQ And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. saved from the torment of Hell).
- PK And this is a blessed Scripture which We have revealed. So follow it and ward off (evil), that ye may find mercy.
- SH And this is a Book We have revealed, blessed; therefore follow it and guard (against evil) that mercy may be shown to you.

YU And this is a Book which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy:

### 156.

AA Lest you say: "The Book that was sent before was meant only for two groups; we were not aware of their teachings;"

NQ Lest you (pagan Arabs) should say: "The Book was only sent down to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied."

PK Lest ye should say: The Scripture was revealed only to two sects before us, and we in sooth were unaware of what they read;

SH Lest you say that the Book was only revealed to two parties before us and We were truly unaware of what they read.

YU Lest ye should say: "The Book was sent down to two Peoples before us, and for our part, we remained unacquainted with all that they learned by assiduous study:"

### 157.

AA Or that: "Had the Book been sent down to us we would surely have been guided better than they." So you have now received from your Lord a clear proof and a guidance and grace. Then who is more wicked than he who denies the signs of God and turns away from them? We shall punish those severely who turn away: A requital indeed for having turned aside.

NQ Or lest you (pagan Arabs) should say: "If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians)." So now has come unto you a clear proof (the Qur'ân) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and turns away therefrom? We shall requite those who turn away from Our Ayât with an evil torment, because of their turning away (from them). [Tafsir At-Tabari, Vol. 8, Page 95]

PK Or lest ye should say: If the Scripture had been revealed unto us, we surely had been better guided than are they. Now hath there come unto you a clear proof from your Lord, a guidance and mercy; and who doeth greater wrong than he who denieth the revelations of Allah, and turneth away from them? We award unto those who turn away from Our revelations an evil doom because of their aversion.

SH Or lest you should say: If the Book had been revealed to us, we would certainly have been better guided than they, so indeed there has come to you clear proof from your Lord, and guidance and mercy. Who then is more unjust than he who rejects Allah's communications and turns away from them? We will reward those who turn away from Our communications with an evil chastisement because they turned away.

YU Or lest ye should say: "If the Book had only been sent down to us, we should have followed its guidance better than they." Now then hath come unto you a clear (sign) from your Lord,- and a guide and a mercy: then who could do more wrong than one who rejecteth Allah's signs, and turneth away therefrom? In good time shall We requite those who turn away from Our signs, with a dreadful penalty, for their turning away.

### 158.

AA What are the people waiting for? For the angels to come down, or your Lord to appear, or some signs from your Lord? The day when certain signs appear from your Lord, the embracing of faith shall not be of any avail to one who did not come to belief at first, or who did not perform good deeds by virtue of his faith. Tell them: "Wait on, we are waiting too (for the good and evil to

become distinct)."

- NO Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., arising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting."[]
- PK Wait they, indeed, for nothing less than that the angels should come unto them, or thy Lord should come, or there should come one of the portents from thy Lord? In the day when one of the portents from thy Lord cometh, its belief availeth naught a soul which theretofore believed not, nor in its belief earned good (by works). Say: Wait ye! Lo! We (too) are waiting.
- SH They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith. Say: Wait; we too are waiting.
- YU Are they waiting to see if the angels come to them, or thy Lord (Himself), or certain of the signs of thy Lord! the day that certain of the signs of thy Lord do come, no good will it do to a soul to believe in them then if it believed not before nor earned righteousness through its faith. Say: "Wait ye: we too are waiting."

#### 159.

- AA As for those who have created schisms in their order, and formed different sects, you have no concern with them. Their affair is with God. He will tell them the truth of what they were doing.
- NO Verily, those who divide their religion and break up into sects (all kinds of religious sects)[], you (O Muhammad SAW) have no concern in them in the least. Their affair is only with Allâh, Who then will tell them what they used to do.
- PK Lo! As for those who sunder their religion and become schismatics, no concern at all hast thou with them. Their case will go to Allah, Who then will tell them what they used to do.
- SH Surely they who divided their religion into parts and became sects, you have no concern with them; their affair is only with Allah, then He will inform them of what they did.
- YU As for those who divide their religion and break up into sects, thou hast no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did.

#### 160.

- AA He who does a good deed will receive ten times its worth; and he who does evil will be requited to an equal degree; and no one will be wronged.
- NO Whoever brings a good deed (Islâmic Monotheism and deeds of obedience to Allâh and His Messenger SAW) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allâh and His Messenger SAW) shall have only the recompense of the like thereof, and they will not be wronged.[]
- PK Whoso bringeth a good deed will receive tenfold the like thereof, while whoso bringeth an ill-deed will be awarded but the like thereof; and they will not be wronged.
- SH Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not

be dealt with unjustly.

YU He that doeth good shall have ten times as much to his credit: He that doeth evil shall only be recompensed according to his evil: no wrong shall be done unto (any of) them.

### 161.

AA Tell them: "My Lord has directed me to a path that is straight, a supreme law, the creed of Abraham the upright who was not an idolater."

NO Say (O Muhammad SAW): "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrâhim (Abraham), Hanifa [i.e. the true Islâmic Monotheism - to believe in One God (Allâh i.e. to worship none but Allâh, Alone)] and he was not of Al-Mushrikûn (see V.2: 105)."

PK Say: Lo! As for me, my Lord hath guided me unto a straight path, a right religion, the community of Abraham, the upright, who was no idolater.

SH Say: Surely, (as for) me, my Lord has guided me to the right path; (to) a most right religion, the faith of Ibrahim the upright one, and he was not of the polytheists.

YU Say: "Verily, my Lord hath guided me to a way that is straight,- a religion of right,- the path (trod) by Abraham the true in Faith, and he (certainly) joined not gods with Allah."

### 162.

AA Tell them: "My service and sacrifice, my life and my death, are all of them for God, the creator and Lord of all the worlds.

NO Say (O Muhammad SAW): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alâmin (mankind, jinns and all that exists).

PK Say: Lo! my worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds.

SH Say. Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds;

YU Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds:

### 163.

AA No equal has He, I am commanded (to declare), and that I am the first submit."

NO "He has no partner. And of this I have been commanded, and I am the first of the Muslims."

PK He hath no partner. This am I commanded, and I am first of those who surrender (unto Him).

SH No associate has He; and this am I commanded, and I am the first of those who submit.

YU No partner hath He: this am I commanded, and I am the first of those who bow to His will.

### 164.

AA Say: "Shall I search for another lord apart from God when He is the only Lord of all and everything?" Each soul earns (what it earns) for itself, and no man shall bear another's burden. You have to go back to your Lord in the end when He will tell you about the things you disputed.

NO Say: "Shall I seek a lord other than Allâh, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return,

so He will tell you that wherein you have been differing."

- PK Say: Shall I seek another than Allah for Lord, when He is Lord of all things? Each soul earneth only on its own account, nor doth any laden bear another's load. Then unto your Lord is your return and He will tell you that wherein ye differed.
- SH Say: What! shall I seek a Lord other than Allah? And He is the Lord of all things; and no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another; then to your Lord is your return, so He will inform you of that in which you differed.
- YU Say: "Shall I seek for (my) Cherisher other than Allah, when He is the Cherisher of all things (that exist)? Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear of burdens can bear the burden of another. Your goal in the end is towards Allah: He will tell you the truth of the things wherein ye disputed."

### 165.

- AA It is He who made you trustees on the earth, and exalted some in rank over others in order to try you by what He has given you. Indeed your Lord's retribution is swift, yet He is forgiving and kind.
- NQ And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely your Lord is Swift in retribution, and certainly He is OftForgiving, Most Merciful.
- PK He it is Who hath placed you as viceroys of the earth and hath exalted some of you in rank above others, that He may try you by (the test of) that which He hath given you. Lo! Thy Lord is swift in prosecution, and Lo! He verily is Forgiving, Merciful.
- SH And He it is Who has made you successors in the land and raised some of you above others by (various) grades, that He might try you by what He has given you; surely your Lord is quick to requite (evil), and He is most surely the Forgiving, the Merciful.
- YU It is He Who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful.

## 7

## Al-A'râf

## The Heights

## Wall Between Heaven and Hell

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

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

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

**1.**

- AA** In the name of Allah, most benevolent, ever-merciful. Alif Lam Mim Sad.
- NQ** AlifLâmMîmSâd. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings].
- PK** Alif. Lam. Mim. Sad.
- SH** Alif Lam Mim Suad.
- YU** Alif, Lam, Mim, Sad.

**2.**

- AA** This Book has been sent down to you; so do not hesitate to warn (the unbelievers) through it, and remind the faithful.
- NQ** (This is the) Book (the Qur'ân) sent down unto you (O Muhammad SAW), so let not your breast be narrow therefrom, that you warn thereby, and a reminder unto the believers.
- PK** (It is) a Scripture that is revealed unto thee (Muhammad) - so let there be no heaviness in thy heart therefrom - that thou mayst warn thereby, and (it is) a Reminder unto believers.
- SH** A Book revealed to you-- so let there be no straitness in your breast on account of it-- that you may warn thereby, and a reminder close to the believers.
- YU** A Book revealed unto thee,- So let thy heart be oppressed no more by any difficulty on that account,- that with it thou mightest warn (the erring) and teach the Believers).

**3.**

- AA** Follow what has been revealed to you by your Lord, and do not follow any other lord apart from Him. Yet little do you care to remember.
- NQ** [Say (O Muhammad SAW) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah), and follow not any Auliya' (protectors and helpers, etc. who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember!
- PK** (Saying): Follow that which is sent down unto you from your Lord, and follow no protecting friends beside Him. Little do ye recollect!
- SH** Follow what has been revealed to you from your Lord and do not follow guardians besides Him, how little do you mind.
- YU** Follow (O men!) the revelation given unto you from your Lord, and follow not, as friends or protectors, other than Him. Little it is ye remember of admonition.

**4.**

- AA Many a habitation have We laid low before: Our retribution came upon them in the night or in the midst of siesta at noon.
- NQ And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were sleeping for their afternoon rest.
- PK How many a township have We destroyed! As a raid by night, or while they slept at noon, Our terror came unto them.
- SH And how many a town that We destroyed, so Our punishment came to it by night or while they slept at midday.
- YU How many towns have We destroyed (for their sins)? Our punishment took them on a sudden by night or while they slept for their afternoon rest.

**5.**

- AA And when Our punishment overtook them they had nothing to say except crying out: "We have indeed been sinners."
- NQ No cry did they utter when Our Torment came upon them but this: "Verily, we were Zālimūn (polytheists and wrongdoers, etc.)".
- PK No plea had they, when Our terror came unto them, save that they said: Lo! We were wrong-doers.
- SH Yet their cry, when Our punishment came to them, was nothing but that they said: Surely we were unjust.
- YU When (thus) Our punishment took them, no cry did they utter but this: "Indeed we did wrong."

**6.**

- AA (On the Day of Reckoning) We shall question the people to whom We had sent Our apostles, (if they followed their teachings), and will question the apostles.
- NQ Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.
- PK Then verily We shall question those unto whom (Our message) hath been sent, and verily We shall question the messengers.
- SH Most certainly then We will question those to whom (the messengers) were sent, and most certainly We will also question the messengers;
- YU Then shall we question those to whom Our message was sent and those by whom We sent it.

**7.**

- AA We shall recount (their deeds) to them with knowledge, for We were never absent (and saw all they did).
- NQ Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We were not absent.
- PK Then verily We shall narrate unto them (the event) with knowledge, for We were not absent (when it came to pass).
- SH Then most certainly We will relate to them with knowledge, and We were not absent.
- YU And verily, We shall recount their whole story with knowledge, for We were never absent (at any time or place).

**8.**

- AA And the weighing will be just on that Day. Then those whose (deeds) are heavier in the balance will find fulfilment,

- NO** And the weighing on that day (Day of Resurrection) will be the true (weighing)[]. So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).
- PK** The weighing on that day is the true (weighing). As for those whose scale is heavy, they are the successful.
- SH** And the measuring out on that day will be just; then as for him whose measure (of good deeds) is heavy, those are they who shall be successful;
- YU** The balance that day will be true (to nicety): those whose scale (of good) will be heavy, will prosper:

**9.**

- AA** And those whose (deeds) are lighter in the scale shall perish for violating Our signs.
- NO** And as for those whose scale will be light, they are those who will lose their ownelves (by entering Hell) because they denied and rejected Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- PK** And as for those whose scale is light: those are they who lose their souls because they used to wrong Our revelations.
- SH** And as for him whose measure (of good deeds) is light those are they who have made their souls suffer loss because they disbelieved in Our communications.
- YU** Those whose scale will be light, will be their souls in perdition, for that they wrongfully treated Our signs.

**10.**

- AA** We settled you on the earth, and provided means of livelihood for you in it; but little are the thanks you give.
- NO** And surely, We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give.
- PK** And We have given you (mankind) power in the earth, and appointed for you therein livelihoods. Little give ye thanks!
- SH** And certainly We have established you in the earth and made in it means of livelihood for you; little it is that you give thanks.
- YU** It is We Who have placed you with authority on earth, and provided you therein with means for the fulfilment of your life: small are the thanks that ye give!

**11.**

- AA** Verily We created you and gave you form and shape, and ordered the angels to bow before Adam in homage; and they all bowed but Iblis who was not among those who bowed.
- NO** And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being), then We told the angels, "Prostrate to Adam", and they prostrated, except Iblis (Satan), he refused to be of those who prostrate.
- PK** And We created you, then fashioned you, then told the angels: Fall ye prostrate before Adam! And they fell prostrate, all save Iblis, who was not of those who make prostration.
- SH** And certainly We created you, then We fashioned you, then We said to the angels: Prostrate to Adam. So they did prostrate except Iblis; he was not of those who prostrated.
- YU** It is We Who created you and gave you shape; then We bade the angels prostrate to Adam, and they prostrate; not so Iblis; He refused to be of those who prostrate.

**12.**

- AA "What prevented you" (said God), "from bowing (before Adam) at My bidding?" "I am better than him," said he. "You created me from fire, and him from clay."
- NO (Allâh) said: "What prevented you (O Iblīs) that you did not prostrate, when I commanded you?" Iblīs said: "I am better than him (Adam), You created me from fire, and him You created from clay."
- PK He said: What hindered thee that thou didst not fall prostrate when I bade thee? (Iblīs) said: I am better than him. Thou createdst me of fire while him Thou didst create of mud.
- SH He said: What hindered you so that you did not prostrate when I commanded you? He said: I am better than he: Thou hast created me of fire, while him Thou didst create of dust.
- YU (Allah) said: "What prevented thee from prostrating when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay."

**13.**

- AA So God said: "Descend. You have no right to be insolent here. Go, and away; you are one of the damned."
- NO (Allâh) said: "(O Iblīs) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced."
- PK He said: Then go down hence! It is not for thee to show pride here, so go forth! Lo! thou art of those degraded.
- SH He said: Then get forth from this (state), for it does not befit you to behave proudly therein. Go forth, therefore, surely you are of the abject ones.
- YU (Allah) said: "Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest (of creatures)."

**14.**

- AA "Grant me respite," said he, "till the raising of the dead."
- NO (Iblīs) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)."
- PK He said: Reprieve me till the day when they are raised (from the dead).
- SH He said: Respite me until the day when they are raised up.
- YU He said: "Give me respite till the day they are raised up."

**15.**

- AA And God said: "You have the respite."
- NO (Allâh) said: "You are of those allowed respite."
- PK He said: Lo! thou art of those reprieved.
- SH He said: Surely you are of the respited ones.
- YU (Allah) said: "Be thou among those who have respite."

**16.**

- AA "Since You led me into error," said Iblis, "I shall lie in wait for them along Your straight path.
- NO (Iblīs) said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path.
- PK He said: Now, because Thou hast sent me astray, verily I shall lurk in ambush for them on Thy Right Path.
- SH He said: As Thou hast caused me to remain disappointed I will certainly lie in

wait for them in Thy straight path.

YU He said: "Because thou hast thrown me out of the way, lo! I will lie in wait for them on thy straight way:

### 17.

AA And I shall come upon them from the front and behind, right and left; and You will not find among them many who would give thanks."

NQ Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)."

PK Then I shall come upon them from before them and from behind them and from their right hands and from their left hands, and Thou wilt not find most of them beholden (unto Thee).

SH Then I will certainly come to them from before them and from behind them, and from their right-hand side and from their left-hand side; and Thou shalt not find most of them thankful.

YU "Then will I assault them from before them and behind them, from their right and their left: Nor wilt thou find, in most of them, gratitude (for thy mercies)."

### 18.

AA "Begone," said (God), "contemptible and rejected! As for those who follow you, I shall fill up Hell with all of you.

NQ (Allâh) said (to Iblis) "Get out from this (Paradise) disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all."

PK He said: Go forth from hence, degraded, banished. As for such of them as follow thee, surely I will fill hell with all of you.

SH He said: Get out of this (state), despised, driven away; whoever of them will follow you, I will certainly fill hell with you all.

YU (Allah) said: "Get out from this, disgraced and expelled. If any of them follow thee,- Hell will I fill with you all.

### 19.

AA And you, O Adam, and your spouse, live in the Garden and eat your fill wheresoever you like, but do not approach this tree, or you will become iniquitous."

NQ "And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the Zâlimûn (unjust and wrongdoers)."

PK And (unto man): O Adam! Dwell thou and thy wife in the Garden and eat from whence ye will, but come not nigh this tree lest ye become wrong-doers.

SH And (We said): O Adam! Dwell you and your wife in the garden; so eat from where you desire, but do not go near this tree, for then you will be of the unjust.

YU "O Adam! dwell thou and thy wife in the Garden, and enjoy (its good things) as ye wish: but approach not this tree, or ye run into harm and transgression."

### 20.

AA But Satan suggested (evil) to them, in order to reveal their hidden parts of which they were not aware (till then), and said: "Your Lord has forbidden you (to go near) this tree that you may not become angels or immortal."

NQ Then Shaitân (Satan) whispered suggestions to them both in order to uncover

that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals."

PK Then Satan whispered to them that he might manifest unto them that which was hidden from them of their shame, and he said: Your Lord forbade you from this tree only lest ye should become angels or become of the immortals.

SH But the Shaitan made an evil suggestion to them that he might make manifest to them what had been hidden from them of their evil inclinations, and he said: Your Lord has not forbidden you this tree except that you may not both become two angels or that you may (not) become of the immortals.

YU Then began Satan to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from them (before): he said: "Your Lord only forbade you this tree, lest ye should become angels or such beings as live for ever."

## 21.

AA Then he said to them on oath: "I am your sincere friend;"

NQ And he [Shaitân (Satan)] swore by Allâh to them both (saying): "Verily, I am one of the sincere wellwishers for you both."

PK And he swore unto them (saying): Lo! I am a sincere adviser unto you.

SH And he swore to them both: Most surely I am a sincere adviser to you.

YU And he swore to them both, that he was their sincere adviser.

## 22.

AA And led them (to the tree) by deceit. When they tasted (the fruit) of the tree their disgrace became exposed to them; and they patched the leaves of the Garden to hide it. And the Lord said to them: "Did I not forbid you this tree? And I told you that Satan was your open enemy.

NQ So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together the leaves of Paradise over themselves (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaitân (Satan) is an open enemy unto you?"

PK Thus did he lead them on with guile. And when they tasted of the tree their shame was manifest to them and they began to hide (by heaping) on themselves some of the leaves of the Garden. And their Lord called them, (saying): Did I not forbid you from that tree and tell you: Lo! Satan is an open enemy to you?

SH Then he caused them to fall by deceit; so when they tasted of the tree, their evil inclinations became manifest to them, and they both began to cover themselves with the leaves of the garden; and their Lord called out to them: Did I not forbid you both from that tree and say to you that the Shaitan is your open enemy?

YU So by deceit he brought about their fall: when they tasted of the tree, their shame became manifest to them, and they began to sew together the leaves of the garden over their bodies. And their Lord called unto them: "Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you?"

## 23.

AA They said: "O our Lord, we have wronged ourselves. If You do not forgive us and have mercy upon us, we shall certainly be lost."

NQ They said: "Our Lord! We have wronged ourselves. If You forgive us not, and

bestow not upon us Your Mercy, we shall certainly be of the losers."

PK They said: Our Lord! We have wronged ourselves. If thou forgive us not and have not mercy on us, surely we are of the lost!

SH They said: Our Lord! We have been unjust to ourselves, and if Thou forgive us not, and have (not) mercy on us, we shall certainly be of the losers.

YU They said: "Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost."

## 24.

AA "Go," said God, "one the antagonist of the other, and live on the earth for a time ordained, and fend for yourselves.

NQ (Allâh) said: "Get down, one of you an enemy to the other [i.e. Adam, Hawwa (Eve), and Shaitân (Satan), etc.]. On earth will be a dwellingplace for you and an enjoyment, - for a time."

PK He said: Go down (from hence), one of you a foe unto the other. There will be for you on earth a habitation and provision for a while.

SH He said: Get forth, some of you, the enemies of others, and there is for you in the earth an abode and a provision for a time.

YU (Allah) said: "Get ye down. With enmity between yourselves. On earth will be your dwelling-place and your means of livelihood,- for a time."

## 25.

AA You will live there, and there will you die," He said, "and be raised from there (On the Day of Doom)."

NQ He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e.resurrected)."

PK He said: There shall ye live, and there shall ye die, and thence shall ye be brought forth.

SH He (also) said: Therein shall you live, and therein shall you die, and from it shall you be raised.

YU He said: "Therein shall ye live, and therein shall ye die; but from it shall ye be taken out (at last)."

## 26.

AA O sons of Adam, We have revealed to you a dress that would both hide your nakedness and be an adornment, but the raiment of piety is best. This is one of the tokens of God: You may haply reflect.

NQ O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better. Such are among the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, that they may remember (i.e. leave falsehood and follow truth[]).

PK O Children of Adam! We have revealed unto you raiment to conceal your shame, and splendid vesture, but the raiment of restraint from evil, that is best. This is of the revelations of Allah, that they may remember.

SH O children of Adam! We have indeed sent down to you clothing to cover your shame, and (clothing) for beauty and clothing that guards (against evil), that is the best. This is of the communications of Allah that they may be mindful.

YU O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness,- that is the best. Such are among the Signs of Allah, that they may receive admonition!

## 27.

- AA O sons of Adam, let not Satan beguile you as he did your parents out of Eden, and made them disrobe to expose their disgrace to them. For he and his host can see you from where you cannot see them. We have made the devils the friends of those who do not believe,
- NQ O Children of Adam! Let not Shaitân (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qabîluhu (his soldiers from the jinns or his tribe) see you from where you cannot see them. Verily, We made the Shayâtin (devils) Auliyâ' (protectors and helpers) for those who believe not.
- PK O Children of Adam! Let not Satan seduce you as he caused your (first) parents to go forth from the Garden and tore off from them their robe (of innocence) that he might manifest their shame to them. Lo! he seeth you, he and his tribe, from whence ye see him not. Lo! We have made the devils protecting friends for those who believe not.
- SH O children of Adam! let not the Shaitan cause you to fall into affliction as he expelled your parents from the garden, pulling off from them both their clothing that he might show them their evil inclinations, he surely sees you, he as well as his host, from whence you cannot see them; surely We have made the Shaitans to be the guardians of those who do not believe.
- YU O ye Children of Adam! Let not Satan seduce you, in the same manner as He got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We made the evil ones friends (only) to those without faith.

**28.**

- AA Who say when they commit shameful acts: "Our ancestors used to do so, and God has enjoined us to do the same." Say to them: "God never enjoins a conduct that is shameful. You impute such lies to God as you do not know."
- NQ And when they commit a Fâhisha (evil deed, going round the Ka'bah in naked state, every kind of unlawful sexual intercourse, etc.), they say: "We found our fathers doing it, and Allâh has commanded us of it." Say: "Nay, Allâh never commands of Fâhisha. Do you say of Allâh what you know not?"
- PK And when they do some lewdness they say: We found our fathers doing it and Allah hath enjoined it on us. Say: Allah, verily, enjoineth not lewdness. Tell ye concerning Allah that which ye know not?
- SH And when they commit an indecency they say: We found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah does not enjoin indecency; do you say against Allah what you do not know?
- YU When they do aught that is shameful, they say: "We found our fathers doing so"; and "Allah commanded us thus": Say: "Nay, Allah never commands what is shameful: do ye say of Allah what ye know not?"

**29.**

- AA Tell them: "My Lord has enjoined piety, devotion in all acts of worship, and calling upon Him with exclusive obedience. For you will be reverted back to what you were (when) created first."
- NQ Say (O Muhammad SAW): My Lord has commanded justice and (said) that you should face Him only (i.e. worship none but Allâh and face the Qiblah, i.e. the Ka'bah at Makkah during prayers) in each and every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him by not joining in worship any partner to Him and with the intention that you are doing your deeds for Allâh's sake only. As He brought you (into being) in the beginning, so shall you be brought into being (on the Day of Resurrection) [in two groups, one as a blessed one

(believers), and the other as a wretched one (disbelievers)].

PK Say: My Lord enjoineeth justice. And set your faces upright (toward Him) at every place of worship and call upon Him, making religion pure for Him (only). As He brought you into being, so return ye (unto Him).

SH Say: My Lord has enjoined justice, and set upright your faces at every time of prayer and call on Him, being sincere to Him in obedience; as He brought you forth in the beginning, so shall you also return.

YU Say: "My Lord hath commanded justice; and that ye set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: such as He created you in the beginning, so shall ye return."

### 30.

AA A Section (among them) were guided, a section were bound to go astray, (for) instead of God they took the devils as their friends; yet they think they are on the right path.

NO A group He has guided, and a group deserved to be in error; (because) surely they took the Shayâtin (devils) as Auliya' (protectors and helpers) instead of Allâh, and consider that they are guided.

PK A party hath He led aright, while error hath just hold over (another) party, for lo! they choose the devils for protecting supporters instead of Allah and deem that they are rightly guided.

SH A part has He guided aright and (as for another) part, error is justly their due, surely they took the Shaitans for guardians beside Allah, and they think that they are followers of the right

YU Some He hath guided: Others have (by their choice) deserved the loss of their way; in that they took the evil ones, in preference to Allah, for their friends and protectors, and think that they receive guidance.

### 31.

AA O sons of Adam, attire yourselves at every time of worship; eat and drink, but do not be wasteful, for God does not like the prodigals.

NO O Children of Adam! Take your adornment (by wearing your clean clothes), while praying[] and going round (the Tawâf of ) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allâh) likes not Al-Musrifûn (those who waste by extravagance).

PK O Children of Adam! Look to your adornment at every place of worship, and eat and drink, but be not prodigal. Lo! He loveth not the prodigals.

SH O children of Adam! attend to your embellishments at every time of prayer, and eat and drink and be not extravagant; surely He does not love the extravagant.

YU O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters.

### 32.

AA Ask them: "Who forbids you attire that God has given to His creatures, and the good things that He has provided?" Tell them: "They are (meant) for believers in the world, and will be theirs on the Day of Judgement." That is how We explain Our signs to those who know.

NO Say (O Muhammad SAW): "Who has forbidden the adoration with clothes given by Allâh, which He has produced for his slaves, and At-Taiyibât [all kinds of Halâl (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain

the Ayât (Islâmic laws) in detail for people who have knowledge.

- PK Say: Who hath forbidden the adornment of Allah which He hath brought forth for His bondmen, and the good things of His providing? Say: Such, on the Day of Resurrection, will be only for those who believed during the life of the world. Thus do we detail Our revelations for people who have knowledge.
- SH Say: Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good provisions? Say: These are for the believers in the life of this world, purely (theirs) on the resurrection day; thus do We make the communications clear for a people who know.
- YU Say: Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance? Say: They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment. Thus do We explain the signs in detail for those who understand.

### 33.

- AA Tell them: "My Lord has forbidden repugnant acts, whether open or disguised, sin and unjust oppression, associating others with God, of which He has sent down no authority, and saying things of God of which you have no knowledge."
- NQ Say (O Muhammad SAW): "(But) the things that my Lord has indeed forbidden are AlFawâhish (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."
- PK Say: My Lord forbiddeth only indecencies, such of them as are apparent and such as are within, and sin and wrongful oppression, and that ye associate with Allah that for which no warrant hath been revealed, and that ye tell concerning Allah that which ye know not.
- SH Say: My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed, and sin and rebellion without justice, and that you associate with Allah that for which He has not sent down any authority, and that you say against Allah what you do not know.
- YU Say: the things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah, for which He hath given no authority; and saying things about Allah of which ye have no knowledge.

### 34.

- AA A term is fixed for every people; and when their appointed time is come there will neither be a moment's delay nor haste.
- NQ And every nation has its appointed term; when their term is reached, neither can they delay it nor can they advance it an hour (or a moment).
- PK And every nation hath its term, and when its term cometh, they cannot put it off an hour nor yet advance (it).
- SH And for every nation there is a doom, so when their doom is come they shall not remain behind the least while, nor shall they go before.
- YU To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation).

### 35.

- AA O sons of Adam, when apostles come to you from among you, who convey My messages, then those who take heed and amend will have neither fear nor regret.

- NO** O Children of Adam! If there come to you Messengers from amongst you, reciting to you, My Verses, then whosoever becomes pious and righteous, on them shall be no fear, nor shall they grieve.
- PK** O Children of Adam! When messengers of your own come unto you who narrate unto you My revelations, then whosoever refraineth from evil and amendeth - there shall no fear come upon them neither shall they grieve.
- SH** O children of Adam! if there come to you messengers from among you relating to you My communications, then whoever shall guard (against evil) and act aright-- they shall have no fear nor shall they grieve.
- YU** O ye Children of Adam! whenever there come to you messengers from amongst you, rehearsing My signs unto you,- those who are righteous and mend (their lives),- on them shall be no fear nor shall they grieve.

**36.**

- AA** But those who deny Our signs and disdain them, shall belong to Hell, where they will abide for ever.
- NO** But those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.
- PK** But they who deny Our revelations and scorn them - each are rightful owners of the Fire; they will abide therein.
- SH** And (as for) those who reject Our communications and turn away from them haughtily-- these are the inmates of the fire they shall abide in it.
- YU** But those who reject Our signs and treat them with arrogance,- they are companions of the Fire, to dwell therein (for ever).

**37.**

- AA** Who could be more wicked than he who imputes lies to God or denies His revelations? Such as these will receive what is declared in the Book, and when Our angels come to draw out their souls and ask: "Where are they you worshipped other than God?" They will answer: "They have left us and fled;" and bear witness against themselves for being infidels.
- NO** Who is more unjust than one who invents a lie against Allâh or rejects His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until, when Our Messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allâh," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.
- PK** Who doeth greater wrong than he who inventeth a lie concerning Allah or denieth Our tokens. (For such) their appointed portion of the Book (of destiny) reacheth them till, when Our messengers come to gather them, they say: Where (now) is that to which ye cried beside Allah? They say: They have departed from us. And they testify against themselves that they were disbelievers.
- SH** Who is then more unjust than he who forges a lie against Allah or rejects His communications? (As for) those, their portion of the Book shall reach them, until when Our messengers come to them causing them to die, they shall say: Where is that which you used to call upon besides Allah? They would say: They are gone away from us; and they shall bear witness against themselves that they were unbelievers
- YU** Who is more unjust than one who invents a lie against Allah or rejects His Signs? For such, their portion appointed must reach them from the Book (of

decrees): until, when our messengers (of death) arrive and take their souls, they say: "Where are the things that ye used to invoke besides Allah?" They will reply, "They have left us in the lurch," And they will bear witness against themselves, that they had rejected Allah.

**38.**

- AA** "Enter then the Fire," will God say, "with the past generations of jinns and men." On entering each batch will condemn the other; and when all of them shall have entered one after the other, the last to come ill say of those who had come before them: "O our Lord, they are the ones who led us astray; so give them double chastisement in the Fire." He will answer: "For all it will be double; but this you do not know."
- NO** (Allāh) will say: "Enter you in the company of nations who passed away before you, of men and jinns, into the Fire." Every time a new nation enters, it curses its sister nation (that went before), until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."
- PK** He saith: Enter into the Fire among nations of the jinn and humankind who passed away before you. Every time a nation entereth, it curseth its sister (nation) till, when they have all been made to follow one another thither, the last of them saith unto the first of them: Our Lord! These led us astray, so give them double torment of the Fire. He saith: For each one there is double (torment), but ye know not.
- SH** He will say: Enter into fire among the nations that have passed away before you from among jinn and men; whenever a nation shall enter, it shall curse its sister, until when they have all come up with one another into it; the last of them shall say with regard to the foremost of them: Our Lord! these led us astray therefore give them a double chastisement of the fire. He will say: Every one shall have double but you do not know.
- YU** He will say: "Enter ye in the company of the peoples who passed away before you - men and jinns, - into the Fire." Every time a new people enters, it curses its sister-people (that went before), until they follow each other, all into the Fire. Saith the last about the first: "Our Lord! it is these that misled us: so give them a double penalty in the Fire." He will say: "Doubled for all" : but this ye do not understand.

**39.**

- AA** Then the former will say to the latter: "You have no privilege over us. So taste the punishment for what you had done." Verily for those who deny Our signs and turn away in haughtiness from them, the gates of heaven shall not be opened, nor will they enter Paradise, not till the camel passes through the needle's eye. That is how We requite the transgressors:
- NO** The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn."
- PK** And the first of them saith unto the last of them: Ye were no whit better than us, so taste the doom for what ye used to earn.
- SH** And the foremost of them will say to the last of them: So you have no preference over us; therefore taste the chastisement for what you earned.
- YU** Then the first will say to the last: "See then! No advantage have ye over us; so taste ye of the penalty for all that ye did !"

**40.**

- NO** Verily, those who belie Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel

goes through the eye of the needle (which is impossible). Thus do We recompense the Mujrimûn (criminals, polytheists, sinners, etc.).

- PK Lo! they who deny Our revelations and scorn them, for them the gates of heaven will nor be opened not will they enter the Garden until the camel goeth through the needle's eye. Thus do We requite the guilty.
- SH Surely (as for) those who reject Our communications and turn away from them haughtily, the doors of heaven shall not be opened for them, nor shall they enter the garden until the camel pass through the eye of the needle; and thus do We reward the guilty.
- YU To those who reject Our signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the garden, until the camel can pass through the eye of the needle: Such is Our reward for those in sin.

#### 41.

- AA For them is a flooring of Hell and a covering (of fire). That is how We requite the iniquitous.
- NQ Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the Zâlimûn (polytheists and wrongdoers, etc.).
- PK Theirs will be a bed of hell, and over them coverings (of hell). Thus do We requite wrong-doers.
- SH They shall have a bed of hell-fire and from above them coverings (of it); and thus do We reward the unjust.
- YU For them there is Hell, as a couch (below) and folds and folds of covering above: such is Our requital of those who do wrong.

#### 42.

- AA As for those who believe and do good, We never burden a soul beyond capacity. They are men of Paradise where they will abide for ever.
- NQ But those who believed (in the Oneness of Allâh - Islâmic Monotheism), and worked righteousness - We tax not any person beyond his scope, such are the dwellers of Paradise. They will abide therein.
- PK But (as for) those who believe and do good works - We tax not any soul beyond its scope - Such are rightful owners of the Garden. They abide therein.
- SH And (as for) those who believe and do good We do not impose on any soul a duty except to the extent of its ability-- they are the dwellers of the garden; in it they shall abide.
- YU But those who believe and work righteousness,- no burden do We place on any soul, but that which it can bear,- they will be Companions of the Garden, therein to dwell (for ever).

#### 43.

- AA Whatever the rancour they may have in their hearts We shall (cleanse and) remove. Streams of running water shall ripple at their feet, and they will say: "We are grateful to God for guiding us here. Never would we have been guided if God had not shown us the way. The apostles of our Lord had indeed brought the truth." And the cry shall resound: "This is Paradise you have inherited as meed for your deeds."
- NQ And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All the praises and thanks be to Allâh, Who has guided us to this, never could we have found guidance, were it not that Allâh had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have

inherited for what you used to do."

PK And We remove whatever rancour may be in their hearts. Rivers flow beneath them. And they say: The praise to Allah, Who hath guided us to this. We could not truly have been led aright if Allah had not guided us. Verily the messengers of our Lord did bring the Truth. And it is cried unto them: This is the Garden. Ye inherit it for what ye used to do.

SH And We will remove whatever of ill-feeling is in their breasts; the rivers shall flow beneath them and they shall say: All praise is due to Allah Who guided us to this, and we would not have found the way had it not been that Allah had guided us; certainly the messengers of our Lord brought the truth; and it shall be cried out to them that this is the garden of which you are made heirs for what you did.

YU And We shall remove from their hearts any lurking sense of injury; - beneath them will be rivers flowing; - and they shall say: "Praise be to Allah, who hath guided us to this (felicity): never could we have found guidance, had it not been for the guidance of Allah: indeed it was the truth, that the messengers of our Lord brought unto us." And they shall hear the cry: "Behold! the garden before you! Ye have been made its inheritors, for your deeds (of righteousness)."

#### 44.

AA And the inmates of Paradise will call to the residents of Hell: "We have found that the promise made to us by our Lord was true. Have you also found the promise of your Lord to be true?" They will answer: "Yes (it is so)." Then a crier will call from among them: "The curse of God be on the vile,

NQ And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true, what your Lord promised (warnings, etc.)?" They shall say: "Yes." Then a crier will proclaim between them: "The Curse of Allâh is on the Zâlimûn (polytheists and wrongdoers, etc.),"

PK And the dwellers of the Garden cry unto the dwellers of the Fire: We have found that which our Lord promised us (to be) the Truth. Have ye (too) found that which your Lord promised the Truth? They say: Yea, verily. And a crier in between them crieth: The curse of Allah is on evil-doers,

SH And the dwellers of the garden will call out to the inmates of the fire: Surely we have found what our Lord promised us to be true; have you too found what your Lord promised to be true? They will say: Yes. Then a crier will cry out among them that the curse of Allah is on the unjust.

YU The Companions of the Garden will call out to the Companions of the Fire: "We have indeed found the promises of our Lord to us true: Have you also found Your Lord's promises true?" They shall say, "Yes"; but a crier shall proclaim between them: "The curse of Allah is on the wrong-doers; -

#### 45.

AA "Who obstruct those who follow the path of God and try to make it oblique, who do not believe in the life to come."

NQ Those who hindered (men) from the Path of Allâh, and would seek to make it crooked, and they were disbelievers in the Hereafter.

PK Who debar (men) from the path of Allah and would have it crooked, and who are disbelievers in the Last Day.

SH Who hinder (people) from Allah's way and seek to make it crooked, and they are disbelievers in the hereafter.

YU "Those who would hinder (men) from the path of Allah and would seek in it something crooked: they were those who denied the Hereafter."

**46.**

- AA There will be a veil between them, and on the wall will be the men (of al-A'raf) who will recognise everyone by their distinguishing marks, and will call to the inmates of Paradise: "Peace on you," without having entered it themselves though hoping to do so.
- NQ And between them will be a barrier screen and on AIA'râf (a wall with elevated places) will be men (whose good and evil deeds would be equal in scale), who would recognise all (of the Paradise and Hell people), by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces), they will call out to the dwellers of Paradise, "Salâmun 'Alaikûm" (peace be on you), and at that time they (men on Al-A'râf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty.
- PK Between them is a veil. And on the Heights are men who know them all by their marks. And they call unto the dwellers of the Garden: Peace be unto you! They enter it not although they hope (to enter).
- SH And between the two there shall be a veil, and on the most elevated places there shall be men who know all by their marks, and they shall call out to the dwellers of the garden: Peace be on you; they shall not have yet entered it, though they hope.
- YU Between them shall be a veil, and on the heights will be men who would know every one by his marks: they will call out to the Companions of the Garden, "peace on you": they will not have entered, but they will have an assurance (thereof).

**47.**

- AA When their eyes fall on the inmates of Hell they will say: "O Lord, do not place us in the crowd of the vile." Recognising them by their marks the men of al-A'raf will call (to the inmates of Hell): "Of what use was your amassing (of wealth) of which you were proud?"
- NQ And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are Zâlimûn (polytheists and wrongdoers)."
- PK And when their eyes are turned toward the dwellers of the Fire, they say: Our Lord! Place us not with the wrong-doing folk.
- SH And when their eyes shall be turned towards the inmates of the fire, they shall say: Our Lord! place us not with the unjust
- YU When their eyes shall be turned towards the Companions of the Fire, they will say: "Our Lord! send us not to the company of the wrong-doers."

**48.**

- NQ And the men on AIA'râf[] (the wall) will call unto the men whom they would recognise by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance against Faith?"
- PK And the dwellers on the Heights call unto men whom they know by their marks, (saying): What did your multitude and that in which ye took your pride avail you?
- SH And the dwellers of the most elevated places shall call out to men whom they will recognize by their marks saying: Of no avail were to you your amassings and your behaving haughtily:
- YU The men on the heights will call to certain men whom they will know from their marks, saying: "Of what profit to you were your hoards and your arrogant ways?"

**49.**

- AA (Then pointing to the inmates of Paradise, they will say): "Are they not those of whom you had sworn and said: 'God will not have mercy on them?' (And yet they have been told,) 'Enter Paradise where you will have no fear or regret.'"
- NQ Are they those, of whom you swore that Allâh would never show them mercy. (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve."
- PK Are these they of whom ye swore that Allah would not show them mercy? (Unto them it hath been said): Enter the Garden. No fear shall come upon you nor is it ye who will grieve.
- SH Are these they about whom you swore that Allah will not bestow mercy on them? Enter the garden; you shall have no fear, nor shall you grieve.
- YU "Behold! are these not the men whom you swore that Allah with His Mercy would never bless? Enter ye the Garden: no fear shall be on you, nor shall ye grieve."

**50.**

- AA Those in Hell will call to the inmates of Paradise: "Pour a little water over us, or give us a little of what God has given you." They will answer: "God has verily forbidden these to those who denied the truth.
- NQ And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allâh has provided you with." They will say: "Both (water and provision) Allâh has forbidden to the disbelievers."
- PK And the dwellers of the Fire cry out unto the dwellers of the Garden: Pour on us some water or some wherewith Allah hath provided you. They say: Lo! Allah hath forbidden both to disbelievers (in His guidance),
- SH And the inmates of the fire shall call out to the dwellers of the garden, saying: Pour on us some water or of that which Allah has given you. They shall say: Surely Allah has prohibited them both to the unbelievers.
- YU The Companions of the Fire will call to the Companions of the Garden: "Pour down to us water or anything that Allah doth provide for your sustenance." They will say: "Both these things hath Allah forbidden to those who rejected Him."

**51.**

- AA "Who made a sport and frolic of their faith and were lured by the life of the world." As they had forgotten the meeting of this Day so shall We neglect them today for having rejected Our signs.
- NQ "Who took their religion as an amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- PK Who took their religion for a sport and pastime, and whom the life of the world beguiled. So this day We have forgotten them even as they forgot the meeting of this their Day and as they used to deny Our tokens.
- SH Who take their religion for an idle sport and a play and this life's world deceives them; so today We forsake them, as they neglected the meeting of this day of theirs and as they denied Our communications.
- YU "Such as took their religion to be mere amusement and play, and were deceived by the life of the world." That day shall We forget them as they forgot the meeting of this day of theirs, and as they were wont to reject Our signs.

**52.**

Indeed We had brought to them a Book distinct, replete with knowledge, and

- AA guidance and grace for men who believe.
- NO Certainly, We have brought to them a Book (the Qur'ân) which We have explained in detail with knowledge, - a guidance and a mercy to a people who believe.
- PK Verily We have brought them a Scripture which We expounded with knowledge, a guidance and a mercy for a people who believe.
- SH And certainly We have brought them a Book which We have made clear with knowledge, a guidance and a mercy for a people who believe.
- YU For We had certainly sent unto them a Book, based on knowledge, which We explained in detail, - a guide and a mercy to all who believe.

**53.**

- AA Are they waiting for the exposition of what it speaks of? The day that (Reality) is unravelled, the people who had lost sight of it will say: "The apostles of our Lord had indeed brought the truth. Do we have any one to intercede for us? If only we could go back to the world, we would act otherwise." Indeed they have caused themselves harm, and the lies they concocted did not help.
- NO Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost their ownselves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allâh) has gone away from them.
- PK Await they aught save the fulfilment thereof? On the day when the fulfilment thereof cometh, those who were before forgetful thereof will say: The messengers of our Lord did bring the Truth! Have we any intercessors, that they may intercede for us? Or can we be returned (to life on earth), that we may act otherwise than we used to act? They have lost their souls, and that which they devised hath failed them.
- SH Do they wait for aught but its final sequel? On the day when its final sequel comes about, those who neglected it before will say: Indeed the messengers of our Lord brought the truth; are there for us then any intercessors so that they should intercede on our behalf? Or could we be sent back so that we should do (deeds) other than those which we did? Indeed they have lost their souls and that which they forged has gone away from them.
- YU Do they just wait for the final fulfilment of the event? On the day the event is finally fulfilled, those who disregarded it before will say: "The messengers of our Lord did indeed bring true (tidings). Have we no intercessors now to intercede on our behalf? Or could we be sent back? then should we behave differently from our behaviour in the past." In fact they will have lost their souls, and the things they invented will leave them in the lurch.

**54.**

- AA Surely your Lord is God who created the heavens and the earth in six spans of time, then assumed all power. He covers up the day with night which comes chasing it fast; and the sun and moon and the stars are subject to His command. It is His to create and enjoy. Blessed be God, the Lord of all the worlds.
- NO Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He Istawâ (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it

rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists)!

PK Lo! your Lord is Allah Who created the heavens and the earth in six Days, then mounted He the Throne. He covereth the night with the day, which is in haste to follow it, and hath made the sun and the moon and the stars subservient by His command. His verily is all creation and commandment. Blessed be Allah, the Lord of the Worlds!

SH Surely your Lord is Allah, Who created the heavens and the earth in six periods of time, and He is firm in power; He throws the veil of night over the day, which it pursues incessantly; and (He created) the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds.

YU Your Guardian-Lord is Allah, Who created the heavens and the earth in six days, and is firmly established on the throne (of authority): He draweth the night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!

## 55.

AA Pray to your Lord in humility and unseen. He does not love the iniquitous.

NQ Invoke your Lord with humility and in secret. He likes not the aggressors.

PK (O mankind!) Call upon your Lord humbly and in secret. Lo! He loveth not aggressors.

SH Call on your Lord humbly and secretly; surely He does not love those who exceed the limits.

YU Call on your Lord with humility and in private: for Allah loveth not those who trespass beyond bounds.

## 56.

AA And do not corrupt the land after it has been reformed; and pray to Him in awe and expectation. The blessing of God is at hand for those who do good.

NQ And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope; Surely, Allâh's Mercy is (ever) near unto the gooddoers.

PK Work not confusion in the earth after the fair ordering (thereof). and call on Him in fear and hope. Lo! the mercy of Allah is nigh unto the good.

SH And do not make mischief in the earth after its reformation, and call on Him fearing and hoping; surely the mercy of Allah is nigh to those who do good (to others).

YU Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good.

## 57.

AA Indeed it is He who sends the winds as harbingers of auspicious news announcing His beneficence, bringing heavy clouds which We drive towards a region lying dead, and send down rain, and raise all kinds of fruits. So shall We raise the dead that you may think and reflect.

NQ And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so

that you may remember or take heed.

- PK And He it is Who sendeth the winds as tidings heralding His mercy, till, when they bear a cloud heavy (with rain), We lead it to a dead land, and then cause water to descend thereon and thereby bring forth fruits of every kind. Thus bring We forth the dead. Haply ye may remember.
- SH And He it is Who sends forth the winds bearing good news before His mercy, until, when they bring up a laden cloud, We drive it to a dead land, then We send down water on it, then bring forth with it of fruits of all kinds; thus shall We bring forth the dead that you may be mindful.
- YU It is He Who sendeth the winds like heralds of glad tidings, going before His mercy: when they have carried the heavy-laden clouds, We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith: thus shall We raise up the dead: perchance ye may remember.

## 58.

- AA The soil that is good produces (rich) crops by the will of its Lord, and that which is had yields only what is poor. So do We explain Our signs in different ways to people who give thanks.
- NQ The vegetation of a good land comes forth (easily) by the Permission of its Lord, and that which is bad, brings forth nothing but a little with difficulty. Thus do We explain variously the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who give thanks.
- PK As for the good land, its vegetation cometh forth by permission of its Lord; while as for that which is bad, only the useless cometh forth (from it). Thus do We recount the tokens for people who give thanks.
- SH And as for the good land, its vegetation springs forth (abundantly) by the permission of its Lord, and (as for) that which is inferior (its herbage) comes forth but scantily; thus do We repeat the communications for a people who give thanks.
- YU From the land that is clean and good, by the will of its Cherisher, springs up produce, (rich) after its kind: but from the land that is bad, springs up nothing but that which is niggardly: thus do we explain the signs by various (symbols) to those who are grateful.

## 59.

- AA We sent Noah to his people, and he said: "O people worship God; you have no other god but He; for I fear the retribution of the great Day may fall on you."
- NQ Indeed, We sent Nûh (Noah) to his people and he said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him. (Lâ ilâha ill-Allâh: none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a Great Day!"
- PK We sent Noah (of old) unto his people, and he said: O my people! Serve Allah. Ye have no other Allah save Him. Lo! I fear for you the retribution of an Awful Day.
- SH Certainly We sent Nuh to his people, so he said: O my people! serve Allah, you have no god other than Him; surely I fear for you the chastisement of a grievous day.
- YU We sent Noah to his people. He said: "O my people! worship Allah! ye have no other god but Him. I fear for you the punishment of a dreadful day!"

## 60.

- AA The elders of his people replied: "We see clearly that you have gone astray."

NQ The leaders of his people said: "Verily, we see you in plain error."

PK The chieftains of his people said: Lo! we see thee surely in plain error.

SH The chiefs of his people said: Most surely we see you in clear error.

YU The leaders of his people said: "Ah! we see thee evidently wandering (in mind)."

### 61.

AA "I have not gone astray, O my people," he said, "but have been sent by my Lord, the creator of all the worlds.

NQ [Nūh (Noah)] said: "O my people! There is no error in me, but I am a Messenger from the Lord of the 'Alamīn (mankind, jinns and all that exists)!

PK He said: O my people! There is no error in me, but I am a messenger from the Lord of the Worlds.

SH He said: O my people! there is no error in me, but I am an messenger from the Lord of the worlds.

YU He said: "O my people! No wandering is there in my (mind): on the contrary I am a messenger from the Lord and Cherisher of the worlds!

### 62.

AA I bring to you the messages of my Lord, and give you sincere advice, for I know from God what you do not know.

NQ "I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allāh what you know not.

PK I convey unto you the messages of my Lord and give good counsel unto you, and know from Allah that which ye know not.

SH I deliver to you the messages of my Lord, and I offer you good advice and I know from Allah what you do not know.

YU "I but fulfil towards you the duties of my Lord's mission: Sincere is my advice to you, and I know from Allah something that ye know not.

### 63.

AA Do you wonder that a warning has come to you from your Lord through a man who is one of you, and warns you to take heed for yourselves and fear of? You might be treated with mercy."

NQ "Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allāh and that you may receive (His) Mercy?"

PK Marvel ye that there should come unto you a Reminder from your Lord by means of a man among you, that he may warn you, and that ye may keep from evil, and that haply ye may find mercy.

SH What! do you wonder that a reminder has come to you from your Lord through a man from among you, that he might warn you and that you might guard (against evil) and so that mercy may be shown to you?

YU "Do ye wonder that there hath come to you a message from your Lord, through a man of your own people, to warn you,- so that ye may fear Allah and haply receive His Mercy?"

### 64.

AA But they called him a liar, and We saved him and those with him in the Ark, and drowned the others who rejected Our signs, for they were a people purblind.

NQ But they belied him, so We saved him and those along with him in the ship, and We drowned those who belied Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.). They were indeed a blind people.

- PK But they denied him, so We saved him and those with him in the ship, and We drowned those who denied Our tokens. Lo! they were blind folk.
- SH But they called him a liar, so We delivered him and those with him in the ark, and We drowned those who rejected Our communications; surely they were a blind people.
- YU But they rejected him, and We delivered him, and those with him, in the Ark: but We overwhelmed in the flood those who rejected Our signs. They were indeed a blind people!

**65.**

- AA And We sent Hud, their brother, to the people of 'Ad. He said: "O you people, worship God, for you have no other god but He. Will you not take heed for yourselves?"
- NQ And to 'Ad (people, We sent) their brother Hūd. He said: "O my people! Worship Allāh! You have no other Ilāh (God) but Him. (Lā ilāha ill-Allāh: none has the right to be worshipped but Allāh). Will you not fear (Allāh)?"
- PK And unto (the tribe of) A'ad (We sent) their brother, Hud. He said: O my people! Serve Allah. Ye have no other Allah save Him. Will ye not ward off (evil)?
- SH And to Ad (We sent) their brother Hud. He said: O my people! serve Allah, you have no god other than Him; will you not then guard (against evil)?
- YU To the 'Ad people, (We sent) Hud, one of their (own) brethren: He said: O my people! worship Allah! ye have no other god but Him will ye not fear (Allah)?"

**66.**

- AA The chiefs of his people who were infidels replied: "We find you full of folly, and a liar to boot."
- NQ The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars."
- PK The chieftains of his people, who were disbelieving, said: Lo! we surely see thee in foolishness, and lo! we deem thee of the liars.
- SH The chiefs of those who disbelieved from among his people said: Most surely we see you in folly, and most surely we think you to be of the liars.
- YU The leaders of the Unbelievers among his people said: "Ah! we see thou art an imbecile!" and "We think thou art a liar!"

**67.**

- AA "I am not a fool, O people," he answered, "but have been sent by the Lord of all the worlds.
- NQ (Hūd) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the 'Alamīn (mankind, jinns and all that exists)!
- PK He said: O my people! There is no foolishness in me, but I am a messenger from the Lord of the Worlds.
- SH He said: O my people! there is no folly in me, but I am an messenger of the Lord of the worlds.
- YU He said: "O my people! I am no imbecile, but (I am) a messenger from the Lord and Cherisher of the worlds!

**68.**

- AA I bring to you the messages of my Lord. I am your sincere friend.
- NQ "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or wellwisher) for you.
- PK I convey unto you the messages of my Lord and am for you a true adviser.

- SH I deliver to you the messages of my Lord and I am a faithful adviser to you:  
 YU "I but fulfil towards you the duties of my Lord's mission: I am to you a sincere and trustworthy adviser.

**69.**

- AA Do you wonder that a warning has come to you from your Lord through a man who is one of you and warns you? Remember, He made you leaders after the people of Noah, and gave you a greater increase in your stature. So think of the favours of God; you may haply be blessed."  
 NQ "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you that he may warn you? And remember that He made you successors after the people of Nūh (Noah), and increased you amply in stature. So remember the graces (bestowed upon you) from Allāh, so that you may be successful."  
 PK Marvel ye that there should come unto you a Reminder from your Lord by means of a man among you, that he may warn you? Remember how He made you viceroys after Noah's folk, and gave you growth of stature. Remember (all) the bounties of your Lord, that haply ye may be successful.  
 SH What! do you wonder that a reminder has come to you from your Lord through a man from among you that he might warn you? And remember when He made you successors after Nuh's people and increased you in excellence in respect of make; therefore remember the benefits of Allah, that you may be successful.  
 YU "Do ye wonder that there hath come to you a message from your Lord through a man of your own people, to warn you? call in remembrance that He made you inheritors after the people of Noah, and gave you a stature tall among the nations. Call in remembrance the benefits (ye have received) from Allah: that so ye may prosper."

**70.**

- AA They answered: "Have you come to say to us that we should worship only one God, abandoning those our ancestors had worshipped? If so, bring on us what you threaten us with, if what you say is true."  
 NQ They said: "You have come to us that we should worship Allāh Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful."  
 PK They said: Hast come unto us that we should serve Allah alone, and forsake what our fathers worshipped? Then bring upon us that wherewith thou threatenest us if thou art of the truthful!  
 SH They said: Have you come to us that we may serve Allah alone and give up what our fathers used to serve? Then bring to us what you threaten us with, if you are of the truthful ones.  
 YU They said: "Comest thou to us, that we may worship Allah alone, and give up the cult of our fathers? bring us what thou threatenest us with, if so be that thou tellest the truth!"

**71.**

- AA He replied: "You have already been beset with punishment and the wrath of God. Why dispute with me about names invented by you and your ancestors for which no sanction was sent down? So wait (for what is to come), I am waiting with you."  
 NQ (Hūd) said: "Torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named - you and your fathers, with no authority from Allāh? Then wait, I am with you among those who wait."

- PK He said: Terror and wrath from your Lord have already fallen on you. Would ye wrangle with me over names which ye have named, ye and your fathers, for which no warrant from Allah hath been revealed? Then await (the consequence), lo! I (also) am of those awaiting (it).
- SH He said: Indeed uncleanness and wrath from your Lord have lighted upon you; what! do you dispute with me about names which you and your fathers have given? Allah has not sent any authority for them; wait then, I too with you will be of those who wait.
- YU He said: "Punishment and wrath have already come upon you from your Lord: dispute ye with me over names which ye have devised - ye and your fathers,- without authority from Allah? then wait: I am amongst you, also waiting."

**72.**

- AA Then We saved him and those on his side by Our grace, and destroyed to the very last those who rejected Our signs and denied the truth.
- NQ So We saved him and those who were with him by a Mercy from Us, and We cut the roots of those who belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and they were not believers.
- PK And We saved him and those with him by a mercy from Us, and We cut the root of those who denied Our revelations and were not believers.
- SH So We delivered him and those with him by mercy from Us, and We cut off the last of those who rejected Our communications and were not believers.
- YU We saved him and those who adhered to him. By Our mercy, and We cut off the roots of those who rejected Our signs and did not believe.

**73.**

- AA We sent to Thamud their brother Saleh. "O you people," said he, "worship God, for you have no other god but He. Clear proof has come to you already from your Lord, and this she-camel of God is the token for you. Leave her free to graze upon God's earth, and do not molest her lest a grievous punishment should befall you.
- NQ And to Thamūd (people, We sent) their brother Sâlih (Saleh). He said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him. (Lâ ilâha ill-Allâh: none has the right to be worshipped but Allâh). Indeed there has come to you a clear sign (the miracle of the coming out of a huge shecamel from the midst of a rock) from your Lord. This shecamel of Allâh is a sign unto you; so you leave her to graze in Allâh's earth, and touch her not with harm, lest a painful torment should seize you.
- PK And to (the tribe of) Thamud (We sent) their brother Salih. He said: O my people! Serve Allah. Ye have no other Allah save Him. A wonder from your Lord hath come unto you. Lo! this is the camel of Allah, a token unto you; so let her feed in Allah's earth, and touch her not with hurt lest painful torment seize you.
- SH And to Samood (We sent) their brother Salih. He said: O my people! serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord; this is (as) Allah's she-camel for you-- a sign, therefore leave her alone to pasture on Allah's earth, and do not touch her with any harm, otherwise painful chastisement will overtake you.
- YU To the Thamud people (We sent) Salih, one of their own brethren: He said: "O my people! worship Allah: ye have no other god but Him. Now hath come unto you a clear (Sign) from your Lord! This she-camel of Allah is a Sign unto you: So leave her to graze in Allah's earth, and let her come to no harm, or ye shall be seized with a grievous punishment.

**74.**

- AA Remember, how you were made leaders after the people of 'Ad, and were settled on the land so that you could construct on the plains palaces, and carve dwellings out of mountains. So think of the favours of God, and do not act with corruption in the land."
- NQ "And remember when He made you successors after 'Ad (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allâh, and do not go about making mischief on the earth."
- PK And remember how He made you viceroys after A'ad and gave you station in the earth. Ye choose castles in the plains and hew the mountains into dwellings. So remember (all) the bounties of Allah and do not evil, making mischief in the earth.
- SH And remember when He made you successors after Ad and settled you in the land-- you make mansions on its plains and hew out houses in the mountains-- remember therefore Allah's benefits and do not act corruptly in the land, making mischief.
- YU "And remember how He made you inheritors after the 'Ad people and gave you habitations in the land: ye build for yourselves palaces and castles in (open) plains, and care out homes in the mountains; so bring to remembrance the benefits (ye have received) from Allah, and refrain from evil and mischief on the earth."

**75.**

- AA The chiefs among the people who were arrogant towards the weaker ones among them who believed, asked: "Do you really know that Saleh has been sent by his Lord?" They said: "Indeed we believe in the message he has brought."
- NQ The leaders of those who were arrogant among his people said to those who were counted weak - to such of them as believed: "Know you that Sâlih (Saleh) is one sent from his Lord." They said: "We indeed believe in that with which he has been sent."
- PK The chieftains of his people, who were scornful, said unto those whom they despised, unto such of them as believed: Know ye that Salih is one sent from his Lord? They said: Lo! In that wherewith he hath been sent we are believers.
- SH The chief of those who behaved proudly among his people said to those who were considered weak, to those who believed from among them: Do you know that Salih is sent by his Lord? They said: Surely we are believers in what he has been sent with
- YU The leaders of the arrogant party among his people said to those who were reckoned powerless - those among them who believed: "know ye indeed that Salih is a messenger from his Lord?" They said: "We do indeed believe in the revelation which hath been sent through him."

**76.**

- AA Those who were arrogant answered: "We do not believe in what you believe."
- NQ Those who were arrogant said: "Verily, we disbelieve in that which you believe in."
- PK Those who were scornful said: Lo! in that which ye believe we are disbelievers.
- SH Those who were haughty said: Surely we are deniers of what you believe in.
- YU The Arrogant party said: "For our part, we reject what ye believe in."

**77.**

- AA Then they hamstrung the she-camel and rebelled against the command of their Lord, and said: "Bring, O Saleh, on us the affliction you promise, if you are one of the sent ones."
- NQ So they killed the shecamel and insolently defied the Commandment of their Lord, and said: "O Sâlih (Saleh)! Bring about your threats if you are indeed one of the Messengers (of Allâh)."
- PK So they hamstrung the she-camel, and they flouted the commandment of their Lord, and they said: O Salih! Bring upon us that thou threatenest if thou art indeed of those sent (from Allah).
- SH So they slew the she-camel and revolted against their Lord's commandment, and they said: O Salih! bring us what you threatened us with, if you are one of the messengers.
- YU Then they ham-strung the she-camel, and insolently defied the order of their Lord, saying: "O Salih! bring about thy threats, if thou art a messenger (of Allah)!"

**78.**

- AA Then they were seized by an earthquake, and lay overturned on the ground in their homes in the morning.
- NQ So the earthquake seized them, and they lay (dead), prostrate in their homes.
- PK So the earthquake seized them, and morning found them prostrate in their dwelling-place.
- SH Then the earthquake overtook them, so they became motionless bodies in their abode.
- YU So the earthquake took them unawares, and they lay prostrate in their homes in the morning!

**79.**

- AA Saleh turned away from them and said: "O my people, I conveyed to you the message of my Lord and warned you; but you do not like those who wish you well."
- NQ Then he [Sâlih (Saleh)] turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers."
- PK And (Salih) turned from them and said: O my people! I delivered my Lord's message unto you and gave you good advice, but ye love not good advisers.
- SH Then he turned away from them and said: O my people I did certainly deliver to you the message of my Lord, and I gave you good advice, but you do not love those who give good advice.
- YU So Salih left them, saying: "O my people! I did indeed convey to you the message for which I was sent by my Lord: I gave you good counsel, but ye love not good counsellors!"

**80.**

- AA And We sent Lot, who said to his people: "Why do you commit this lecherous act which none in the world has committed before?"
- NQ And (remember) Lot (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the 'Alamin (mankind and jinns)?"
- PK And Lot! (Remember) when he said unto his folk: Will ye commit abomination such as no creature ever did before you?
- SH And (We sent) Lut when he said to his people: What! do you commit an indecency which any one in the world has not done before you?

YU We also (sent) Lut: He said to his people: "Do ye commit lewdness such as no people in creation (ever) committed before you?"

### 81.

AA In preference to women you satisfy your lust with men. Indeed you are a people who are guilty of excess."

NQ "Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)."

PK Lo! ye come with lust unto men instead of women. Nay, but ye are wanton folk.

SH Most surely you come to males in lust besides females; nay you are an extravagant people.

YU "For ye practise your lusts on men in preference to women : ye are indeed a people transgressing beyond bounds."

### 82.

AA His people made no answer, and only said: "Drive them out of the city. They profess to be pure."

NQ And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!"

PK And the answer of his people was only that they said (one to another): Turn them out of your township. They are folk, forsooth, who keep pure.

SH And the answer of his people was no other than that they said: Turn them out of your town, surely they are a people who seek to purify (themselves).

YU And his people gave no answer but this: they said, "Drive them out of your city: these are indeed men who want to be clean and pure!"

### 83.

AA But We saved him and his family, except for his wife who was one of those who stayed behind.

NQ Then We saved him and his family, except his wife; she was of those who remained behind (in the torment).

PK And We rescued him and his household, save his wife, who was of those who stayed behind.

SH So We delivered him and his followers, except his wife; she was of those who remained behind.

YU But we saved him and his family, except his wife: she was of those who legged behind.

### 84.

AA And We rained down on them a shower (of Stones). So witness the end of sinners! Remember, We sent to Midian their brother Shu'aib. "O you people," he said, "worship God, for you have no other god but He. Clear proof has come to you from your Lord; so give in full measure and full weight; do not keep back from people what is theirs, and do not corrupt the land after it has been reformed. This is best for you if you believe.

NQ And We rained down on them a rain (of stones). Then see what was the end of the Mujrimūn (criminals, polytheists, sinners, etc.).

PK And We rained a rain upon them. See now the nature of the consequence of evil-doers!

SH And We rained upon them a rain; consider then what was the end of the guilty.

YU And we rained down on them a shower (of brimstone): Then see what was the end of those who indulged in sin and crime!

**85.**

- NO** And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: "O my people! Worship Allāh! You have no other Ilāh (God) but Him. [Lā ilāha ill-Allāh (none has the right to be worshipped but Allāh)]." Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not mischief on the earth after it has been set in order, that will be better for you, if you are believers.
- PK** And unto Midian (We sent) their brother, Shu'eyb. He said: O my people! Serve Allah. Ye have no other Allah save Him. Lo! a clear proof hath come unto you from your Lord; so give full measure and full weight and wrong not mankind in their goods, and work not confusion in the earth after the fair ordering thereof. That will be better for you, if ye are believers.
- SH** And to Madyan (We sent) their brother Shu'aib. He said: O my people! serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord, therefore give full measure and weight and do not diminish to men their things, and do not make mischief in the land after its reform; this is better for you if you are believers:
- YU** To the Madyan people We sent Shu'aib, one of their own brethren: he said: "O my people! worship Allah; Ye have no other god but Him. Now hath come unto you a clear (Sign) from your Lord! Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith.

**86.**

- AA** Do not lie in ambush to intimidate and divert from the path of God those who believe in Him, nor seek obliquity in it. Remember the day when you were few and He increased your numbers. So consider the fate of those who were evil.
- NO** "And sit not on every road, threatening, and hindering from the Path of Allāh those who believe in Him. and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the Mufsidūn (mischief-makers, corrupts, liars).
- PK** Lurk not on every road to threaten (wayfarers), and to turn away from Allah's path him who believeth in Him, and to seek to make it crooked. And remember, when ye were but few, how He did multiply you. And see the nature of the consequence for the corrupters!
- SH** And do not lie in wait in every path, threatening and turning away from Allah's way him who believes in Him and seeking to make it crooked; and remember when you were few then He multiplied you, and consider what was the end of the mischief-makers.
- YU** "And squat not on every road, breathing threats, hindering from the path of Allah those who believe in Him, and seeking in it something crooked; But remember how ye were little, and He gave you increase. And hold in your mind's eye what was the end of those who did mischief.

**87.**

- AA** If some of you believe what has been sent through me, and some of you do not, have patience until God decide between us, for He is the best of all judges."
- NO** "And if there is a party of you who believes in that with which I have been sent and a party who do not believe, so be patient until Allāh judges between us, and He is the Best of judges."[]
- PK** And if there is a party of you which believeth in that wherewith I have been sent, and there is a party which believeth not, then have patience until Allah judge between us. He is the Best of all who deal in judgment.

- SH And if there is a party of you who believe in that with which am sent, and another party who do not believe, then wait patiently until Allah judges between us; and He is the best of the Judges.
- YU "And if there is a party among you who believes in the message with which I have been sent, and a party which does not believe, hold yourselves in patience until Allah doth decide between us: for He is the best to decide.

**88.**

- AA The arrogant leaders of the people replied: "We shall drive you away from our land, O Shu'aib, and those who are with you, unless you come back to your faith." But he remarked: "Even if we are disgusted with it?"
- NQ The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'aib, and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate it!"
- PK The chieftains of his people, who were scornful, said: Surely we will drive thee out, O Shu'eyb, and those who believe with thee, from our township, unless ye return to our religion. He said: Even though we hate it?
- SH The chiefs, those who were proud from among his people said: We will most certainly turn you out, O Shu'aib, and (also; those who believe with you, from our town, or you shall come back to our faith. He said: What! though we dislike (it)?
- YU The leaders, the arrogant party among his people, said: "O Shu'aib! we shall certainly drive thee out of our city - (thee) and those who believe with thee; or else ye (thou and they) shall have to return to our ways and religion." He said: "What! even though we do detest (them)?"

**89.**

- AA We shall only be guilty of blaspheming God if we accept your way after the people of Noah, and gave you a greater increase in your stature. So think of the favours of God; you may haply be blessed."
- NQ "We should have invented a lie against Allâh if we returned to your religion, after Allâh has rescued us from it. And it is not for us to return to it unless Allâh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allâh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment."
- PK We should have invented a lie against Allah if we returned to your religion after Allah hath rescued us from it. It is not for us to return to it unless Allah our Lord should (so) will. Our Lord comprehendeth all things in knowledge. In Allah do we put our trust. Our Lord! Decide with truth between us and our folk, for Thou art the best of those who make decision.
- SH Indeed we shall have forged a lie against Allah If we go back to your religion after Allah has delivered us from It, and it befits us not that we should go back to it, except if Allah our Lord please: Our Lord comprehends all things : n His knowledge; in Allah do we trust: Our Lord! decide between us and our people with truth; and Thou art the best of deciders.
- YU "We should indeed invent a lie against Allah, if we returned to your ways after Allah hath rescued us therefrom; nor could we by any manner of means return thereto unless it be as in the will and plan of Allah, Our Lord. Our Lord can reach out to the utmost recesses of things by His knowledge. In the Allah is our trust. our Lord! decide Thou between us and our people in truth, for Thou art the best to decide."

**90.**

- AA The chiefs among his people who did not believe said (to them): "If you

follow Shu'aib and his way you will surely be ruined."

- NQ The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu'aib, be sure then you will be the losers!"
- PK But the chieftains of his people, who were disbelieving, said: If ye follow Shu'eyb, then truly ye shall be the losers.
- SH And the chiefs of those who disbelieved from among his people said: If you follow Shu'aib, you shall then most surely be losers
- YU The leaders, the unbelievers among his people, said: "If ye follow Shu'aib, be sure then ye are ruined!"

## 91.

- AA Then they were seized by an earthquake, and lay overturned on the ground in their homes in the morning.
- NQ So the earthquake seized them and they lay (dead), prostrate in their homes.
- PK So the earthquake seized them and morning found them prostrate in their dwelling-place.
- SH Then the earthquake overtook them, so they became motionless bodies in their abode.
- YU But the earthquake took them unawares, and they lay prostrate in their homes before the morning!

## 92.

- AA They who called Shu'aib a liar (disappeared) as though they had never existed; and those who called Shu'aib a liar were the ones who were ruined!
- NQ Those who belied Shu'aib, became as if they had never dwelt there (in their homes). Those who belied Shu'aib, they were the losers.
- PK Those who denied Shu'eyb became as though they had not dwelt there. Those who denied Shu'eyb, they were the losers.
- SH Those who called Shu'aib a liar were as though they had never dwelt therein; those who called Shu'aib a liar, they were the losers.
- YU The men who reject Shu'aib became as if they had never been in the homes where they had flourished: the men who rejected Shu'aib - it was they who were ruined!

## 93.

- AA So Shu'aib turned away from them and said: "O people, I conveyed to you the message of my Lord, and warned you. (But you paid no heed). How can I grieve for a people who do not believe?"
- NQ Then he (Shu'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice. Then how can I sorrow for the disbelieving people's (destruction)."
- PK So he turned from them and said: O my people! I delivered my Lord's messages unto you and gave you good advice; then how can I sorrow for a people that rejected (truth)?
- SH So he turned away from them and said: O my people! certainly I delivered to you the messages of my Lord and I gave you good advice; how shall I then be sorry for an unbelieving people?
- YU So Shu'aib left them, saying: "O my people! I did indeed convey to you the messages for which I was sent by my Lord: I gave you good counsel, but how shall I lament over a people who refuse to believe!"

## 94.

- AA There is not a region to which We sent a prophet and did not inflict upon its people adversity and hardship so that they may submit.

- NQ** And We sent no Prophet unto any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health and calamities, so that they might humiliate themselves (and repent to Allāh).
- PK** And We sent no prophet unto any township but We did afflict its folk with tribulation and adversity that haply they might grow humble.
- SH** And We did not send a prophet in a town but We overtook its people with distress and affliction in order that they might humble themselves.
- YU** Whenever We sent a prophet to a town, We took up its people in suffering and adversity, in order that they might learn humility.

**95.**

- AA** But when We changed hardship to ease, and they rose and prospered, (they forgot Our favours) and said: "Our ancestors had also known suffering and joy." So We caught them unawares.
- NQ** Then We changed the evil for the good, until they increased in number and in wealth, and said: "Our fathers were touched with evil (loss of health and calamities) and with good (prosperity, etc.)." So We seized them of a sudden while they were unaware.
- PK** Then changed We the evil plight for good till they grew affluent and said: Tribulation and distress did touch our fathers. Then We seized them unawares, when they perceived not.
- SH** Then We gave them good in the place of evil until they became many and said: Distress and happiness did indeed befall our fathers. Then We took them by surprise while they did not perceive.
- YU** Then We changed their suffering into prosperity, until they grew and multiplied, and began to say: "Our fathers (too) were touched by suffering and affluence" ... Behold! We called them to account of a sudden, while they realised not (their peril).

**96.**

- AA** But if the people of these regions had believed and feared God, We would surely have showered on them blessings of the heavens and the earth; but they only denied, and We punished them for their deeds.
- NQ** And if the people of the towns had believed and had the Taqwā (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes, etc.).
- PK** And if the people of the townships had believed and kept from evil, surely We should have opened for them blessings from the sky and from the earth. But (unto every messenger) they gave the lie, and so We seized them on account of what they used to earn.
- SH** And if the people of the towns had believed and guarded (against evil) We would certainly have opened up for them blessings from the heaven and the earth, but they rejected, so We overtook them for what they had earned.
- YU** If the people of the towns had but believed and feared Allah, We should indeed have opened out to them (All kinds of) blessings from heaven and earth; but they rejected (the truth), and We brought them to book for their misdeeds.

**97.**

- AA** Are the people of the region so secure that they lie asleep unaware as Our punishment overtakes them?
- NQ** Did the people of the towns then feel secure against the coming of Our Punishment by night while they are asleep?

- PK Are the people of the townships then secure from the coming of Our wrath upon them as a night-raid while they sleep?
- SH What! do the people of the towns then feel secure from Our punishment coming to them by night while they sleep?
- YU Did the people of the towns feel secure against the coming of Our wrath by night while they were asleep?

**98.**

- AA Or, are the people of the towns so unafraid that (even when) Our retribution comes upon them in the hours of the morning they remain engrossed in sport and play?
- NQ Or, did the people of the towns then feel secure against the coming of Our Punishment in the forenoon while they play?
- PK Or are the people of the townships then secure from the coming of Our wrath upon them in the daytime while they play?
- SH What! do the people of the towns feel secure from Our punishment coming to them in the morning while they play?
- YU Or else did they feel secure against its coming in broad daylight while they played about (care-free)?

**99.**

- AA Can they remain secure against the plan of God? Only they feel secure against the plan of God who are certain of being ruined.
- NQ Did they then feel secure against the Plan of Allâh. None feels secure from the Plan of Allâh except the people who are the losers.
- PK Are they then secure from Allah's scheme? None deemeth himself secure from Allah's scheme save folk that perish.
- SH What! do they then feel secure from Allah's plan? But none feels secure from Allah's plan except the people who shall perish.
- YU Did they then feel secure against the plan of Allah?- but no one can feel secure from the Plan of Allah, except those (doomed) to ruin!

**100.**

- AA Do not the people who inherited the earth from the (earlier) inhabitants perceive that We could afflict them too for their sins if We pleased, and put seals on their hearts that they may not hear (the voice of truth)?
- NQ Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?
- PK Is it not an indication to those who inherit the land after its people (who thus reaped the consequence of evil-doing) that, if We will, We can smite them for their sins and print upon their hearts so that they hear not?
- SH Is it not clear to those who inherit the earth after its (former) residents that if We please We would afflict them on account of their faults and set a seal on their hearts so they would not hear.
- YU To those who inherit the earth in succession to its (previous) possessors, is it not a guiding, (lesson) that, if We so willed, We could punish them (too) for their sins, and seal up their hearts so that they could not hear?

**101.**

- AA These were the (earlier) habitations whose accounts We have given to you. Their apostles came with clear proofs, but they did not believe what they once denied. That is how God seals the hearts of those who do not believe.
- NQ Those were the towns whose story We relate unto you (O Muhammad SAW).

And there came indeed to them their Messengers with clear proofs, but they were not such as to believe in that which they had rejected before. Thus Allāh does seal up the hearts of the disbelievers (from each and every kind of religious guidance).

PK Such were the townships. We relate some tidings of them unto thee (Muhammad). Their messengers verily came unto them with clear proofs (of Allah's Sovereignty), but they could not believe because they had before denied. Thus doth Allah print upon the hearts of disbelievers (that they hear not).

SH These towns-- We relate to you some of their stories, and certainly their messengers came to them with clear arguments, but they would not believe in what they rejected at first; thus does Allah set a seal over the hearts of the unbelievers

YU Such were the towns whose story We (thus) relate unto thee: There came indeed to them their messengers with clear (signs): But they would not believe what they had rejected before. Thus doth Allah seal up the hearts of those who reject faith.

### 102.

AA We did not find many of them faithful to their promises, and found many of them disobedient.

NQ And most of them We found not (true) to their covenant, but most of them We found indeed Fāsiqūn (rebellious, disobedient to Allāh).

PK We found no (loyalty to any) covenant in most of them. Nay, most of them We found wrong-doers.

SH And We did not find in most of them any (faithfulness to) covenant, and We found most of them to be certainly transgressors.

YU Most of them We found not men (true) to their covenant: but most of them We found rebellious and disobedient.

### 103.

AA So We sent Moses with miracles after (these apostles) to the Pharaoh and his nobles, but they behaved with them high-handedly. See then the end of the authors of evil.

NQ Then after them We sent Mūsa (Moses) with Our Signs to Fir'aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So see how was the end of the Mufsidūn (mischief-makers, corrupts, etc.).

PK Then, after them, We sent Moses with our tokens unto Pharaoh and his chiefs, but they repelled them. Now, see the nature of the consequence for the corrupters!

SH Then we raised after them Musa with Our communications to Firon and his chiefs, but they disbelieved in them; consider then what was the end of the mischief makers.

YU Then after them We sent Moses with Our signs to Pharaoh and his chiefs, but they wrongfully rejected them: So see what was the end of those who made mischief.

### 104.

AA Moses said: "O Pharaoh, I have been sent by the Lord of all the worlds;

NQ And Mūsa (Moses) said: "O Fir'aun (Pharaoh)! I am a Messenger from the Lord of the 'Alamīn (mankind, jinns and all that exists).

PK Moses said: O Pharaoh! Lo! I am a messenger from the Lord of the Worlds,

SH And Musa said: O Firon! surely I am a messenger from the Lord of the worlds:

YU Moses said: "O Pharaoh! I am a messenger from the Lord of the worlds, -

### 105.

AA "I am duty bound to speak nothing of God but the truth I have brought from your Lord a clear sign; so let the people of Israel depart with me."

NO "Proper it is for me that I say nothing concerning Allâh but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me."

PK Approved upon condition that I speak concerning Allah nothing but the truth. I come unto you (lords of Egypt) with a clear proof from your Lord. So let the Children of Israel go with me.

SH (I am) worthy of not saying anything about Allah except the truth: I have come to you indeed with clear proof from your Lord, therefore send with me the children of Israel

YU One for whom it is right to say nothing but truth about Allah. Now have I come unto you (people), from your Lord, with a clear (Sign): So let the Children of Israel depart along with me."

### 106.

AA He said: "If you have brought a sign then display it, if what you say is true."

NO [Fir'aun (Pharaoh)] said: "If you have come with a sign, show it forth, - if you are one of those who tell the truth."

PK (Pharaoh) said: If thou comest with a token, then produce it, if thou art of those who speak the truth.

SH He said: If you have come with a sign, then bring it, if you are of the truthful ones.

YU (Pharaoh) said: "If indeed thou hast come with a Sign, show it forth, - if thou tellest the truth."

### 107.

AA At this Moses threw down his staff, and lo, it became a live serpent.

NO Then [Mûsa (Moses)] threw his stick and behold! it was a serpent, manifest!

PK Then he flung down his staff and lo! it was a serpent manifest;

SH So he threw his rod, then lo! it was a clear serpent.

YU Then (Moses) threw his rod, and behold! it was a serpent, plain (for all to see)!

### 108.

AA And he drew forth his hand, and behold, it looked white to those who beheld it. The nobles of Pharaoh said: "He surely is a clever magician.

NO And he drew out his hand, and behold! it was white (with radiance) for the beholders.

PK And he drew forth his hand (from his bosom), and lo! it was white for the beholders.

SH And he drew forth his hand, and lo! it was white to the beholders.

YU And he drew out his hand, and behold! it was white to all beholders!

### 109.

NO The chiefs of the people of Fir'aun (Pharaoh) said: "This is indeed a well-versed sorcerer;

PK The chiefs of Pharaoh's people said: Lo! this is some knowing wizard,

SH The chiefs of Firon's people said: most surely this is an enchanter possessed of knowledge:

YU Said the Chiefs of the people of Pharaoh: "This is indeed a sorcerer well-versed.

### 110.

AA "He wishes to drive you away from the land. So what do you advise?"

NQ "He wants to get you out of your land, so what do you advise?"

PK Who would expel you from your land. Now what do ye advise?

SH He intends to turn you out of your land. What counsel do you then give?

YU "His plan is to get you out of your land: then what is it ye counsel?"

### 111.

AA They said: "Put him and his brother off (awhile) and send out heralds to the cities

NQ They said: "Put him and his brother off (for a time), and send callers (men) to the cities to collect (and) -

PK They said (unto Pharaoh): Put him off (a while) - him and his brother - and send into the cities summoners,

SH They said: Put him off and his brother, and send collectors into the cities:

YU They said: "Keep him and his brother in suspense (for a while); and send to the cities men to collect-

### 112.

AA "To bring all the wise magicians to you."

NQ "That they bring up to you all well-versed sorcerers."

PK To bring each knowing wizard unto thee.

SH That they may bring to you every enchanter possessed of knowledge.

YU And bring up to thee all (our) sorcerers well-versed."

### 113.

AA The magicians came to the Pharaoh and said: "Is there reward for us if we succeed?"

NQ And so the sorcerers came to Fir'aun (Pharaoh). They said: "Indeed there will be a (good) reward for us if we are the victors."

PK And the wizards came to Pharaoh, saying: Surely there will be a reward for us if we are victors.

SH And the enchanters came to Firon (and) said: We must surely have a reward if we are the prevailing ones.

YU So there came the sorcerers to Pharaoh: They said, "of course we shall have a (suitable) reward if we win!"

### 114.

AA "Yes," said he, "you will be among the honoured."

NQ He said: "Yes, and moreover you will (in that case) be of the nearest (to me)."

PK He answered: Yes, and surely ye shall be of those brought near (to me).

SH He said: Yes, and you shall certainly be of those who are near (to me).

YU He said: "Yea, (and more),- for ye shall in that case be (raised to posts) nearest (to my person)."

### 115.

AA So they said: "O Moses, you may cast your spell first, or we shall cast ours."

NQ They said: "O Mûsa (Moses)! Either you throw (first), or shall we have the

(first) throw?"

PK They said: O Moses! Either throw (first) or let us be the first throwers?

SH They said: O Musa! will you cast, or shall we be the first to cast?

YU They said: "O Moses! wilt thou throw (first), or shall we have the (first) throw?"

### 116.

AA "You cast it first," answered Moses. When they cast their spell, they bewitched the eyes of the people and petrified them by conjuring up a great charm.

NQ He [Mūsa (Moses)] said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.

PK He said: Throw! And when they threw they cast a spell upon the people's eyes, and overawed them, and produced a mighty spell.

SH He said: Cast. So when they cast, they deceived the people's eyes and frightened them, and they produced a mighty enchantment.

YU Said Moses: "Throw ye (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them: for they showed a great (feat of) magic.

### 117.

AA We said to Moses: "Throw down your staff;" and it swallowed up their conjurations in no time.

NQ And We inspired Mūsa (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehoods which they showed.

PK And We inspired Moses (saying): Throw thy staff! And lo! it swallowed up their lying show.

SH And We revealed to Musa, saying: Cast your rod; then lo! it devoured the lies they told.

YU We put it into Moses's mind by inspiration: "Throw (now) thy rod": and behold! it swallows up straight away all the falsehoods which they fake!

### 118.

AA Thus the truth was upheld, and the falsehood that they practised was exposed.

NQ Thus truth was confirmed, and all that they did was made of no effect.

PK Thus was the Truth vindicated and that which they were doing was made vain.

SH So the truth was established, and what they did became null.

YU Thus truth was confirmed, and all that they did was made of no effect.

### 119.

AA Thus there and then they were vanquished and overthrown, humiliated.

NQ So they were defeated there and then, and were returned disgraced.

PK Thus were they there defeated and brought low.

SH Thus they were vanquished there, and they went back abased.

YU So the (great ones) were vanquished there and then, and were made to look small.

### 120.

AA The sorcerers fell to the ground in homage,

NO And the sorcerers fell down prostrate.  
 PK And the wizards fell down prostrate,  
 SH And the enchanters were thrown down, prostrating (themselves).  
 YU But the sorcerers fell down prostrate in adoration.

**121.**

AA And said: "We have come to believe in the Lord of all the worlds,  
 NO They said: "We believe in the Lord of the 'Alamîn (mankind, jinns and all that exists).  
 PK Crying: We believe in the Lord of the Worlds,  
 SH They said: We believe in the Lord of the worlds,  
 YU Saying: "We believe in the Lord of the Worlds,-

**122.**

AA "The Lord of Moses and Aaron."  
 NO "The Lord of Mûsa (Moses) and Hârûn (Aaron)."  
 PK The Lord of Moses and Aaron.  
 SH The Lord of Musa and Haroun.  
 YU "The Lord of Moses and Aaron."

**123.**

AA But Pharaoh said: "You have come to accept belief in Him without my permission! This surely is a plot you have hatched to expel the people from the land. You will soon come to know.  
 NO Fir'aun (Pharaoh) said: "You have believed in him [Mûsa (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.  
 PK Pharaoh said: Ye believe in Him before I give you leave! Lo! this is the plot that ye have plotted in the city that ye may drive its people hence. But ye shall come to know!  
 SH Firon said: Do you believe in Him before I have given you permission? Surely this is a plot which you have secretly devised in this city, that you may turn out of it its people, but you shall know:  
 YU Said Pharaoh: "Believe ye in Him before I give you permission? Surely this is a trick which ye have planned in the city to drive out its people: but soon shall ye know (the consequences).

**124.**

AA "I will have your hands and feet on alternate sides cut off, and have you all crucified."  
 NO "Surely, I will cut off your hands and your feet on opposite sides, then I will crucify you all."  
 PK Surely I shall have your hands and feet cut off upon alternate sides. Then I shall crucify you every one.  
 SH I will certainly cut off your hands and your feet on opposite sides, then will I crucify you all together.  
 YU "Be sure I will cut off your hands and your feet on apposite sides, and I will cause you all to die on the cross."

**125.**

AA They answered: "We have (in any case) to go back to our Lord.  
 NO They said: "Verily, we are returning to our Lord.

PK They said: Lo! We are about to return unto our Lord!

SH They said: Surely to our Lord shall we go back:

YU They said: "For us, We are but sent back unto our Lord:

### 126.

AA "The only reason you have to hate us is that we believed in the signs of our Lord as they came to us. O our Lord, give us sufficient endurance that we may die submitting (to You)."

NQ "And you take vengeance on us only because we believed in the Ayât (proofs, evidences, lessons, signs, etc.) of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims."

PK Thou takest vengeance on us only forasmuch as we believed the tokens of our Lord when they came unto us. Our Lord! Vouchsafe unto us steadfastness and make us die as men who have surrendered (unto Thee).

SH And you do not take revenge on us except because we have believed in the communications of our Lord when they came to us! Our Lord: Pour out upon us patience and cause us to die in submission.

YU "But thou dost wreak thy vengeance on us simply because we believed in the Signs of our Lord when they reached us! Our Lord! pour out on us patience and constancy, and take our souls unto thee as Muslims (who bow to thy will)!"

### 127.

AA And the leaders of Pharaoh's people said to him: "Would you allow Moses and his people to create disorder in the land and discard you and your gods?" He replied: "We shall now slay their sons and spare their women, and subdue them."

NQ The chiefs of Fir'aun's (Pharaoh) people said: "Will you leave Mûsa (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them."

PK The chiefs of Pharaoh's people said: (O King), wilt thou suffer Moses and his people to make mischief in the land, and flout thee and thy gods? He said: We will slay their sons and spare their women, for lo! we are in power over them.

SH And the chiefs of Firon's people said: Do you leave Musa and his people to make mischief in the land and to forsake you and your gods? He said: We will slay their sons and spare their women, and surely we are masters over them.

YU Said the chiefs of Pharaoh's people: "Wilt thou leave Moses and his people, to spread mischief in the land, and to abandon thee and thy gods?" He said: "Their male children will we slay; (only) their females will we save alive; and we have over them (power) irresistible."

### 128.

AA Said Moses to his people: "Invoke the help of God and be firm. The earth belongs to God: He can make whom He wills among His creatures inherit it. The future is theirs who take heed for themselves."

NQ Mûsa (Moses) said to his people: "Seek help in Allâh and be patient. Verily, the earth is Allâh's. He gives it as a heritage to whom He will of His slaves, and the (blessed) end is for the Muttaqûn (pious - see V.2:2)."

PK And Moses said unto his people: Seek help in Allah and endure. Lo! the earth is Allah's. He giveth it for an inheritance to whom He will. And lo! the sequel is for those who keep their duty (unto Him).

SH Musa said to his people: Ask help from Allah and be patient; surely the land is

Allah's; He causes such of His servants to inherit it as He pleases, and the end is for those who guard (against evil).

YU Said Moses to his people: "Pray for help from Allah, and (wait) in patience and constancy: for the earth is Allah's, to give as a heritage to such of His servants as He pleaseth; and the end is (best) for the righteous.

### 129.

AA They said: "We were oppressed before you came, and have been since you have come to us." He answered: "It may well be that soon God may destroy your enemy and make you inherit the land, and then see how you behave."

NQ They said: "We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"

PK They said: We suffered hurt before thou camest unto us, and since thou hast come unto us. He said: It may be that your Lord is going to destroy your adversary and make you viceroys in the earth, that He may see how ye behave.

SH They said: We have been persecuted before you came to us and since you have come to us. He said: It may be that your Lord will destroy your enemy and make you rulers in the land, then He will see how you act.

YU They said: "We have had (nothing but) trouble, both before and after thou camest to us." He said: "It may be that your Lord will destroy your enemy and make you inheritors in the earth; that so He may try you by your deeds."

### 130.

AA We afflicted the people of Pharaoh with famine and dearth of everything that they might take heed.

NQ And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops, etc.), that they might remember (take heed).

PK And we straitened Pharaoh's folk with famine and dearth of fruits, that peradventure they might heed.

SH And certainly We overtook Firon's people with droughts and diminution of fruits that they may be mindful.

YU We punished the people of Pharaoh with years (of droughts) and shortness of crops; that they might receive admonition.

### 131.

AA Yet when good came their way they said: "It is our due;" but when misfortune befell them they put the omen down to Moses and those who were with him. But surely the omen was with God, yet most of them did not understand.

NQ But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mûsa (Moses) and those with him. Be informed! Verily, their evil omens are with Allâh but most of them know not.

PK But whenever good befell them, they said: This is ours; and whenever evil smote them they ascribed it to the evil auspices of Moses and those with him. Surely their evil auspice was only with Allah. But most of them knew not.

SH But when good befell them they said: This is due to us; and when evil afflicted them, they attributed it to the ill-luck of Musa and those with him; surely their evil fortune is only from Allah but most of them do not know.

YU But when good (times) came, they said, "This is due to us;" When gripped by

calamity, they ascribed it to evil omens connected with Moses and those with him! Behold! in truth the omens of evil are theirs in Allah's sight, but most of them do not understand!

**132.**

- AA They said: "Whatsoever the sign you have brought to deceive us, we shall not believe in you."
- NQ They said [to Mûsa (Moses)]: "Whatever Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) you may bring to us, to work therewith your sorcery on us, we shall never believe in you."
- PK And they said: Whatever portent thou bringest wherewith to bewitch us, we shall not put faith in thee.
- SH And they said: Whatever sign you may bring to us to charm us with it-- we will not believe in you.
- YU They said (to Moses): "Whatever be the Signs thou bringest, to work therewith thy sorcery on us, we shall never believe in thee."

**133.**

- AA So We let loose on them floods and locusts, and vermin, frogs and blood -- how many different signs. But they still remained arrogant, for they were a people full of sin.
- NQ So We sent on them: the flood, the locusts, the lice, the frogs, and the blood: (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were Mujrimûn (criminals, polytheists, sinners, etc.).
- PK So We sent against them the flood and the locusts and the vermin and the frogs and the blood - a succession of clear signs. But they were arrogant and became a guilty folk.
- SH Therefore We sent upon them widespread death, and the locusts and the lice and the frog and the blood, clear signs; but they behaved haughtily and they were a guilty people.
- YU So We sent (plagues) on them: Wholesale death, Locusts, Lice, Frogs, And Blood: Signs openly self-explained: but they were steeped in arrogance,- a people given to sin.

**134.**

- AA Yet when punishment overtook them, they said: "O Moses, invoke your Lord for us as you have been enjoined. If the torment is removed, we shall certainly believe in you and let the people of Israel go with you."
- NQ And when the punishment fell on them they said: "O Mûsa (Moses)! Invoke your Lord for us because of His Promise to you. If you will remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you."
- PK And when the terror fell on them they cried: O Moses! Pray for us unto thy Lord, because He hath a covenant with thee. If thou removest the terror from us we verily will trust thee and will let the Children of Israel go with thee.
- SH And when the plague fell upon them, they said: O Musa! pray for us to your Lord as He has promised with you, if you remove the plague from us, we will certainly believe in you and we will certainly send away with you the children of Israel.
- YU Every time the penalty fell on them, they said: "O Moses! on your behalf call on thy Lord in virtue of his promise to thee: If thou wilt remove the penalty from us, we shall truly believe in thee, and we shall send away the Children of Israel with thee."

**135.**

- AA But no sooner was the punishment withdrawn for a time to enable them to make good their promise than they broke it.
- NQ But when We removed the punishment from them to a fixed term, which they had to reach, behold! They broke their word!
- PK But when We did remove from them the terror for a term which they must reach, behold! they broke their covenant.
- SH But when We removed the plague from them till a term which they should attain lo! they broke (the promise).
- YU But every time We removed the penalty from them according to a fixed term which they had to fulfil,- Behold! they broke their word!

**136.**

- AA So We took vengeance on them, and drowned them in the sea for rejecting Our signs and not heeding them.
- NQ So We took retribution from them. We drowned them in the sea, because they belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless about them.
- PK Therefore We took retribution from them; therefore We drowned them in the sea: because they denied Our revelations and were heedless of them.
- SH Therefore We inflicted retribution on them and drowned them in the sea because they rejected Our signs and were heedless of them.
- YU So We exacted retribution from them: We drowned them in the sea, because they rejected Our Signs and failed to take warning from them.

**137.**

- AA We then made the people who were weak (and oppressed) successors of the land to the East and the West which We had blessed. Thus the fair promise of your Lord to the children of Israel was fulfilled, for they were patient in adversity; and whatsoever the Pharaoh and his people had fashioned, and the structures they had raised, were destroyed.
- NQ And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his people erected.
- PK And We caused the folk who were despised to inherit the eastern parts of the land and the western parts thereof which We had blessed. And the fair word of thy Lord was fulfilled for the Children of Israel because of their endurance; and We annihilated (all) that Pharaoh and his folk had done and that they had contrived.
- SH And We made the people who were deemed weak to inherit the eastern lands and the western ones which We had blessed; and the good word of your Lord was fulfilled in the children of Israel because they bore up (sufferings) patiently; and We utterly destroyed what Firon and his people had wrought and what they built.
- YU And We made a people, considered weak (and of no account), inheritors of lands in both east and west, - lands whereon We sent down Our blessings. The fair promise of thy Lord was fulfilled for the Children of Israel, because they had patience and constancy, and We levelled to the ground the great works and fine buildings which Pharaoh and his people erected (with such pride).

**138.**

- AA When We brought the children of Israel across the sea, and they came to a people who were devoted to their idols, they said: "O Moses, make us also a god like theirs." "You are ignorant," he replied.
- NQ And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Mûsa (Moses)! Make for us an ilâhan (a god) as they have âliha (gods)." He said: "Verily, you are a people who know not (the Majesty and Greatness of Allâh and what is obligatory upon you, i.e. to worship none but Allâh Alone, the One and the Only God of all that exists)."
- PK And We brought the Children of Israel across the sea, and they came unto a people who were given up to idols which they had. They said: O Moses! Make for us a god even as they have gods. He said: Lo! ye are a folk who know not.
- SH And We made the children of Israel to pass the sea; then they came upon a people who kept to the worship of their idols They said: O Musa! make for us a god as they have (their) gods He said: Surely you are a people acting ignorantly:
- YU We took the Children of Israel (with safety) across the sea. They came upon a people devoted entirely to some idols they had. They said: "O Moses! fashion for us a god like unto the gods they have." He said: "Surely ye are a people without knowledge.

**139.**

- AA "These people and their ways will surely be destroyed, for false is what they practise.
- NQ [Mûsa (Moses) added:] "Verily, these people will be destroyed for that which they are engaged in (idols-worship). And all that they are doing is in vain."
- PK Lo! as for these, their way will be destroyed and all that they are doing is in vain.
- SH (As to) these, surely that about which they are shall be brought to naught and that which they do is vain.
- YU "As to these folk, - the cult they are in is (but) a fragment of a ruin, and vain is the (worship) which they practise."

**140.**

- AA "Do you want me to seek for you," he said, "a god other than God, when He has exalted you over all the nations of the world?"
- NQ He said: "Shall I seek for you an Ilâhan (a God) other than Allâh, while He has given you superiority over the 'Alamîn (mankind and jinns of your time)."
- PK He said: Shall I seek for you a god other than Allah when He hath favoured you above (all) creatures?
- SH He said: What! shall I seek for you a god other than Allah while He has made you excel (all) created things?
- YU He said: "Shall I seek for you a god other than the (true) Allah, when it is Allah Who hath endowed you with gifts above the nations?"

**141.**

- AA "Remember (the day) when He saved you from the people of Pharaoh who oppressed and afflicted you, and slew your sons and spared your women. In this was a great trial from your Lord."
- NQ And (remember) when We rescued you from Fir'aun's (Pharaoh) people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.
- PK And (remember) when We did deliver you from Pharaoh's folk who were afflicting you with dreadful torment, slaughtering your sons and sparing your

women. That was a tremendous trial from your Lord.

- SH And when We delivered you from Firon's people who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.
- YU And remember We rescued you from Pharaoh's people, who afflicted you with the worst of penalties, who slew your male children and saved alive your females: in that was a momentous trial from your Lord.

#### 142.

- AA We made an appointment of thirty nights with Moses (On Mount Sinai) to which We added ten more; so the term set by the Lord was completed in forty nights. Moses said to Aaron, his brother: "Deputise for me among my people. Dispose rightly, and do not follow the way of the authors of evil."
- NQ And We appointed for Mûsa (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mûsa (Moses) said to his brother Hârûn (Aaron): "Replace me among my people, act in the Right Way (by ordering the people to obey Allâh and to worship Him Alone) and follow not the way of the Mufsidûn (mischief-makers)."
- PK And when We did appoint for Moses thirty nights (of solitude), and added to them ten, and he completed the whole time appointed by his Lord of forty nights; and Moses said unto his brother, Aaron: Take my place among the people. Do right, and follow not the way of mischief-makers.
- SH And We appointed with Musa a time of thirty nights and completed them with ten (more), so the appointed time of his Lord was complete forty nights, and Musa said to his brother Haroun: Take my place among my people, and act well and do not follow the way of the mischief-makers.
- YU We appointed for Moses thirty nights, and completed (the period) with ten (more): thus was completed the term (of communion) with his Lord, forty nights. And Moses had charged his brother Aaron (before he went up): "Act for me amongst my people: Do right, and follow not the way of those who do mischief."

#### 143.

- AA When Moses arrived at the appointed time and his Lord spoke to him, he said: "O Lord, reveal Yourself to me that I may behold You." "You cannot behold Me," He said. "But look at the mountain: If it remains firm in its place you may then behold Me." But when his Lord appeared on the mountain in His effulgence, it crumbled to a heap of dust, and Moses fell unconscious. When he came to, he said: "All glory to You. I turn to You in repentance, and I am the first to believe."
- NQ And when Mûsa (Moses) came at the time and place appointed by Us, and his Lord spoke to him, he said: "O my Lord! Show me (Yourself), that I may look upon You." Allâh said: "You cannot see Me, but look upon the mountain if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain[], He made it collapse to dust, and Mûsa (Moses) fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers."
- PK And when Moses came to Our appointed tryst and his Lord had spoken unto him, he said: My Lord! Show me (Thy Self), that I may gaze upon Thee. He said: Thou wilt not see Me, but gaze upon the mountain! If it stand still in its place, then thou wilt see Me. And when his Lord revealed (His) glory to the mountain He sent it crashing down. And Moses fell down senseless. And when he woke he said: Glory unto Thee! I turn unto Thee repentant, and I am the first of (true) believers.

SH And when Musa came at Our appointed time and his Lord spoke to him, he said: My Lord! show me (Thyself), so that I may look upon Thee. He said: You cannot (bear to) see Me but look at the mountain, if it remains firm in its place, then will you see Me; but when his Lord manifested His glory to the mountain He made it crumble and Musa fell down in a swoon; then when he recovered, he said: Glory be to Thee, I turn to Thee, and I am the first of the believers.

YU When Moses came to the place appointed by Us, and his Lord addressed him, He said: "O my Lord! show (Thyself) to me, that I may look upon thee." Allah said: "By no means canst thou see Me (direct); But look upon the mount; if it abide in its place, then shalt thou see Me." When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said: "Glory be to Thee! to Thee I turn in repentance, and I am the first to believe."

#### 144.

AA Said (the Lord): "O Moses, I raised you above all men by sending My messages and speaking to you; so receive what I give you, and be grateful."

NQ (Allâh) said: "O Mûsa (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful."

PK He said: O Moses! I have preferred thee above mankind by My messages and by My speaking (unto thee). So hold that which I have given thee, and be among the thankful.

SH He said: O Musa! surely I have chosen you above the people with My messages and with My words, therefore take hold of what I give to you and be of the grateful ones.

YU (Allah) said: "O Moses! I have chosen thee above (other) men, by the mission I (have given thee) and the words I (have spoken to thee): take then the (revelation) which I give thee, and be of those who give thanks."

#### 145.

AA And We wrote down on tablets admonitions and clear explanations of all things for Moses, and ordered him: "Hold fast to them, and command your people to observe the best in them. I will show you the abode of the wicked.

NQ And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation of all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of Al-Fâsiqûn (the rebellious, disobedient to Allâh).

PK And We wrote for him, upon the tablets, the lesson to be drawn from all things and the explanation of all things, then (bade him): Hold it fast; and command thy people (saying): Take the better (course made clear) therein. I shall show thee the abode of evil-livers.

SH And We ordained for him in the tablets admonition of every kind and clear explanation of all things; so take hold of them with firmness and enjoin your people to take hold of what is best thereof; I will show you the abode of the transgressors.

YU And We ordained laws for him in the tablets in all matters, both commanding and explaining all things, (and said): "Take and hold these with firmness, and enjoin thy people to hold fast by the best in the precepts: soon shall I show you the homes of the wicked,- (How they lie desolate)."

#### 146.

AA I will turn those away from My signs who behave unjustly with arrogance in the land so that even though they see all the signs they will not believe in

them; and if they see the path of rectitude, will not take it to be a way; and if they see the way of error take it to be the (right) path. This is so for they have called Our messages lies, and have been heedless of them."

- NQ** I shall turn away from My Ayât (verses of the Qur'ân) those who behave arrogantly on the earth, without a right, and (even) if they see all the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them.
- PK** I shall turn away from My revelations those who magnify themselves wrongfully in the earth, and if they see each token believe it not, and if they see the way of righteousness choose it nor for (their) way, and if they see the way of error choose if for (their) way. That is because they deny Our revelations and are used to disregard them.
- SH** I will turn away from My communications those who are unjustly proud in the earth; and if they see every sign they will not believe in It; and if they see the way of rectitude they do not take It for a way, and if they see the way of error. they take it for a way; this is because they rejected Our communications and were heedless of them.
- YU** Those who behave arrogantly on the earth in defiance of right - them will I turn away from My signs: Even if they see all the signs, they will not believe in them; and if they see the way of right conduct, they will not adopt it as the way; but if they see the way of error, that is the way they will adopt. For they have rejected our signs, and failed to take warning from them.

#### 147.

- AA** Vain are the acts of those who deny Our signs and the meeting in the Hereafter. Can they ever be rewarded for anything but what they did?
- NQ** Those who deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and the Meeting in the Hereafter (Day of Resurrection,), vain are their deeds. Do they expect to be rewarded with anything except what they used to do?
- PK** Those who deny Our revelations and the meeting of the Hereafter, their works are fruitless. Are they requited aught save what they used to do?
- SH** And (as to) those who reject Our communications and the meeting of the hereafter, their deeds are null. Shall they be rewarded except for what they have done?
- YU** Those who reject Our signs and the meeting in the Hereafter,- vain are their deeds: Can they expect to be rewarded except as they have wrought?

#### 148.

- AA** In the absence of Moses his people prepared the image of a calf from their ornaments, which gave out the mooing of a cow. Yet they did not see it could neither speak to them nor guide them to the right path. Even then they took it (for a deity) and did wrong.
- NQ** And the people of Mûsa (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it for worship and they were Zâlimûn (wrong-doers).
- PK** And the folk of Moses, after (he left them), chose a calf (for worship), (made) out of their ornaments, of saffron hue, which gave a lowing sound. Saw they not that it spake not unto them nor guided them to any way? They chose it, and became wrong-doers.

- SH And Musa's people made of their ornaments a calf after him, a (mere) body, which gave a mooing sound. What! could they not see that it did not speak to them nor guide them in the way? They took it (for worship) and they were unjust.
- YU The people of Moses made, in his absence, out of their ornaments, the image of calf, (for worship): it seemed to low: did they not see that it could neither speak to them, nor show them the way? They took it for worship and they did wrong.

**149.**

- AA Then they were filled with remorse and saw that they had erred and said: uot; If our Lord does not forgive us we will surely be lost."
- NO And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers."
- PK And when they feared the consequences thereof and saw that they had gone astray, they said: Unless our Lord have mercy on us and forgive us, we verily are of the lost.
- SH And when they repented and saw that they had gone astray, they said: If our Lord show not mercy to us and forgive us we shall certainly be of the losers.
- YU When they repented, and saw that they had erred, they said: "If our Lord have not mercy upon us and forgive us, we shall indeed be of those who perish."

**150.**

- AA When Moses returned to his people, indignant and grieved, he said: "How wickedly you behaved in my absence. Why must you hasten the decree of your Lord?" And he cast aside the tablets, and pulled his brother by the hair. uot; O son of my mother," said (Aaron), "these people took advantage of my weakness and almost killed me. Do not let my enemies rejoice at my plight, and do not put me down among transgressors."
- NO And when Mûsa (Moses) returned to his people, angry and grieved, he said: "What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. Hârûn (Aaron) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are Zâlimûn (wrong-doers)."
- PK And when Moses returned unto his people, angry and grieved, he said: Evil is that (course) which ye took after I had left you. Would ye hasten on the judgment of your Lord? And he cast down the tablets, and he seized his brother by the head, dragging him toward him. He said: Son of my mother! Lo! the folk did judge me weak and almost killed me. Oh, make not mine enemies to triumph over me and place me not among the evil-doers.
- SH And when Musa returned to his people, wrathful (and) in violent grief, he said: Evil is it that you have done after me; did you turn away from the bidding of your Lord? And he threw down the tablets and seized his brother by the head, dragging him towards him. He said: Son of my mother! surely the people reckoned me weak and had well-nigh slain me, therefore make not the enemies to rejoice over me and count me not among the unjust people.
- YU When Moses came back to his people, angry and grieved, he said: "Evil it is that ye have done in my place in my absence: did ye make haste to bring on the judgment of your Lord?" He put down the tablets, seized his brother by (the hair of) his head, and dragged him to him. Aaron said: "Son of my

mother! the people did indeed reckon me as naught, and went near to slaying me! Make not the enemies rejoice over my misfortune, nor count thou me amongst the people of sin."

**151.**

- AA (Moses) said: "O Lord, forgive me and my brother, and admit us to Your grace, for You are the most compassionate of all."
- NQ Mûsa (Moses) said: "O my Lord! Forgive me and my brother, and make us enter into Your Mercy, for you are the Most Merciful of those who show mercy."
- PK He said: My Lord! Have mercy on me and on my brother; bring us into Thy mercy, Thou the Most Merciful of all who show mercy.
- SH He said: My Lord! forgive me and my brother and cause us to enter into Thy mercy, and Thou art the most Merciful of the merciful ones.
- YU Moses prayed: "O my Lord! forgive me and my brother! admit us to Thy mercy! for Thou art the Most Merciful of those who show mercy!"

**152.**

- AA Surely those who have taken the calf (as a god) will suffer the anger of their Lord, and disgrace in the world. That is how We requite those who fabricate lies.
- NQ Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies.
- PK Lo! Those who chose the calf (for worship), terror from their Lord and humiliation will come upon them in the life of the world. Thus do We requite those who invent a lie.
- SH (As for) those who took the calf (for a god), surely wrath from their Lord and disgrace in this world's life shall overtake them, and thus do We recompense the devisers of lies.
- YU Those who took the calf (for worship) will indeed be overwhelmed with wrath from their Lord, and with shame in this life: thus do We recompense those who invent (falsehoods).

**153.**

- AA Yet those who do wrong, then repent and believe, are forgiven, for your Lord is forgiving and kind.
- NQ But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.
- PK But those who do ill-deeds and afterward repent and believe - lo! for them, afterward, Allah is Forgiving, Merciful.
- SH And (as to) those who do evil deeds, then repent after that and believe, your Lord after that is most surely Forgiving, Merciful.
- YU But those who do wrong but repent thereafter and (truly) believe,- verily thy Lord is thereafter Oft-Forgiving, Most Merciful.

**154.**

- AA When his anger subsided Moses picked up the tablets. Inscribed on them was guidance and grace for those who fear their Lord.
- NQ And when the anger of Mûsa (Moses) was appeased, he took up the Tablets, and in their inscription was guidance and mercy for those who fear their Lord.
- PK Then, when the anger of Moses abated, he took up the tablets, and in their inscription there was guidance and mercy for all those who fear their Lord.

- SH And when Musa's anger calmed down he took up the tablets, and in the writing thereof was guidance and mercy for those who fear for the sake of their Lord.
- YU When the anger of Moses was appeased, he took up the tablets: in the writing thereon was guidance and Mercy for such as fear their Lord.

**155.**

- AA Moses chose seventy of his people for the appointment (on Mount Sinai). When they arrived they were seized by a tremor. (Moses) said: "O Lord, if You had so pleased You could have annihilated them and me before this. Will You destroy us for something the foolish among us have done? This is but a trial from You whereby You will lead whom You will astray and guide whom You please. You are our saviour, so forgive us and have mercy on us, for You are the best of forgivers.
- NO And Mûsa (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your Trial by which You lead astray whom You will, and keep guided whom You will. You are our Walî (Protector), so forgive us and have Mercy on us, for You are the Best of those who forgive.
- PK And Moses chose of his people seventy men for Our appointed tryst and, when the trembling came on them, he said: My Lord! If Thou hadst willed Thou hadst destroyed them long before, and me with them. Wilt thou destroy us for that which the ignorant among us did? It is but Thy trial (of us). Thou sendest whom Thou wilt astray and guidest whom Thou wilt: Thou art our Protecting Friend, therefore forgive us and have mercy on us, Thou, the Best of all who show forgiveness.
- SH And Musa chose out of his people seventy men for Our appointment; so when the earthquake overtook them, he said: My Lord! if Thou hadst pleased, Thou hadst destroyed them before and myself (too); wilt Thou destroy us for what the fools among us have done? It is naught but Thy trial, Thou makest err with it whom Thou pleasest and guidest whom Thou pleasest: Thou art our Guardian, therefore forgive us and have mercy on us, and Thou art the best of the forgivers.
- YU And Moses chose seventy of his people for Our place of meeting: when they were seized with violent quaking, he prayed: "O my Lord! if it had been Thy will Thou couldst have destroyed, long before, both them and me: wouldst Thou destroy us for the deeds of the foolish ones among us? this is no more than Thy trial: by it Thou causest whom Thou wilt to stray, and Thou leadest whom Thou wilt into the right path. Thou art our Protector: so forgive us and give us Thy mercy; for Thou art the best of those who forgive.

**156.**

- AA Enjoin for us good in the world, and good in the world to come. We turn to You alone." And the Lord said: "I punish only those whom I will, but My mercy enfolds everything. I shall enjoin it for those who take heed for themselves, who pay the zakat and believe in My signs,
- NO And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You." He said: (As to) My Punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqûn (pious - see V.2:2), and give Zakât; and those who believe in Our Ayât (proofs, evidences, verses, lessons, signs and revelations, etc.);

- PK And ordain for us in this world that which is good, and in the Hereafter (that which is good), Lo! We have turned unto Thee. He said: I smite with My punishment whom I will, and My mercy embraceth all things, therefore I shall ordain it for those who ward off (evil) and pay the poor-due, and those who believe Our revelations;
- SH And ordain for us good in this world's life and in the hereafter, for surely we turn to Thee. He said: (As for) My chastisement, I will afflict with it whom I please, and My mercy encompasses all things; so I will ordain it (specially) for those who guard (against evil) and pay the poor-rate, and those who believe in Our communications.
- YU "And ordain for us that which is good, in this life and in the Hereafter: for we have turned unto Thee." He said: "With My punishment I visit whom I will; but My mercy extendeth to all things. That (mercy) I shall ordain for those who do right, and practise regular charity, and those who believe in Our signs; -

**157.**

- AA Who follow the messenger, the gentile Prophet, described in the Torah and the Gospel, who bids things noble and forbids things vile, makes lawful what is clean, and prohibits what is foul, who relieves them of their burdens, and the yoke that lies upon them. Those who believe and honour and help him, and follow the light sent with him, are those who will attain their goal."
- NO Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad SAW) whom they find written with them in the Taurât (Torah) (Deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16)[], - he commands them for Al-Ma'rûf (i.e. Islâmîc Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Taiyibât [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allâh's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad SAW), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful[.]
- PK Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul; and he will relieve them of their burden and the fetters that they used to wear. Then those who believe in him, and honour him, and help him, and follow the light which is sent down with him: they are the successful.
- SH Those who follow the Messenger-Prophet, the Ummi, whom they find written down with them in the Taurat and the Injeel (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful.
- YU "Those who follow the messenger, the unlettered Prophet, whom they find mentioned in their own (scriptures), - in the law and the Gospel; - for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and

follow the light which is sent down with him,- it is they who will prosper."

### 158.

- AA Say: "O men, I am verily the apostle of God to you all. His whose kingdom extends over the heavens and the earth. There is no god but He, the giver of life and death. So believe in God and the messenger, the gentile Prophet, sent by Him, who believes in God and His messages. Obey him; you ay haply be guided aright."
- NO Say (O Muhammad SAW): "O mankind! Verily, I am sent to you all as the Messenger of Allāh - to Whom belongs the dominion of the heavens and the earth. Lā ilāha illa Huwa (none has the right to be worshipped but He); It is He Who gives life and causes death. So believe in Allāh and His Messenger (Muhammad SAW), the Prophet who can neither read nor write (i.e. Muhammad SAW) who believes in Allāh and His Words [(this Qur'ān), the Taurāt (Torah) and the Injeel (Gospel) and also Allāh's Word: "Be!" - and he was, i.e. 'Iesa (Jesus) son of Maryam (Mary), >Ç>], and follow him so that you may be guided.[]"
- PK Say (O Muhammad): O mankind! Lo! I am the messenger of Allah to you all - (the messenger of) Him unto Whom belongeth the Sovereignty of the heavens and the earth. There is no Allah save Him. He quickeneth and He giveth death. So believe in Allah and His messenger, the Prophet who can neither read nor write, who believeth in Allah and in His Words, and follow him that haply ye may be led aright.
- SH Say: O people! surely I am the Messenger of Allah to you all, of Him Whose is the kingdom of the heavens and the earth there is no god but He; He brings to life and causes to die therefore believe in Allah and His messenger, the Ummi Prophet who believes in Allah and His words, and follow him so that you may walk in the right way.
- YU Say: "O men! I am sent unto you all, as the Messenger of Allah, to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He That giveth both life and death. So believe in Allah and His Messenger, the Unlettered Prophet, who believeth in Allah and His words: follow him that (so) ye may be guided."

### 159.

- AA Among the people of Moses is a section that shows the way to the truth, and deals justly in accordance with it.
- NO And of the people of Mūsa (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge men with truth and justice).
- PK And of Moses' folk there is a community who lead with truth and establish justice therewith.
- SH And of Musa's people was a party who guided (people) with the truth, and thereby did they do justice.
- YU Of the people of Moses there is a section who guide and do justice in the light of truth.

### 160.

- AA We divided them into twelve (different) tribes. When his people asked for water, We said to Moses: "Strike the rock with your staff;" and behold, twelve springs of water gushed forth, so that each of the tribes had a place of its own to drink; and We made the clouds spread shade over them and sent for them manna and quails (and said): "Eat of the good things We have provided for you." But (by disobeying) they did not harm Us, they harmed themselves.
- NO And We divided them into twelve tribes (as distinct) nations. We directed

Mûsa (Moses) by inspiration, when his people asked him for water, (saying): "Strike the stone with your stick", and there gushed forth out of it twelve springs: each group knew its own place for water. We shaded them with the clouds and sent down upon them Al-Manna[] and the quails (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.

- PK We divided them into twelve tribes, nations; and We inspired Moses, when his people asked him for water, saying: Smite with thy staff the rock! And there gushed forth therefrom twelve springs, so that each tribe knew their drinking-place. And we caused the white cloud to overshadow them and sent down for them the manna and the quails (saying): Eat of the good things wherewith we have provided you. They wronged Us not, but they were wont to wrong themselves.
- SH And We divided them into twelve tribes, as nations; and We revealed to Musa when his people asked him for water: Strike the rock with your staff, so outflowed from it twelve springs; each tribe knew its drinking place; and We made the clouds to give shade over them and We sent to them manna and quails: Eat of the good things We have given you. And they did not do Us any harm, but they did injustice to their own souls.
- YU We divided them into twelve tribes or nations. We directed Moses by inspiration, when his (thirsty) people asked him for water: "Strike the rock with thy staff": out of it there gushed forth twelve springs: Each group knew its own place for water. We gave them the shade of clouds, and sent down to them manna and quails, (saying): "Eat of the good things We have provided for you": (but they rebelled); to Us they did no harm, but they harmed their own souls.

### 161.

- AA And when it was said to them: "Live in this land and eat of its produce wheresoever you like, and ask for remission of your sins, but pass through the gates with submission (and not pride), We shall forgive your trespasses, and give to those who are righteous abundance,"
- NQ And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allâh) forgive our sins'; and enter the gate prostrate (bowing with humility). We shall forgive you your wrong-doings. We shall increase (the reward) for the gooddoers."
- PK And when it was said unto them: Dwell in this township and eat therefrom whence ye will, and say "Repentance," and enter the gate prostrate; We shall forgive you your sins; We shall increase (reward) for the right-doers.
- SH And when it was said to them: Reside in this town and eat from it wherever you wish, and say, Put down from us our heavy burdens: and enter the gate making obeisance, We will forgive you your wrongs: We will give more to those who do good (to others).
- YU And remember it was said to them: "Dwell in this town and eat therein as ye wish, but say the word of humility and enter the gate in a posture of humility: We shall forgive you your faults; We shall increase (the portion of) those who do good."

### 162.

- AA The wicked among them changed and perverted the word We had spoken to a word unpronounced; so We sent from heaven retribution on them for all their wickedness.
- NQ But those among them who did wrong changed the word that had been told to them. So We sent on them a torment from heaven in return for their wrong-doings.[]

- PK But those of them who did wrong changed the word which had been told them for another saying, and We sent down upon them wrath from heaven for their wrongdoing.
- SH But those who were unjust among them changed it for a saying other than that which had been spoken to them; so We sent upon them a pestilence from heaven because they were unjust.
- YU But the transgressors among them changed the word from that which had been given them so we sent on them a plague from heaven. For that they repeatedly transgressed.

**163.**

- AA Enquire of them about the town situated by the sea where, when they did not keep the Sabbath, the fish came up to the surface of the water for them; but on days other than the Sabbath the fish did not come. We tried them in this way, for they were disobedient.
- NQ And ask them (O Muhammad SAW) about the town that was by the sea, when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them for they used to rebel (see the Qur'ân: V.4:154).
- PK Ask them (O Muhammad) of the township that was by the sea, how they did break the Sabbath, how their big fish came unto them visibly upon their Sabbath day and on a day when they did not keep Sabbath came they not unto them. Thus did We try them for that they were evil-livers.
- SH And ask them about the town which stood by the sea; when they exceeded the limits of the Sabbath, when their fish came to them on the day of their Sabbath, appearing on the surface of the water, and on the day on which they did not keep the Sabbath they did not come to them; thus did We try them because they transgressed.
- YU Ask them concerning the town standing close by the sea. Behold! they transgressed in the matter of the Sabbath. For on the day of their Sabbath their fish did come to them, openly holding up their heads, but on the day they had no Sabbath, they came not: thus did We make a trial of them, for they were given to transgression.

**164.**

- AA When a Section of them said: "Why do you admonish a people whom God is about to destroy or to punish severely?" They replied: "To clear ourselves of blame before your Lord, and that they may fear God.
- NQ And when a community among them said: "Why do you preach to a people whom Allâh is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allâh), and perhaps they may fear Allâh."
- PK And when a community among them said: Why preach ye to a folk whom Allah is about to destroy or punish with an awful doom, they said: In order to be free from guilt before your Lord, and that haply they may ward off (evil).
- SH And when a party of them said: Why do you admonish a with a severe chastisement? They said: To be free from blame before your Lord, and that haply they may guard (against evil).
- YU When some of them said: "Why do ye preach to a people whom Allah will destroy or visit with a terrible punishment?"- said the preachers: " To discharge our duty to your Lord, and perchance they may fear Him."

**165.**

- AA But when they forgot to remember the warning, We saved those who

prohibited evil, but inflicted on the wicked a dreadful punishment -- requital for their disobedience.

- NO So when they forgot the reminders that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel (disobey Allâh).
- PK And when they forgot that whereof they had been reminded, We rescued those who forbade wrong, and visited those who did wrong with dreadful punishment because they were evil-livers.
- SH So when they neglected what they had been reminded of, We delivered those who forbade evil and We overtook those who were unjust with an evil chastisement because they transgressed.
- YU When they disregarded the warnings that had been given them, We rescued those who forbade Evil; but We visited the wrong-doers with a grievous punishment because they were given to transgression.

### 166.

- AA When they persisted in doing what they had been forbidden, We said to them: "Become (like) apes despised."
- NO So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected." (It is a severe warning to the mankind that they should not disobey what Allâh commands them to do, and be far away from what He prohibits them).[]
- PK So when they took pride in that which they had been forbidden, We said unto them: Be ye apes despised and loathed!
- SH Therefore when they revoltingly persisted in what they had been forbidden, We said to them: Be (as) apes, despised and hated.
- YU When in their insolence they transgressed (all) prohibitions, We said to them: "Be ye apes, despised and rejected."

### 167.

- AA And your Lord declared He would send men against them who would inflict dreadful suffering on them till the Day of Doom, for your Lord is swift in retribution, though He is certainly forgiving and kind.
- NO And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is OftForgiving, Most Merciful (for the obedient and those who beg Allâh's Forgiveness).
- PK And (remember) when thy Lord proclaimed that He would raise against them till the Day of Resurrection those who would lay on them a cruel torment. Lo! verily thy Lord is swift in prosecution and lo! verily He is Forgiving, Merciful.
- SH And when your Lord announced that He would certainly send against them to the day of resurrection those who would subject them to severe torment; most surely your Lord is quick to requite (evil) and most surely He is Forgiving, Merciful.
- YU Behold! thy Lord did declare that He would send against them, to the Day of Judgment, those who would afflict them with grievous penalty. Thy Lord is quick in retribution, but He is also Oft-forgiving, Most Merciful.

### 168.

- AA We dispersed them in groups over the earth, some righteous, some otherwise; and We tried them with good things and bad, that they may haply turn back.
- NO And We have broken them (i.e. the Jews) up into various separate groups on

the earth, some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allâh's Obedience).

- PK And We have sundered them in the earth as (separate) nations. Some of them are righteous, and some far from that. And We have tried them with good things and evil things that haply they might return.
- SH And We cut them up on the earth into parties, (some) of them being righteous and (others) of them falling short of that, and We tried them with blessings and misfortunes that they might turn.
- YU We broke them up into sections on this earth. There are among them some that are the righteous, and some that are the opposite. We have tried them with both prosperity and adversity: In order that they might turn (to us).

### 169.

- AA Then after them a new generation inherited the Book. They took to the things of this base world, and said: "We shall (surely) be forgiven this." Yet they will accept similar things if they came their way again. Had they not been covenanted in the Book to say nothing in the name of God but the truth? And they have read this in it. The abode of the life to come is better for those who fear God. Can they not comprehend?
- NO Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allâh anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are Al- Muttaqûn (the pious - see V.2:2). Do not you then understand?
- PK And a generation hath succeeded them who inherited the scriptures. They grasp the goods of this low life (as the price of evil-doing) and say: It will be forgiven us. And if there came to them (again) the offer of the like, they would accept it (and would sin again). Hath not the covenant of the Scripture been taken on their behalf that they should not speak aught concerning Allah save the truth? And they have studied that which is therein. And the abode of the Hereafter is better, for those who ward off (evil). Have ye then no sense?
- SH Then there came after them an evil posterity who inherited the Book, taking only the frail good of this low life and saying: It will be forgiven us. And if the like good came to them, they would take it (too). Was not a promise taken from them in the Book that they would not speak anything about Allah but the truth, and they have read what is in it; and the abode of the hereafter is better for those who guard (against evil). Do you not then understand?
- YU After them succeeded an (evil) generation: They inherited the Book, but they chose (for themselves) the vanities of this world, saying (for excuse): "(Everything) will be forgiven us." (Even so), if similar vanities came their way, they would (again) seize them. Was not the covenant of the Book taken from them, that they would not ascribe to Allah anything but the truth? and they study what is in the Book. But best for the righteous is the home in the Hereafter. Will ye not understand?

### 170.

- AA As for those who adhere to the Book and are firm in devotion, We shall certainly not let the wages of those who are upright to go waste.
- NO And as to those who hold fast to the Book (i.e. act on its teachings) and perform As-Salât (Iqâmatas- Salât), certainly, We shall never waste the

reward of those who do righteous deeds.

- PK And as for those who make (men) keep the Scripture, and establish worship - lo! We squander not the wages of reformers.
- SH And (as for) those who hold fast by the Book and keep up prayer, surely We do not waste the reward of the right doers.
- YU As to those who hold fast by the Book and establish regular prayer,- never shall We suffer the reward of the righteous to perish.

### 171.

- AA The day We shook the mountain above them like an awning, and they feared it would fall over them, (We said): "Hold fast to what We have given you, and bear in mind what is (said) therein so that you may take heed."
- NQ And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the Taurât (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allâh and obey Him."
- PK And when We shook the Mount above them as it were a covering, and they supposed that it was going to fall upon them (and We said): Hold fast that which We have given you, and remember that which is therein, that ye may ward off (evil).
- SH And when We shook the mountain over them as if it were a covering overhead, and they thought that it was going to fall down upon them: Take hold of what We have given you with firmness, and be mindful of what is in it, so that you may guard (against evil).
- YU When We shook the Mount over them, as if it had been a canopy, and they thought it was going to fall on them (We said): "Hold firmly to what We have given you, and bring (ever) to remembrance what is therein; perchance ye may fear Allah."

### 172.

- AA When your Lord brings forth from their loins the offspring of the children of Adam, He makes them witnesses over themselves, (and asks): "Am I not your Lord?" 'Indeed,' they reply. 'We bear witness,' -- lest you should say on the Day of Resurrection: "We were not aware of this;"
- NQ And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."
- PK And (remember) when thy Lord brought forth from the Children of Adam, from their reins, their seed, and made them testify of themselves, (saying): Am I not your Lord? They said: Yea, verily. We testify. (That was) lest ye should say at the Day of Resurrection: Lo! of this we were unaware;
- SH And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? They said: Yes! we bear witness. Lest you should say on the day of resurrection: Surely we were heedless of this.
- YU When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (who cherishes and sustains you)?"- They said: "Yea! We do testify!" (This), lest ye should say on the Day of Judgment: "Of this we were never mindful":

### 173.

- AA Or, lest they should say: "It were our fathers who had ascribed compeers to God; we are only their offspring. Will You destroy us for the deeds of those who dealt in vanities?"
- NO Or lest you should say: "It was only our fathers afortime who took others as partners in worship along with Allâh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised Al-Bâtil (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allâh)?" (Tafsir At-Tabarî).
- PK Or lest ye should say: (It is) only (that) our fathers ascribed partners to Allah of old and we were (their) seed after them. Wilt Thou destroy us on account of that which those who follow falsehood did?
- SH Or you should say: Only our fathers associated others (with Allah) before, and we were an offspring after them: Wilt Thou then destroy us for what the vain doers did?
- YU Or lest ye should say: "Our fathers before us may have taken false gods, but we are (their) descendants after them: wilt Thou then destroy us because of the deeds of men who were futile?"

**174.**

- AA That is how We explain Our signs distinctly so that they may come back (to the right path).
- NO Thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (unto the truth).
- PK Thus we detail the revelations, that haply they may return.
- SH And thus do We make clear the communications, and that haply they might return.
- YU Thus do We explain the signs in detail; and perchance they may turn (unto Us).

**175.**

- AA Relate to them the plight of the man whom We gave Our signs, but he passed them by, so that Satan came after him, and he went astray.
- NO And recite (O Muhammad SAW) to them the story of him to whom We gave Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), but he threw them away, so Shaitân (Satan) followed him up, and he became of those who went astray.
- PK Recite unto them the tale of him to whom We gave Our revelations, but he sloughed them off, so Satan overtook him and he became of those who lead astray.
- SH And recite to them the narrative of him to whom We give Our communications, but he withdraws himself from them, so the Shaitan overtakes him, so he is of those who go astray.
- YU Relate to them the story of the man to whom We sent Our signs, but he passed them by: so Satan followed him up, and he went astray.

**176.**

- AA We wished to exalt him, but he loved baseness and followed his lust. His likeness is that of a dog who hangs out his tongue if you drive him away, and still hangs it out if you leave him alone. Such is the case of the people who deny Our signs. Narrate this history to them; they may haply reflect.
- NO And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desire. So his description is the description of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the description of the

people who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect.

- PK And had We willed We could have raised him by their means, but he clung to the earth and followed his own lust. Therefor his likeness is as the likeness of a dog: if thou attackest him he panteth with his tongue out, and if thou leavest him he panteth with his tongue out. Such is the likeness of the people who deny Our revelations. Narrate unto them the history (of the men of old), that haply they may take thought.
- SH And if We had pleased, We would certainly have exalted him thereby; but he clung to the earth and followed his low desire, so his parable is as the parable of the dog; if you attack him he lolls out his tongue; and if you leave him alone he lolls out his tongue; this is the parable of the people who reject Our communications; therefore relate the narrative that they may reflect.
- YU If it had been Our will, We should have elevated him with Our signs; but he inclined to the earth, and followed his own vain desires. His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue. That is the similitude of those who reject Our signs; So relate the story; perchance they may reflect.

### 177.

- AA Evil is the case of those who deny Our signs and wrong themselves.
- NO Evil is the likeness of the people who reject Our Ayât (proofs, evidences, verses and signs, etc.), and used to wrong their ownelves.
- PK Evil as an example are the folk who denied Our revelations, and were wont to wrong themselves.
- SH Evil is the likeness of the people who reject Our communications and are unjust to their own souls.
- YU Evil as an example are people who reject Our signs and wrong their own souls.

### 178.

- AA He alone is guided whom God shows the way; and whom He leads astray is surely lost.
- NO Whomsoever Allâh guides, he is the guided one, and whomsoever He sends astray, those! They are the losers.
- PK He whom Allah leadeth, he indeed is led aright, while he whom Allah sendeth astray - they indeed are losers.
- SH Whomsoever Allah guides, he is the one who follows the right way; and whomsoever He causes to err, these are the losers.
- YU Whom Allah doth guide,- he is on the right path: whom He rejects from His guidance,- such are the persons who perish.

### 179.

- AA Many of the jinns and human beings have We destined for Hell, who possess hearts but do not feel, have eyes but do not see, have ears but do not hear, like cattle, even worse than them. They are people unconcerned.
- NO And surely, We have created many of the jinns and mankind for Hell. They have hearts wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.
- PK Already have We urged unto hell many of the jinn and humankind, having hearts wherewith they understand not, and having eyes wherewith they see not, and having ears wherewith they hear not. These are as the cattle - nay, but they are worse! These are the neglectful.

- SH And certainly We have created for hell many of the jinn and the men; they have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear; they are as cattle, nay, they are in worse errors; these are the heedless ones.
- YU Many are the Jinns and men we have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle,- nay more misguided: for they are heedless (of warning).

**180.**

- AA All the names of God are beautiful, so call Him by them; and leave those alone who act profanely towards His names: They will be retributed for their deeds.
- NQ And (all) the Most Beautiful Names belong to Allâh[], so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.
- PK Allah's are the fairest names. Invoke Him by them. And leave the company of those who blaspheme His names. They will be requited what they do.
- SH And Allah's are the best names, therefore call on Him thereby, and leave alone those who violate the sanctity of His names; they shall be recompensed for what they did.
- YU The most beautiful names belong to Allah: so call on him by them; but shun such men as use profanity in his names: for what they do, they will soon be requited.

**181.**

- AA Yet there are among those We have created people who lead (others) to the truth, and act justly in its light
- NQ And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.
- PK And of those whom We created there is a nation who guide with the Truth and establish justice therewith.
- SH And of those whom We have created are a people who guide with the truth and thereby they do justice.
- YU Of those We have created are people who direct (others) with truth. And dispense justice therewith.

**182.**

- AA We shall punish those who deny Our revelations slowly in a way that they will not know.
- NQ Those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not.
- PK And those who deny Our revelations - step by step We lead them on from whence they know not.
- SH And (as to) those who reject Our communications, We draw them near (to destruction) by degrees from whence they know not.
- YU Those who reject Our signs, We shall gradually visit with punishment, in ways they perceive not;

**183.**

- AA I will just give them respite. My plan is certainly invincible.
- NQ And I respite them; certainly My Plan is strong.
- PK I give them rein (for) lo! My scheme is strong.

SH And I grant them respite; surely My scheme is effective.

YU Respite will I grant unto them: for My scheme is strong (and unfailing).

#### 184.

AA Have they not bethought themselves their companion is not mad? He is only a plain admonisher.

NQ Do they not reflect? There is no madness in their companion (Muhammad SAW). He is but a plain warner.

PK Have they not bethought them (that) there is no madness in their comrade? He is but a plain warner.

SH Do they not reflect that their companion has not unsoundness in mind; he is only a plain warner.

YU Do they not reflect? Their companion is not seized with madness: he is but a perspicuous warner.

#### 185.

AA Have they not contemplated the kingdom of the heavens and the earth and everything created by God, (to educe) that perhaps their own term is drawing to a close? In what lore after this would they then believe?

NQ Do they not look in the dominion of the heavens and the earth and all things that Allâh has created, and that it may be that the end of their lives is near. In what message after this will they then believe?

PK Have they not considered the dominion of the heavens and the earth, and what things Allah hath created, and that it may be that their own term draweth nigh? In what fact after this will they believe?

SH Do they not consider the kingdom of the heavens and the earth and whatever things Allah has created, and that may be their doom shall have drawn nigh; what announcement would they then believe in after this?

YU Do they see nothing in the government of the heavens and the earth and all that Allah hath created? (Do they not see) that it may well be that their terms is nigh drawing to an end? In what message after this will they then believe?

#### 186.

AA Whosoever God allows to go astray has none to show him the way, for He leaves them to wander perplexed in their wickedness.

NQ Whomsoever Allâh sends astray, none can guide him; and He lets them wander blindly in their transgressions.

PK Those whom Allah sendeth astray, there is no guide for them. He leaveth them to wander blindly on in their contumacy.

SH Whomsoever Allah causes to err, there is no guide for him; and He leaves them alone in their inordinacy, blindly wandering on.

YU To such as Allah rejects from His guidance, there can be no guide: He will leave them in their trespasses, wandering in distraction.

#### 187.

AA They ask you about the Hour: "When is its determined time?" Say: "Only my Lord has the knowledge. No one can reveal it except He. Oppressive will it be for the heavens and the earth. When it comes, it will come unawares." They ask you about it as if you were in the know. You tell them: "Only God has the knowledge." But most people do not know.

NQ They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if

you have a good knowledge of it. Say: "The knowledge thereof is with Allâh (Alone) but most of mankind know not."[]

- PK They ask thee of the (destined) Hour, when will it come to port. Say: Knowledge thereof is with my Lord only. He alone will manifest it at its proper time. It is heavy in the heavens and the earth. It cometh not to you save unawares. They question thee as if thou couldst be well informed thereof. Say: Knowledge thereof is with Allah only, but most of mankind know not.
- SH They ask you about the hour, when will be its taking place? Say: The knowledge of it is only with my Lord; none but He shall manifest it at its time; it will be momentous in the heavens and the earth; it will not come on you but of a sudden. They ask you as if you were solicitous about it. Say: Its knowledge is only with Allah, but most people do not know.
- YU They ask thee about the (final) Hour - when will be its appointed time? Say: "The knowledge thereof is with my Lord (alone): None but He can reveal as to when it will occur. Heavy were its burden through the heavens and the earth. Only, all of a sudden will it come to you." They ask thee as if thou wert eager in search thereof: Say: "The knowledge thereof is with Allah (alone), but most men know not."

### 188.

- AA Tell them: "I am not master of my own gain or loss but as God may please. If I had the knowledge of the Unknown I would have enjoyed abundance of the good, and no evil would have touched me. I am only a bearer of warnings and bringer of happy news for those who believe."
- NQ Say (O Muhammad SAW): "I possess no power of benefit or hurt to myself except as Allâh wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."
- PK Say: For myself I have no power to benefit, nor power to hurt, save that which Allah willeth. Had I knowledge of the Unseen, I should have abundance of wealth, and adversity would not touch me. I am but a warner, and a bearer of good tidings unto folk who believe.
- SH Say: I do not control any benefit or harm for my own soul except as Allah please; and had I known the unseen I would have had much of good and no evil would have touched me; I am nothing but a warner and the giver of good news to a people who believe.
- YU Say: "I have no power over any good or harm to myself except as Allah willeth. If I had knowledge of the unseen, I should have multiplied all good, and no evil should have touched me: I am but a warner, and a bringer of glad tidings to those who have faith."

### 189.

- AA It is He who created you from a single cell, and from it created its mate, that you may live as companions. When the man covered the woman she conceived a light burden and carried it about. And when she was heavy (with child) they prayed together to their Lord: "If You bestow a healthy son on us we shall truly be grateful."
- NQ It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwa (Eve)], in order that he might enjoy the pleasure of living with her. When he had sexual relation with her, she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allâh, their Lord (saying): "If You give us a Sâlih (good in every aspect) child, we shall indeed be among the grateful."
- PK He it is Who did create you from a single soul, and therefrom did make his

mate that he might take rest in her. And when he covered her she bore a light burden, and she passed (unnoticed) with it, but when it became heavy they cried unto Allah, their Lord, saying: If thou givest unto us aright we shall be of the thankful.

SH He it is Who created you from a single being, and of the same (kind) did He make his mate, that he might incline to her; so when he covers her she bears a light burden, then moves about with it; but when it grows heavy, they both call upon Allah, their Lord: If Thou givest us a good one, we shall certainly be of the grateful ones.

YU It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to Allah their Lord, (saying): "If Thou givest us a goodly child, we vow we shall (ever) be grateful."

### 190.

AA But when they were given a healthy son, they started ascribing to other powers a share in what God had bestowed on them. But God is above what they ascribe to Him.

NO But when He gave them a Sâlih (good in every aspect) child, they ascribed partners to Him (Allâh) in that which He has given to them. High be Allâh, Exalted above all that they ascribe as partners to Him. (Tafsir At-Tabarî, Vol.9, Page 148).

PK But when He gave unto them aright, they ascribed unto Him partners in respect of that which He had given them. High is He Exalted above all that they associate (with Him).

SH But when He gives them a good one, they set up with Him associates in what He has given them; but high is Allah above what they associate (with Him).

YU But when He giveth them a goodly child, they ascribe to others a share in the gift they have received: but Allah is exalted high above the partners they ascribe to Him.

### 191.

AA Do they associate those with Him who cannot create a thing, and are themselves created,

NO Do they attribute as partners to Allâh those who created nothing but they themselves are created?

PK Attribute they as partners to Allah those who created naught, but are themselves created,

SH What! they associate (with Him) that which does not create any thing, while they are themselves created!

YU Do they indeed ascribe to Him as partners things that can create nothing, but are themselves created?

### 192.

AA Who can neither help them, nor help themselves?

NO No help can they give them, nor can they help themselves.

PK And cannot give them help, nor can they help themselves?

SH And they have no power to give them help, nor can they help themselves.

YU No aid can they give them, nor can they aid themselves!

### 193.

AA If you call them to guidance they will not follow you. It is all the same if you call them or hold your tongue.

- NO And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.
- PK And if ye call them to the Guidance, they follow you not. Whether ye call them or are silent is all one for you.
- SH And if you invite them to guidance, they will not follow you; it is the same to you whether you invite them or you are silent.
- YU If ye call them to guidance, they will not obey: For you it is the same whether ye call them or ye hold your peace!

**194.**

- AA Those whom you invoke besides God are created beings like you. So call on them and let them answer your call, if what you say is true.
- NO Verily, those whom you call upon besides Allâh are slaves like you. So call upon them and let them answer you if you are truthful.
- PK Lo! those on whom ye call beside Allah are slaves like unto you. Call on them now, and let them answer you, if ye are truthful!
- SH Surely those whom you call on besides Allah are in a state of subjugation like yourselves; therefore call on them, then let them answer you if you are truthful.
- YU Verily those whom ye call upon besides Allah are servants like unto you: Call upon them, and let them listen to your prayer, if ye are (indeed) truthful!

**195.**

- AA Do they have feet to walk on, or hands to hold with, or eyes to see and ears to hear with? Say to them: "Call your compeers, and work out a plot against me, and do not give me time.
- NO Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad SAW): "Call your (so-called) partners (of Allâh) and then plot against me, and give me no respite!
- PK Have they feet wherewith they walk, or have they hands wherewith they hold, or have they eyes wherewith they see, or have they ears wherewith they hear? Say: Call upon your (so-called) partners (of Allah), and then contrive against me, spare me not!
- SH Have they feet with which they walk, or have they hands with which they hold, or have they eyes with which they see, or have they ears with which they hear? Say: Call your associates, then make a struggle (to prevail) against me and give me no respite.
- YU Have they feet to walk with? Or hands to lay hold with? Or eyes to see with? Or ears to hear with? Say: "Call your 'god-partners', scheme (your worst) against me, and give me no respite!

**196.**

- AA My saviour is God who has revealed this Book; and He protects those who are upright;
- NO "Verily, my Walî (Protector, Supporter, and Helper, etc.) is Allâh Who has revealed the Book (the Qur'ân), and He protects (supports and helps) the righteous.
- PK Lo! my Protecting Friend is Allah Who revealeth the Scripture. He befriendeth the righteous.
- SH Surely my guardian is Allah, Who revealed the Book, and He befriends the good.
- YU "For my Protector is Allah, Who revealed the Book (from time to time), and He will choose and befriend the righteous.

**197.**

- AA While those you beseech apart from Him cannot help you or even help themselves.
- NO "And those whom you call upon besides Him (Allâh) cannot help you nor can they help themselves."
- PK They on whom ye call beside Him have no power to help you, nor can they help you, nor can they help themselves.
- SH And those whom you call upon besides Him are not able to help you, nor can they help themselves.
- YU "But those ye call upon besides Him, are unable to help you, and indeed to help themselves."

**198.**

- AA When you call upon them for guidance, they do not hear. When you think they are looking at you, (in fact) they cannot see."
- NO And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.
- PK And if ye (Muslims) call them to the guidance they hear not; and thou (Muhammad) seest them looking toward thee, but they see not.
- SH And if you invite them to guidance, they do not hear; and you see them looking towards you, yet they do not see.
- YU If thou callest them to guidance, they hear not. Thou wilt see them looking at thee, but they see not.

**199.**

- AA Cultivate tolerance, enjoin justice, and avoid the fools.
- NO Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).
- PK Keep to forgiveness (O Muhammad), and enjoin kindness, and turn away from the ignorant.
- SH Take to forgiveness and enjoin good and turn aside from the ignorant.
- YU Hold to forgiveness; command what is right; But turn away from the ignorant.

**200.**

- AA If you are instigated by the Devil to evil seek refuge in God, for God hears all and knows everything.
- NO And if an evil whisper comes to you from Shaitân (Satan) then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.
- PK And if a slander from the devil wound thee, then seek refuge in Allah. Lo! He is Hearer, Knower.
- SH And if a false imputation from the Shaitan afflict you, seek refuge in Allah; surely He is Hearing, Knowing.
- YU If a suggestion from Satan assail thy (mind), seek refuge with Allah; for He heareth and knoweth (all things).

**201.**

- AA Verily those who fear God think of Him when assailed by the instigations of Satan, and lo! they begin to understand,
- NO Verily, those who are Al-Muttaqûn (the pious - see V.2:2), when an evil thought comes to them from Shaitân (Satan), they remember (Allâh), and (indeed) they then see (aright).
- PK Lo! those who ward off (evil), when a glamour from the devil troubleth them,

they do but remember (Allah's Guidance) and behold them seers!

- SH Surely those who guard (against evil), when a visitation from the Shaitan afflicts them they become mindful, then lo! they see.
- YU Those who fear Allah, when a thought of evil from Satan assaults them, bring Allah to remembrance, when lo! they see (aright)!

### 202.

- AA Even though their (devilish) brothers would like them to continue in error, and would not desist.
- NQ But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short.
- PK Their brethren plunge them further into error and cease not.
- SH And their brethren increase them in error, then they cease not.
- YU But their brethren (the evil ones) plunge them deeper into error, and never relax (their efforts).

### 203.

- AA And when you do not bring a (Qur'anic) verse to them, they say: "Why don't you make one up?" Say: "I follow only what my Lord reveals to me." These (revelations) are an evident proof from your Lord, and a guidance and grace for those who believe.
- NQ And if you do not bring them a miracle [according to their (i.e. Quraish-pagans') proposal], they say: "Why have you not brought it?[]" Say: "I but follow what is revealed to me from my Lord. This (the Qur'ân) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe."
- PK And when thou bringest not a verse for them they say: Why hast thou not chosen it? Say: I follow only that which is inspired in me from my Lord. This (Qur'an) is insight from your Lord, and a guidance and a mercy for a people that believe.
- SH And when you bring them not a revelation they say: Why do you not forge it? Say: I only follow what is revealed to me from my Lord; these are clear proofs from your Lord and a guidance and a mercy for a people who believe.
- YU If thou bring them not a revelation, they say: "Why hast thou not got it together?" Say: "I but follow what is revealed to me from my Lord: this is (nothing but) lights from your Lord, and Guidance, and mercy, for any who have faith."

### 204.

- AA When the Qur'an is recited listen to it in silence. You may perhaps be blessed.
- NQ So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtiha), and also when he is delivering the Friday-prayer Khutbah]. [Tafsir At-Tabari, Vol.9, Pages 162-4]
- PK And when the Qur'an is recited, give ear to it and pay heed, that ye may obtain mercy.
- SH And when the Quran is recited, then listen to it and remain silent, that mercy may be shown to you.
- YU When the Qur'an is read, listen to it with attention, and hold your peace: that ye may receive Mercy.

### 205.

- AA Meditate on your Lord inwardly with humility and trepidation, reciting His Book softly, morning and evening, and be not negligent.

- NQ** And remember your Lord by your tongue and within yourself, humbly and with fear without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.[]
- PK** And do thou (O Muhammad) remember thy Lord within thyself humbly and with awe, below thy breath, at morn and evening. And be not thou of the neglectful.
- SH** And remember your Lord within yourself humbly and fearing and in a voice not loud in the morning and the evening and be not of the heedless ones.
- YU** And do thou (O reader!) Bring thy Lord to remembrance in thy (very) soul, with humility and in reverence, without loudness in words, in the mornings and evenings; and be not thou of those who are unheedful.

**206.**

- AA** Verily those who are in the presence of your Lord are never too proud to worship and celebrate His praises, and bow in homage to Him'.
- NQ** Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate before Him.
- PK** Lo! those who are with thy Lord are not too proud to do Him service, but they praise Him and prostrate before Him.
- SH** Surely those who are with your Lord are not too proud to serve Him, and they declare His glory and prostrate in humility before Him.
- YU** Those who are near to thy Lord, disdain not to do Him worship: They celebrate His praises, and prostrate before Him.

# 8

## Al-Anfâl

### Spoils of War Booty

 **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. THEY ASK YOU of (benefits accruing as) spoils of war. Tell them: "The benefits belong to God and His Messenger." So fulfil your duty to God and keep peace among yourselves. Obey God and the Prophet, If you really believe.
- NQ** They ask you (O Muhammad SAW) about the spoils of war. Say: "The spoils are for Allâh and the Messenger." So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad SAW), if you are believers.
- PK** They ask thee (O Muhammad) of the spoils of war. Say: The spoils of war belong to Allah and the messenger, so keep your duty to Allah, and adjust the matter of your difference, and obey Allah and His messenger, if ye are (true) believers.
- SH** They ask you about the windfalls. Say: The windfalls are for Allah and the Messenger. So be careful of (your duty to) Allah and set aright matters of your difference, and obey Allah and His Messenger if you are believers.
- YU** They ask thee concerning (things taken as) spoils of war. Say: "(such) spoils are at the disposal of Allah and the Messenger: So fear Allah, and keep straight the relations between yourselves: Obey Allah and His Messenger, if ye do believe."

#### 2.

- AA** Only they are true believers whose hearts fill up with awe when the name of God is mentioned; and their faith is further strengthened when His messages are read out to them; and those who place their trust in their Lord,
- NQ** The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);
- PK** They only are the (true) believers whose hearts feel fear when Allah is mentioned, and when His revelations are recited unto them they increase their faith, and who trust in their Lord;
- SH** Those only are believers whose hearts become full of fear when Allah is mentioned, and when His communications are recited to them they increase them in faith, and in their Lord do they trust.
- YU** For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord;

#### 3.

- AA** Who are firm in devotion, and spend of what We have given them,

- NQ Who perform As-Salât (IqâmatasSalât) and spend out of that We have provided them.
- PK Who establish worship and spend of that We have bestowed on them.
- SH Those who keep up prayer and spend (benevolently) out of what We have given them.
- YU Who establish regular prayers and spend (freely) out of the gifts We have given them for sustenance:

**4.**

- AA Are true believers. There are for them (high) ranks with their Lord, and pardon and noble provision.
- NQ It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise).
- PK Those are they who are in truth believers. For them are grades (of honour) with their Lord, and pardon, and a bountiful provision.
- SH These are the believers in truth; they shall have from their Lord exalted grades and forgiveness and an honorable sustenance.
- YU Such in truth are the believers: they have grades of dignity with their Lord, and forgiveness, and generous sustenance:

**5.**

- AA As your Lord sent you from your home (to fight) for the true cause, a section of the faithful were averse,
- NQ As your Lord caused you (O Muhammad SAW) to go out from your home with the truth, and verily, a party among the believers disliked it;
- PK Even as thy Lord caused thee (Muhammad) to go forth from thy home with the Truth, and lo! a party of the believers were averse (to it).
- SH Even as your Lord caused you to go forth from your house with the truth, though a party of the believers were surely averse;
- YU Just as thy Lord ordered thee out of thy house in truth, even though a party among the Believers disliked it,

**6.**

- AA Who argued with you about the matter even after it had become quite clear, as if they were being pushed into (the arms of) death as they waited.
- NQ Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).
- PK Disputing with thee of the Truth after it had been made manifest, as if they were being driven to death visible.
- SH They disputed with you about the truth after it had become clear, (and they went forth) as if they were being driven to death while they saw (it).
- YU Disputing with thee concerning the truth after it was made manifest, as if they were being driven to death and they (actually) saw it.

**7.**

- AA Though God promised that one of two columns (would fall to you), you desired the one that was not armed. But God wished to confirm the truth by His words, and wipe the unbelievers out to the last,
- NQ And (remember) when Allâh promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours, you wished that the one not armed (the caravan) should be yours, but Allâh willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the battle of Badr).

And when Allah promised you one of the two bands (of the enemy) that it

- PK should be yours, and ye longed that other than the armed one might be yours. And Allah willed that He should cause the Truth to triumph by His words, and cut the root of the disbelievers;
- SH And when Allah promised you one of the two parties that it shall be yours and you loved that the one not armed should be yours and Allah desired to manifest the truth of what was true by His words and to cut off the root of the unbelievers.
- YU Behold! Allah promised you one of the two (enemy) parties, that it should be yours: Ye wished that the one unarmed should be yours, but Allah willed to justify the Truth according to His words and to cut off the roots of the Unbelievers; -

**8.**

- AA So that Truth may be affirmed and falsehood negated, even though the sinners be averse.
- NQ That He might cause the truth to triumph and bring falsehood to nothing, even though the Mujrimûn (disbelievers, polytheists, sinners, criminals, etc.) hate it.
- PK That He might cause the Truth to triumph and bring vanity to naught, however much the guilty might oppose;
- SH That He may manifest the truth of what was true and show the falsehood of what was false, though the guilty disliked.
- YU That He might justify Truth and prove Falsehood false, distasteful though it be to those in guilt.

**9.**

- AA Remember when you prayed to your Lord for help, He heard you and said: "I shall send a thousand angels following behind you for your aid."
- NQ (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."
- PK When ye sought help of your Lord and He answered you (saying): I will help you with a thousand of the angels, rank on rank.
- SH When you sought aid from your Lord, so He answered you: I will assist you with a thousand of the angels following one another.
- YU Remember ye implored the assistance of your Lord, and He answered you: "I will assist you with a thousand of the angels, ranks on ranks."

**10.**

- AA He gave you the good news only to reassure your hearts, for victory comes from God alone, and certainly God is all-mighty and all-wise.
- NQ Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise.
- PK Allah appointed it only as good tidings, and that your hearts thereby might be at rest. Victory cometh only by the help of Allah. Lo! Allah is Mighty, Wise.
- SH And Allah only gave it as a good news and that your hearts might be at ease thereby; and victory is only from Allah; surely Allah is Mighty, Wise.
- YU Allah made it but a message of hope, and an assurance to your hearts: (in any case) there is no help except from Allah: and Allah is Exalted in Power, Wise.

**11.**

- AA A blanketing sleep came over you as a (measure of) security from Him, and He sent down rain from the skies to cleanse you, and to remove the plague of Satan, and to strengthen your hearts and steady your steps.
- NQ (Remember) when He covered you with a slumber as a security from Him, and

He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil-suggestions, etc.) of Shaitân (Satan), and to strengthen your hearts, and make your feet firm thereby.

- PK When He made the slumber fall upon you as a reassurance from him and sent down water from the sky upon you, that thereby He might purify you, and remove from you the fear of Satan, and make strong your hearts and firm (your) feet thereby.
- SH When He caused calm to fall on you as a security from Him and sent down upon you water from the cloud that He might thereby purify you, and take away from you the uncleanness of the Shaitan, and that He might fortify your hearts and steady (your) footsteps thereby.
- YU Remember He covered you with a sort of drowsiness, to give you calm as from Himself, and he caused rain to descend on you from heaven, to clean you therewith, to remove from you the stain of Satan, to strengthen your hearts, and to plant your feet firmly therewith.

## 12.

- AA And the Lord said to the angels: "I am with you; go and strengthen the faithful. I shall fill the hearts of infidels with terror. So smite them on their necks and every joint, (and incapacitate them),"
- NQ (Remember) when your Lord inspired the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."
- PK When thy Lord inspired the angels, (saying): I am with you. So make those who believe stand firm. I will throw fear into the hearts of those who disbelieve. Then smite the necks and smite of them each finger.
- SH When your Lord revealed to the angels: I am with you, therefore make firm those who believe. I will cast terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them.
- YU Remember thy Lord inspired the angels (with the message): "I am with you: give firmness to the Believers: I will instil terror into the hearts of the Unbelievers: smite ye above their necks and smite all their finger-tips off them."

## 13.

- AA For they had opposed God and His Apostle; but whosoever opposes God and his Apostle (should know) that God is severe in retribution.
- NQ This is because they defied and disobeyed Allâh and His Messenger. And whoever defies and disobeys Allâh and His Messenger, then verily, Allâh is Severe in punishment.
- PK That is because they opposed Allah and His messenger. Whoso opposeth Allah and His messenger, (for him) lo! Allah is severe in punishment.
- SH This is because they acted adversely to Allah and His Messenger; and whoever acts adversely to Allah and His Messenger-- then surely Allah is severe in requiting (evil).
- YU This because they contended against Allah and His Messenger: If any contend against Allah and His Messenger, Allah is strict in punishment.

## 14.

- AA For you is this (punishment) to taste, for the infidels the torment of Hell.
- NQ This is the torment, so taste it, and surely for the disbelievers is the torment of the Fire.
- PK That (is the award), so taste it, and (know) that for disbelievers is the torment

of the Fire.

- SH This-- taste it, and (know) that for the unbelievers is the chastisement of fire.  
 YU Thus (will it be said): "Taste ye then of the (punishment): for those who resist Allah, is the penalty of the Fire."

### 15.

- AA O believers, when you meet unbelievers on the field of battle, do not turn your backs to them.  
 NQ O you who believe! When you meet those who disbelieve, in a battle-field, never turn your backs to them.  
 PK O ye who believe! When ye meet those who disbelieve in battle, turn not your backs to them.  
 SH O you who believe! when you meet those who disbelieve marching for war, then turn not your backs to them.  
 YU O ye who believe! when ye meet the Unbelievers in hostile array, never turn your backs to them.

### 16.

- AA For any one who turns his back on that day, except to manoeuvre or rally to his side, will bring the wrath of God on himself, and have Hell as abode; and what an evil destination!  
 NQ And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his own), - he indeed has drawn upon himself wrath from Allāh. And his abode is Hell, and worst indeed is that destination!  
 PK Whoso on that day turneth his back to them, unless manoeuvring for battle or intent to join a company, he truly hath incurred wrath from Allah, and his habitation will be hell, a hapless journey's end.  
 SH And whoever shall turn his back to them on that day-- unless he turn aside for the sake of fighting or withdraws to a company-- then he, indeed, becomes deserving of Allah's wrath, and his abode is hell; and an evil destination shall it be.  
 YU If any do turn his back to them on such a day - unless it be in a stratagem of war, or to retreat to a troop (of his own)- he draws on himself the wrath of Allah, and his abode is Hell,- an evil refuge (indeed)!

### 17.

- AA It was not you who killed them, but God did so. You did not throw what you threw, (sand into the eyes of the enemy at Badr), but God, to bring out the best in the faithful by doing them a favour of His own. God is all-hearing and all-knowing.  
 NQ You killed them not, but Allāh killed them. And you (Muhammad SAW) threw not when you did throw but Allāh threw, that He might test the believers by a fair trial from Him. Verily, Allāh is All-Hearer, All- Knower.  
 PK Ye (Muslims) slew them not, but Allah slew them. And thou (Muhammad) threwest not when thou didst throw, but Allah threw, that He might test the believers by a fair test from Him. Lo! Allah is Hearer, Knower.  
 SH So you did not slay them, but it was Allah Who slew them, and you did not smite when you smote (the enemy), but it was Allah Who smote, and that He might confer upon the believers a good gift from Himself; surely Allah is Hearing, Knowing.  
 YU It is not ye who slew them; it was Allah: when thou threwest (a handful of dust), it was not thy act, but Allah's: in order that He might test the Believers by a gracious trial from Himself: for Allah is He Who heareth and knoweth (all

things).

### 18.

- AA That was that, but remember God will make the plots of the unbelievers contemptible.
- NQ This (is the fact) and surely, Allâh weakens the deceitful plots of the disbelievers.
- PK That (is the case); and (know) that Allah (it is) Who maketh weak the plan of disbelievers.
- SH This, and that Allah is the weakener of the struggle of the unbelievers.
- YU That, and also because Allah is He Who makes feeble the plans and stratagem of the Unbelievers.

### 19.

- AA You had asked for a judgement, so the judgement has come to you (In the form of victory for the faithful). So, if you desist it will be better for you. If you come back to it, We shall do the same, and your forces, however large, will not be of the least avail, for God is with those who believe. O believers, obey God and His Messenger, and do not turn away from him when you hear (him speak);
- NQ (O disbelievers) if you ask for a judgement, now has the judgement come unto you and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous it be, and verily, Allâh is with the believers.
- PK (O Qureysh!) If ye sought a judgment, now hath the judgment come unto you. And if ye cease (from persecuting the believers) it will be better for you, but if ye return (to the attack) We also shall return. And your host will avail you naught, however numerous it be, and (know) that Allah is with the believers (in His Guidance).
- SH If you demanded a judgment, the judgment has then indeed come to you; and if you desist, it will be better for you; and if you turn back (to fight), We (too) shall turn back, and your forces shall avail you nothing, though they may be many, and (know) that Allah is with the believers.
- YU (O Unbelievers!) if ye prayed for victory and judgment, now hath the judgment come to you: if ye desist (from wrong), it will be best for you: if ye return (to the attack), so shall We. Not the least good will your forces be to you even if they were multiplied: for verily Allah is with those who believe!

### 20.

- NQ O you who believe! Obey Allâh and His Messenger, and turn not away from him (i.e. Messenger Muhammad SAW) while you are hearing.
- PK O ye who believe! Obey Allah and His messenger, and turn not away from him when ye hear (him speak).
- SH O you who believe! obey Allah and His Messenger and do not turn back from Him while you hear.
- YU O ye who believe! Obey Allah and His Messenger, and turn not away from him when ye hear (him speak).

### 21.

- AA And do not be like those who say: "We have heard," but do not hear.
- NQ And be not like those who say: "We have heard," but they hear not.
- PK Be not as those who say, we hear, and they hear not.
- SH And be not like those who said, We hear, and they did not obey.
- YU Nor be like those who say, "We hear," but listen not:

**22.**

- AA The worst of creatures in the eyes of God are those who are deaf and dumb and devoid of sense.
- NQ Verily! The worst of (moving) living creatures with Allâh are the deaf and the dumb, those who understand not (i.e. the disbelievers).
- PK Lo! the worst of beasts in Allah's sight are the deaf, the dumb, who have no sense.
- SH Surely the vilest of animals, in Allah's sight, are the deaf, the dumb, who do not understand.
- YU For the worst of beasts in the sight of Allah are the deaf and the dumb,- those who understand not.

**23.**

- AA If God had seen any good in them He would surely have made them hear. Now even if He makes them hear they will turn away (in obduracy).
- NQ Had Allâh known of any good in them, He would indeed have made them listen, and even if He had made them listen, they would but have turned away, averse (to the truth).
- PK Had Allah known of any good in them He would have made them hear, but had He made them hear they would have turned away, averse.
- SH And if Allah had known any good in them He would have made them hear, and if He makes them hear they would turn back while they withdraw.
- YU If Allah had found in them any good. He would indeed have made them listen: (As it is), if He had made them listen, they would but have turned back and declined (Faith).

**24.**

- AA O believers, respond to the call of God and His Prophet when he calls you to what will give you life (and preservation). Remember that God intervenes between man and his heart, and that you will be gathered before Him.
- NQ O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (SAW) calls you[] to that which will give you life,[] and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered.
- PK O ye who believe! Obey Allah, and the messenger when He calleth you to that which quickeneth you, and know that Allah cometh in between the man and his own heart, and that He it is unto Whom ye will be gathered.
- SH O you who believe! answer (the call of) Allah and His Messenger when he calls you to that which gives you life; and know that Allah intervenes between man and his heart, and that to Him you shall be gathered.
- YU O ye who believe! give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to Whom ye shall (all) be gathered.

**25.**

- AA Beware of sedition, which does not affect the oppressors alone among you, and know that the punishment of God is severe.
- NQ And fear the Fitnah (affliction and trial, etc.) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment.
- PK And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong-doers, and know that Allah is severe in punishment.

- SH And fear an affliction which may not smite those of you in particular who are unjust; and know that Allah is severe in requiting (evil).
- YU And fear tumult or oppression, which affecteth not in particular (only) those of you who do wrong: and know that Allah is strict in punishment.

**26.**

- AA Remember, when you were few and powerless in the land, afraid of despoliation at the hands of men. But then God sheltered and helped you to strength, and provided for you good things that you may perhaps be grateful.
- NQ And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful.
- PK And remember, when ye were few and reckoned feeble in the land, and were in fear lest men should extirpate you, how He gave you refuge, and strengthened you with His help, and made provision of good things for you, that haply ye might be thankful.
- SH And remember when you were few, deemed weak in the land, fearing lest people might carry you off by force, but He sheltered you and strengthened you with His aid and gave you of the good things that you may give thanks.
- YU Call to mind when ye were a small (band), despised through the land, and afraid that men might despoil and kidnap you; But He provided a safe asylum for you, strengthened you with His aid, and gave you Good things for sustenance: that ye might be grateful.

**27.**

- AA O you who believe, do not be faithless to God and His Apostle, nor violate ur trusts knowingly.
- NQ O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your Amânât (things entrusted to you, and all the duties which Allâh has ordained for you).[]
- PK O ye who believe! Betray not Allah and His messenger, nor knowingly betray your trusts.
- SH O you who believe! be not unfaithful to Allah and the Messenger, nor be unfaithful to your trusts while you know.
- YU O ye that believe! betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you.

**28.**

- AA Know that your worldly possessions and your children are just a temptation, and that God has greater rewards with Him.
- NQ And know that your possessions and your children are but a trial and that surely with Allâh is a mighty reward.
- PK And know that your possessions and your children are a test, and that with Allah is immense reward.
- SH And know that your property and your children are a temptation, and that Allah is He with Whom there is a mighty reward.
- YU And know ye that your possessions and your progeny are but a trial; and that it is Allah with Whom lies your highest reward.

**29.**

- AA O believers, if you follow the path shown by God, He will give you a standard (of right and wrong), and overlook your sins, and forgive you. God is abounding in benevolence.

- NO** O you who believe! If you obey and fear Allāh, He will grant you Furqān a criterion [(to judge between right and wrong), or (Makhraj, i.e. making a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you, and Allāh is the Owner of the Great Bounty.
- PK** O ye who believe! If ye keep your duty to Allah, He will give you discrimination (between right and wrong) and will rid you of your evil thoughts and deeds, and will forgive you. Allah is of Infinite Bounty.
- SH** O you who believe! If you are careful of (your duty to) Allah, He will grant you a distinction and do away with your evils and forgive you; and Allah is the Lord of mighty grace.
- YU** O ye who believe! if ye fear Allah, He will grant you a criterion (to judge between right and wrong), remove from you (all) evil (that may afflict) you, and forgive you: for Allah is the Lord of grace unbounded.

**30.**

- AA** Remember, when the infidels contrived to make you a prisoner or to murder or expel you, they plotted, but God also planned; and God's plan is the best.
- NO** And (remember) when the disbelievers plotted against you (O Muhammad SAW) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allāh too was planning, and Allāh is the Best of the planners.
- PK** And when those who disbelieve plot against thee (O Muhammad) to wound thee fatally, or to kill thee or to drive thee forth; they plot, but Allah (also) plotteth; and Allah is the best of plotters.
- SH** And when those who disbelieved devised plans against you that they might confine you or slay you or drive you away; and they devised plans and Allah too had arranged a plan; and Allah is the best of planners.
- YU** Remember how the Unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out (of thy home). They plot and plan, and Allah too plans; but the best of planners is Allah.

**31.**

- AA** When Our messages were read out to them, they said: "We have heard. We could certainly compose (writings) like them if we choose. They are but only tales of long ago."
- NO** And when Our Verses (of the Qur'ân) are recited to them, they say: "We have heard this (the Qur'ân); if we wish we can say the like of this. This is nothing but the tales of the ancients."
- PK** And when Our revelations are recited unto them they say: We have heard. If we wish we can speak the like of this. Lo! this is naught but fables of the men of old.
- SH** And when Our communications are recited to them, they say: We have heard indeed; if we pleased we could say the like of it; this is nothing but the stories of the ancients.
- YU** When Our Signs are rehearsed to them, they say: "We have heard this (before): if we wished, we could say (words) like these: these are nothing but tales of the ancients."

**32.**

- AA** They had also said: "If this be the truth from you, O God, then rain down on us stones from the skies, or inflict a grievous punishment upon us."
- NO** And (remember) when they said: "O Allāh! If this (the Qur'ân) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."

- PK And when they said: O Allah! If this be indeed the truth from Thee, then rain down stones on us or bring on us some painful doom!
- SH And when they said: O Allah! if this is the truth from Thee, then rain upon us stones from heaven or inflict on us a painful punishment.
- YU Remember how they said: "O Allah if this is indeed the Truth from Thee, rain down on us a shower of stones form the sky, or send us a grievous penalty."

**33.**

- AA But God would not choose to punish them while you are in their midst, nor afflict them when they are seeking forgiveness.
- NQ And Allâh would not punish them while you (Muhammad SAW) are amongst them, nor will He punish them while they seek (Allâh's) Forgiveness.
- PK But Allah would not punish them while thou wast with them, nor will He punish them while they seek forgiveness.
- SH But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness.
- YU But Allah was not going to send them a penalty whilst thou wast amongst them; nor was He going to send it whilst they could ask for pardon.

**34.**

- AA But what is there so special they have that God should not punish them when they obstruct people from the Holy Mosque, though they are not its (appointed) guardians? Its guardians could be only those who are pious and devout. But most of them do not know.
- NQ And why should not Allâh punish them while they stop (men) from Al-Masjid-al-Harâm, and they are not its guardians? None can be its guardian except Al-Muttaqûn (the pious - see V.2:2), but most of them know not.
- PK What (plea) have they that Allah should not punish them, when they debar (His servants) from the Inviolable Place of Worship, though they are not its fitting guardians. Its fitting guardians are those only who keep their duty to Allah. But most of them know not.
- SH And what (excuse) have they that Allah should not chastise them while they hinder (men) from the Sacred Mosque and they are not (fit to be) guardians of it; its guardians are only those who guard (against evil), but most of them do not know.
- YU But what plea have they that Allah should not punish them, when they keep out (men) from the sacred Mosque - and they are not its guardians? No men can be its guardians except the righteous; but most of them do not understand.

**35.**

- AA Their worship in the House of God has been no more than whistling and clapping. So they have to taste the punishment for disbelief.
- NQ Their Salât (prayer) at the House (of Allâh, i.e. the Ka'bah at Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.
- PK And their worship at the (holy) House is naught but whistling and hand-clapping. Therefore (it is said unto them): Taste of the doom because ye disbelieve.
- SH And their prayer before the House is nothing but whistling and clapping of hands; taste then the chastisement, for you disbelieved.
- YU Their prayer at the House (of Allah) is nothing but whistling and clapping of hands: (Its only answer can be), "Taste ye the penalty because ye blasphemed."

**36.**

- AA Those who disbelieve spend their possessions on turning men away from God. They will go on spending and rue it in the end, and will be subdued. But those who remain disbelievers shall be gathered into Hell
- NQ Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.
- PK Lo! those who disbelieve spend their wealth in order that they may debar (men) from the way of Allah. They will spend it, then it will become an anguish for them, then they will be conquered. And those who disbelieve will be gathered unto hell,
- SH Surely those who disbelieve spend their wealth to hinder (people) from the way of Allah; so they shall spend it, then it shall be to them an intense regret, then they shall be overcome; and those who disbelieve shall be driven together to hell.
- YU The Unbelievers spend their wealth to hinder (man) from the path of Allah, and so will they continue to spend; but in the end they will have (only) regrets and sighs; at length they will be overcome: and the Unbelievers will be gathered together to Hell; -

**37.**

- AA That God may separate the bad from the good, and link the wicked together and cast them into Hell. These are verily the people who will lose.
- NQ In order that Allâh may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islâmic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one on another, heap them together and cast them into Hell. Those! it is they who are the losers.
- PK That Allah may separate the wicked from the good, The wicked will He place piece upon piece, and heap them all together, and consign them unto hell. Such verily are the losers.
- SH That Allah might separate the impure from the good, and put the impure, some of it upon the other, and pile it up together, then cast it into hell; these it is that are the losers.
- YU In order that Allah may separate the impure from the pure, put the impure, one on another, heap them together, and cast them into Hell. They will be the ones to have lost.

**38.**

- AA You tell the unbelievers in case they desist whatever has happened will be forgiven them. If they persist, they should remember the fate of those who have gone before them.
- NQ Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).
- PK Tell those who disbelieve that if they cease (from persecution of believers) that which is past will be forgiven them; but if they return (thereto) then the example of the men of old hath already gone (before them, for a warning).
- SH Say to those who disbelieve, if they desist, that which is past shall be forgiven to them; and if they return, then what happened to the ancients has already passed.
- YU Say to the Unbelievers, if (now) they desist (from Unbelief), their past would be forgiven them; but if they persist, the punishment of those before them is

already (a matter of warning for them).

### 39.

- AA So, fight them till all opposition ends, and obedience is wholly God's. If they desist then verily God sees all they do.
- NQ And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world[]]. But if they cease (worshipping others besides Allâh), then certainly, Allâh is All-Seer of what they do.[]
- PK And fight them until persecution is no more, and religion is all for Allah. But if they cease, then lo! Allah is Seer of what they do.
- SH And fight with them until there is no more persecution and religion should be only for Allah; but if they desist, then surely Allah sees what they do.
- YU And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do.

### 40.

- AA But if they are obstinate, know that God is your helper and protector: How excellent a helper, and how excellent a protector is He!
- NQ And if they turn away, then know that Allâh is your Maulâ (Patron, Lord, Protector and Supporter, etc.), (what) an Excellent Maulâ, and (what) an Excellent Helper!
- PK And if they turn away, then know that Allah is your Befriender - a Transcendent Patron, a Transcendent Helper!
- SH And if they turn back, then know that Allah is your Patron; most excellent is the Patron and most excellent the Helper.
- YU If they refuse, be sure that Allah is your Protector - the best to protect and the best to help.

### 41.

- AA Know that one-fifth of what you acquire as booty (of war) is for God and His Apostle, and for relatives and orphans, the poor and wayfarers, if you truly believe in God and what We revealed to Our votary on the day of victory over the infidels when the two armies clashed (at Badr). For God has the power to do any thing.
- NQ And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allâh, and to the Messenger, and to the near relatives [of the Messenger (Muhammad SAW)], (and also) the orphans, Al-Masâkin (the poor) and the wayfarer, if you have believed in Allâh and in that which We sent down to Our slave (Muhammad SAW) on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr) - And Allâh is Able to do all things.
- PK And know that whatever ye take as spoils of war, lo! a fifth thereof is for Allah, and for the messenger and for the kinsman (who hath need) and orphans and the needy and the wayfarer, if ye believe in Allah and that which We revealed unto Our slave on the Day of Discrimination, the day when the two armies met. And Allah is Able to do all things.
- SH And know that whatever thing you gain, a fifth of it is for Allah and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met; and Allah has power over all things.
- YU And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah,- and to the Messenger, and to near relatives, orphans, the

needy, and the wayfarer, - if ye do believe in Allah and in the revelation We sent down to Our servant on the Day of Testing, - the Day of the meeting of the two forces. For Allah hath power over all things.

**42.**

- AA** (That day) when you were at one end of the valley, (the unbelievers) at the other, and the caravan below you (on the lowland by the coast), you would surely have declined to fight if (the Makkans) had offered you battle. (But the battle did take place) that God may end the matter which had been accomplished, so that he who had to die may perish after a clear demonstration, and he who had to live may survive in the light of positive proof, for God hears all and knows everything.
- NO** (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allâh might accomplish a matter already ordained (in His Knowledge); so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allâh is All-Hearer, All-Knower.
- PK** When ye were on the near bank (of the valley) and they were on the yonder bank, and the caravan was below you (on the coast plain). And had ye trusted to meet one another ye surely would have failed to keep the tryst, but (it happened, as it did, without the forethought of either of you) that Allah might conclude a thing that must be done; that he who perished (on that day) might perish by a clear proof (of His Sovereignty) and he who survived might survive by a clear proof (of His Sovereignty). Lo! Allah in truth is Hearer, Knower.
- SH** When you were on the nearer side (of the valley) and they were on the farthest side, while the caravan was in a lower place than you; and if you had mutually made an appointment, you would certainly have broken away from the appointment, but-- in order that Allah might bring about a matter which was to be done, that he who would perish might perish by clear proof, and he who would live might live by clear proof; and most surely Allah is Hearing, Knowing;
- YU** Remember ye were on the hither side of the valley, and they on the farther side, and the caravan on lower ground than ye. Even if ye had made a mutual appointment to meet, ye would certainly have failed in the appointment: But (thus ye met), that Allah might accomplish a matter already enacted; that those who died might die after a clear Sign (had been given), and those who lived might live after a Clear Sign (had been given). And verily Allah is He Who heareth and knoweth (all things).

**43.**

- AA** God showed (the Makkans) to be few in your dream, for if He had shown them to be many you would surely have lost courage and disagreed about the (wisdom) of the battle. But God spared you this, for He surely knows what is in the hearts of men.
- NO** (And remember) when Allâh showed them to you as few in your (i.e. Muhammad's SAW) dream, if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allâh saved (you). Certainly, He is the All-Knower of what is in the breasts.
- PK** When Allah showed them unto thee (O Muhammad) in thy dream as few in number, and if He had shown them to thee as many, ye (Muslims) would have faltered and would have quarrelled over the affair. But Allah saved (you). Lo! He knoweth what is in the breasts (of men).

- SH When Allah showed them to you in your dream as few; and if He had shown them to you as many you would certainly have become weak-hearted and you would have disputed about the matter, but Allah saved (you); surely He is the Knower of what is in the breasts.
- YU Remember in thy dream Allah showed them to thee as few: if He had shown them to thee as many, ye would surely have been discouraged, and ye would surely have disputed in (your) decision; but Allah saved (you): for He knoweth well the (secrets) of (all) hearts.

**44.**

- AA When you faced them He made (the enemy) seem few to you in numbers, and made you appear fewer in their eyes, (it was) so that God could accomplish what had been decreed; for all things rest with God.
- NQ And (remember) when you met (the army of the disbelievers on the Day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allâh might accomplish a matter already ordained (in His Knowledge), and to Allâh return all matters (for decision).
- PK And when He made you (Muslims), when ye met (them), see them with your eyes as few, and lessened you in their eyes, (it was) that Allah might conclude a thing that must be done. Unto Allah all things are brought back.
- SH And when He showed them to you, when you met, as few in your eyes and He made you to appear little in their eyes, in order that Allah might bring about a matter which was to be done, and to Allah are all affairs returned.
- YU And remember when ye met, He showed them to you as few in your eyes, and He made you appear as contemptible in their eyes: that Allah might accomplish a matter already enacted. For to Allah do all questions go back (for decision).

**45.**

- AA O believers, when you meet an army, stand firm, and think of God a great deal that you may be blessed with success.
- NQ O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful.
- PK O ye who believe! When ye meet an army, hold firm and think of Allah much, that ye may be successful.
- SH O you who believe! when you meet a party, then be firm, and remember Allah much, that you may be successful.
- YU O ye who believe! When ye meet a force, be firm, and call Allah in remembrance much (and often); that ye may prosper:

**46.**

- AA Obey God and His Apostle, and do not disagree among yourselves or you will be unmanned and lose courage. Persevere, for God is with those who endure.
- NQ And obey Allâh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allâh is with those who are As-Sâbirin (the patient ones, etc.).
- PK And obey Allah and His messenger, and dispute not one with another lest ye falter and your strength depart from you; but be steadfast! Lo! Allah is with the steadfast.
- SH And obey Allah and His Messenger and do not quarrel for then you will be weak in hearts and your power will depart, and be patient; surely Allah is with the patient.
- YU And obey Allah and His Messenger; and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: For Allah is with those

who patiently persevere:

#### 47.

- AA Do not be like those who went out of their homes full of their own importance, ostentatiously, trying to hinder others from the way of God. But God encompasses all they do.
- NQ And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allāh. and Allāh is Muḥitun (encircling and thoroughly comprehending) all that they do.
- PK Be not as those who came forth from their dwellings boastfully and to be seen of men, and debar (men) from the way of Allah, while Allah is surrounding all they do.
- SH And be not like those who came forth from their homes in great exultation and to be seen of men, and (who) turn away from the way of Allah, and Allah comprehends what they do.
- YU And be not like those who started from their homes insolently and to be seen of men, and to hinder (men) from the path of Allah: For Allah compasseth round about all that they do.

#### 48.

- AA Satan made their deeds look alluring to them, and said: "None will prevail over you this day, for I shall be near at hand." Yet when the two armies appeared face to face, he turned back and fled, saying: "I am not with you, for I can see what you cannot perceive. I fear God, for His punishment is severe."
- NQ And (remember) when Shaitān (Satan) made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this Day (of the battle of Badr) and verily, I am your neighbour (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily! I see what you see not. Verily! I fear Allāh for Allāh is Severe in punishment."
- PK And when Satan made their deeds seem fair to them and said: No-one of mankind can conquer you this day, for I am your protector. But when the armies came in sight of one another, he took flight, saying: Lo! I am guiltless of you. Lo! I see that which ye see not. Lo! I fear Allah. And Allah is severe in punishment.
- SH And when the Shaitan made their works fair seeming to them, and said: No one can overcome you this day, and surely I am your protector: but when the two parties came in sight of each other he turned upon his heels, and said: Surely I am clear of you, surely I see what you do not see, surely I fear Allah; and Allah is severe in requiting (evil).
- YU Remember Satan made their (sinful) acts seem alluring to them, and said: "No one among men can overcome you this day, while I am near to you": But when the two forces came in sight of each other, he turned on his heels, and said: "Lo! I am clear of you; lo! I see what ye see not; Lo! I fear Allah: for Allah is strict in punishment."

#### 49.

- AA The hypocrites, and those who had doubts in their hearts, said: "Their faith has misled them." But whoever places his trust in God will find God mighty and wise.
- NQ When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allāh, then surely, Allāh is All- Mighty, All-Wise.
- PK When the hypocrites and those in whose hearts is a disease said: Their religion hath deluded these. Whoso putteth his trust in Allah (will find that) lo! Allah is

Mighty, Wise.

- SH When the hypocrites and those in whose hearts was disease said: Their religion has deceived them; and whoever trusts in Allah, then surely Allah is Mighty, Wise.
- YU Lo! the hypocrites say, and those in whose hearts is a disease: "These people, - their religion has misled them." But if any trust in Allah, behold! Allah is Exalted in might, Wise.

## 50.

- AA If you could only see the infidels as the angels draw away their souls and strike their faces and their backs, (saying): "Taste the torment of burning
- NO And if you could see when the angels take away the souls of those who disbelieve (at death), they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire."
- PK If thou couldst see how the angels receive those who disbelieve, smiting faces and their backs and (saying): Taste the punishment of burning!
- SH And had you seen when the angels will cause to die those who disbelieve, smiting their faces and their backs, and (saying): Taste the punishment of burning.
- YU If thou couldst see, when the angels take the souls of the Unbelievers (at death), (How) they smite their faces and their backs, (saying): "Taste the penalty of the blazing Fire-

## 51.

- AA For what you have brought upon yourselves." God is surely not unjust to His creatures, (they are unjust to themselves).
- NO "This is because of that which your hands had forwarded. And verily, Allâh is not unjust to His slaves."
- PK This is for that which your own hands have sent before (to the Judgment), and (know) that Allah is not a tyrant to His slaves.
- SH This is for what your own hands have sent on before, and because Allah is not in the least unjust to the servants;
- YU "Because of (the deeds) which your (own) hands sent forth; for Allah is never unjust to His servants:

## 52.

- AA Their case is like that of Pharaoh's people, and of those before them, who denied the revelations of God, and were punished for their sins by God, and God is all powerful and Severe His punishment.
- NO Similar to the behaviour of the people of Fir'aun (Pharaoh), and of those before them; they rejected the Ayât (proofs, verses, etc.) of Allâh, so Allâh punished them for their sins. Verily, Allâh is All- Strong, Severe in punishment.
- PK (Their way is) as the way of Pharaoh's folk and those before them; they disbelieved the revelations of Allah, and Allah took them in their sins. Lo! Allah is Strong, severe in punishment.
- SH In the manner of the people of Firon and those before them; they disbelieved in Allah's communications, therefore Allah destroyed them on account of their faults; surely Allah is strong, severe in requiting (evil).
- YU "(Deeds) after the manner of the people of Pharaoh and of those before them: They rejected the Signs of Allah, and Allah punished them for their crimes: for Allah is Strong, and Strict in punishment:

## 53.

- AA God does not withdraw a favour bestowed upon a people unless they change

themselves, for God hears all and knows everything.

- NQ That is so because Allāh will never change a grace which He has bestowed on a people until they change what is in their own selves. And verily, Allāh is All-Hearer, All-Knower.
- PK That is because Allah never changeth the grace He hath bestowed on any people until they first change that which is in their hearts, and (that is) because Allah is Hearer, Knower.
- SH This is because Allah has never changed a favor which He has conferred upon a people until they change their own condition; and because Allah is Hearing, Knowing;
- YU "Because Allah will never change the grace which He hath bestowed on a people until they change what is in their (own) souls: and verily Allah is He Who heareth and knoweth (all things)."

#### 54.

- AA This was the case with the people of Pharaoh and those before them, who rejected the signs of their Lord and were destroyed for their sins, and We drowned the people of Pharaoh as they were oppressors.
- NQ Similar to the behaviour of the people of Fir'aun (Pharaoh), and those before them. They belied the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'aun (Pharaoh) for they were all Zâlimûn (polytheists and wrong-doers, etc.).
- PK (Their way is) as the way of Pharaoh's folk and those before them; they denied the revelations of their Lord, so We destroyed them in their sins. And We drowned the folk of Pharaoh. All were evil-doers.
- SH In the manner of the people of Firon and those before them; they rejected the communications of their Lord, therefore We destroyed them on account of their faults and We drowned Firon's people, and they were all unjust.
- YU (Deeds) after the manner of the people of Pharaoh and those before them": They treated as false the Signs of their Lord: so We destroyed them for their crimes, and We drowned the people of Pharaoh: for they were all oppressors and wrong-doers.

#### 55.

- AA Verily the worst of creatures in the sight of God are those who deny (the truth), and will not believe.
- NQ Verily, The worst of moving (living) creatures before Allāh are those who disbelieve[], - so they shall not believe.
- PK Lo! the worst of beasts in Allah's sight are the ungrateful who will not believe.
- SH Surely the vilest of animals in Allah's sight are those who disbelieve, then they would not believe.
- YU For the worst of beasts in the sight of Allah are those who reject Him: They will not believe.

#### 56.

- AA As for those with whom you have made a treaty and who abrogate it every time, and do not fear God,
- NQ They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allāh.
- PK Those of them with whom thou madest a treaty, and then at every opportunity they break their treaty, and they keep not duty (to Allah).
- SH Those with whom you make an agreement, then they break their agreement every time and they do not guard (against punishment).

YU They are those with whom thou didst make a covenant, but they break their covenant every time, and they have not the fear (of Allah).

### 57.

AA If you meet them in battle, inflict on them such a defeat as would be a lesson for those who come after them, and that they may be warned.

NQ So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.

PK If thou comest on them in the war, deal with them so as to strike fear in those who are behind them, that haply they may remember.

SH Therefore if you overtake them in fighting, then scatter by (making an example of) them those who are in their rear, that they may be mindful.

YU If ye gain the mastery over them in war, disperse, with them, those who follow them, that they may remember.

### 58.

AA If you apprehend treachery from a people (with whom you have a treaty), retaliate by breaking off (relations) with them, for God does not like those who are treacherous.

NQ If you (O Muhammad SAW) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allâh likes not the treacherous.

PK And if thou fearest treachery from any folk, then throw back to them (their treaty) fairly. Lo! Allah loveth not the treacherous.

SH And if you fear treachery on the part of a people, then throw back to them on terms of equality; surely Allah does not love the treacherous.

YU If thou fearest treachery from any group, throw back (their covenant) to them, (so as to be) on equal terms: for Allah loveth not the treacherous.

### 59.

AA The infidels should not think that they can bypass (the law of God). Surely they cannot get away.

NQ And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allâh's Punishment).

PK And let not those who disbelieve suppose that they can outstrip (Allah's Purpose). Lo! they cannot escape.

SH And let not those who disbelieve think that they shall come in first; surely they will not escape.

YU Let not the unbelievers think that they can get the better (of the godly): they will never frustrate (them).

### 60.

AA Prepare against them whatever arms and cavalry you can muster, that you may strike terror in (the hearts of) the enemies of God and your own, and others besides them not known to you, but known to God. Whatever you spend in the way of God will be paid back to you in full, and no wrong will be done to you.

NQ And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allâh and your enemy, and others besides whom, you may not know but whom Allâh does know. And whatever you shall spend in the Cause of Allâh shall be repaid unto you, and you shall not be treated unjustly.

PK Make ready for them all thou canst of (armed) force and of horses tethered,

that thereby ye may dismay the enemy of Allah and your enemy, and others beside them whom ye know not. Allah knoweth them. Whatsoever ye spend in the way of Allah it will be repaid to you in full, and ye will not be wronged.

- SH And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you do not know (but) Allah knows them; and whatever thing you will spend in Allah's way, it will be paid back to you fully and you shall not be dealt with unjustly.
- YU Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly.

### 61.

- AA But if they are inclined to peace, make peace with them, and have trust in God, for He hears all and knows everything.
- NQ But if they incline to peace, you also incline to it, and (put your) trust in Allāh. Verily, He is the All- Hearer, the All-Knower.
- PK And if they incline to peace, incline thou also to it, and trust in Allah. Lo! He, even He, is the Hearer, the Knower.
- SH And if they incline to peace, then incline to it and trust in Allah; surely He is the Hearing, the Knowing.
- YU But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah: for He is One that heareth and knoweth (all things).

### 62.

- AA If they try to cheat you, God is surely sufficient for you. It is He who has strengthened you with His help and with believers
- NQ And if they intend to deceive you, then verily, Allāh is All-Sufficient for you. He it is Who has supported you with His Help and with the believers.
- PK And if they would deceive thee, then lo! Allah is Sufficient for thee. He it is Who supporteth thee with His help and with the believers,
- SH And if they intend to deceive you-- then surely Allah is sufficient for you; He it is Who strengthened you with His help and with the believers
- YU Should they intend to deceive thee,- verily Allah sufficeth thee: He it is That hath strengthened thee with His aid and with (the company of) the Believers;

### 63.

- AA Whose hearts He cemented with love. You could never have united their hearts even if you had spent whatever (wealth) is in the earth; but God united them with love, for He is all-mighty and all-wise.
- NQ And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has united them. Certainly He is All-Mighty, All-Wise.
- PK And (as for the believers) hath attuned their hearts. If thou hadst spent all that is in the earth thou couldst not have attuned their hearts, but Allah hath attuned them. Lo! He is Mighty, Wise.
- SH And united their hearts; had you spent all that is in the earth, you could not have united their hearts, but Allah united them; surely He is Mighty, Wise.
- YU And (moreover) He hath put affection between their hearts: not if thou hadst spent all that is in the earth, couldst thou have produced that affection, but Allah hath done it: for He is Exalted in might, Wise.

### 64.

- AA God is sufficient for you, O Prophet, and the faithful who follow you.
- NO O Prophet (Muhammad SAW)! Allāh is Sufficient for you and for the believers who follow you.
- PK O Prophet! Allah is Sufficient for thee and those who follow thee of the believers.
- SH O Prophet! Allah is sufficient for you and (for) such of the believers as follow you.
- YU O Prophet! sufficient unto thee is Allah,- (unto thee) and unto those who follow thee among the Believers.

**65.**

- AA O Prophet, urge the faithful to fight. If there are twenty among you with determination they will vanquish two hundred; and if there are a hundred then they will vanquish a thousand unbelievers, for they are people devoid of understanding.
- NO O Prophet (Muhammad SAW)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.
- PK O Prophet! Exhort the believers to fight. If there be of you twenty steadfast they shall overcome two hundred, and if there be of you a hundred (steadfast) they shall overcome a thousand of those who disbelieve, because they (the disbelievers) are a folk without intelligence.
- SH O Prophet! urge the believers to war; if there are twenty patient ones of you they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand of those who disbelieve, because they are a people who do not understand.
- YU O Prophet! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding.

**66.**

- AA God has lightened your burden as He knows you are weak: So, if there are a hundred men of firm determination among you, they will vanquish two hundred; and if there are a thousand of you they will vanquish two thousand by the will of God, for God is with those who are determined.
- NO Now Allāh has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allāh. And Allāh is with As-Sābirin (the patient ones, etc.).
- PK Now hath Allah lightened your burden, for He knoweth that there is weakness in you. So if there be of you a steadfast hundred they shall overcome two hundred, and if there be of you a thousand (steadfast) they shall overcome two thousand by permission of Allah. Allah is with the steadfast.
- SH For the present Allah has made light your burden, and He knows that there is weakness in you; so if there are a hundred patient ones of you they shall overcome two hundred, and if there are a thousand they shall overcome two thousand by Allah's permission, and Allah is with the patient.
- YU For the present, Allah hath lightened your (task), for He knoweth that there is a weak spot in you: But (even so), if there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of Allah: for Allah is with those who

patiently persevere.

### 67.

- AA No apostle should take captives until he has battled and subdued the country. You desire the vanities of this world, but God wills (for you the reward) of the world to come; and God is all-mighty and all-wise.
- NQ It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All- Mighty, All-Wise.
- PK It is not for any prophet to have captives until he hath made slaughter in the land. Ye desire the lure of this world and Allah desireth (for you) the Hereafter, and Allah is Mighty, Wise.
- SH It is not fit for a prophet that he should take captives unless he has fought and triumphed in the land; you desire the frail goods of this world, while Allah desires (for you) the hereafter; and Allah is Mighty, Wise.
- YU It is not fitting for a prophet that he should have prisoners of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allah looketh to the Hereafter: And Allah is Exalted in might, Wise.

### 68.

- AA Had this not been decreed by God in advance, you would have suffered a grievous punishment for what you took (as booty).
- NQ Were it not a previous ordainment from Allâh, a severe torment would have touched you for what you took.
- PK Had it not been for an ordinance of Allah which had gone before, an awful doom had come upon you on account of what ye took.
- SH Were it not for an ordinance from Allah that had already gone forth, surely there would have befallen you a great chastisement for what you had taken to.
- YU Had it not been for a previous ordainment from Allah, a severe penalty would have reached you for the (ransom) that ye took.

### 69.

- AA But now use such of the spoils as are lawful and good, and fear God, for God is forgiving and kind.
- NQ So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allâh. Certainly, Allâh is Oft-Forgiving, Most Merciful.
- PK Now enjoy what ye have won, as lawful and good, and keep your duty to Allah. Lo! Allah is Forgiving, Merciful.
- SH Eat then of the lawful and good (things) which you have acquired in war, and be careful of (your duty to) Allah; surely Allah is Forgiving, Merciful.
- YU But (now) enjoy what ye took in war, lawful and good: but fear Allah: for Allah is Oft-forgiving, Most Merciful.

### 70.

- AA O Prophet, tell the captives you have taken: "If God finds some good in your hearts, He will reward you with something better than was taken away from you, and forgive your sins, for God is forgiving and kind."
- NQ O Prophet! Say to the captives that are in your hands: "If Allâh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allâh is Oft-Forgiving, Most Merciful."
- PK O Prophet! Say unto those captives who are in your hands: If Allah knoweth

any good in your hearts He will give you better than that which hath been taken from you, and will forgive you. Lo! Allah is Forgiving, Merciful.

- SH O Prophet! say to those of the captives who are in your hands: If Allah knows anything good in your hearts, He will give to you better than that which has been taken away from you and will forgive you, and Allah is Forgiving, Merciful.
- YU O Prophet! say to those who are captives in your hands: "If Allah findeth any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you: for Allah is Oft-forgiving, Most Merciful."

## 71.

- AA If they try to deceive you, remember they have deceived God before. So He gave you mastery over them, for God is all-knowing and all-wise.
- NO But if they intend to betray you (O Muhammad SAW), they have already betrayed Allāh before. So He gave (you) power over them. And Allāh is All-Knower, All-Wise.
- PK And if they would betray thee, they betrayed Allah before, and He gave (thee) power over them. Allah is Knower, Wise.
- SH And if they intend to act unfaithfully towards you, so indeed they acted unfaithfully towards Allah before, but He gave (you) mastery over them; and Allah is Knowing, Wise.
- YU But if they have treacherous designs against thee, (O Messenger!), they have already been in treason against Allah, and so hath He given (thee) power over them. And Allah so He Who hath (full) knowledge and wisdom.

## 72.

- AA Those who accepted the faith and set out of their homes, and fought in the way of God wealth and soul, and those who gave them shelter and helped them, are friends of one another. You are not responsible for protecting those who embraced the faith but did not leave their homes, until they do so. In ease they ask for your help in the name of faith, you are duty bound to help them, except against a people with whom you have a treaty; for God sees all that you do.
- NO Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allāh as well as those who gave (them) asylum and help, - these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad SAW), you owe no duty of protection to them until they emigrate[], but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance, and Allāh is the All-Seer of what you do.
- PK Lo! those who believed and left their homes and strove with their wealth and their lives for the cause of Allah, and those who took them in and helped them: these are protecting friends one of another. And those who believed but did not leave their homes, ye have no duty to protect them till they leave their homes; but if they seek help from you in the matter of religion then it is your duty to help (them) except against a folk between whom and you there is a treaty. Allah is Seer of what ye do.
- SH Surely those who believed and fled (their homes) and struggled hard in Allah's way with their property and their souls, and those who gave shelter and helped-- these are guardians of each other; and (as for) those who believed and did not fly, not yours is their guardianship until they fly; and if they seek aid from you in the matter of religion, aid is incumbent on you except against a people between whom and you there is a treaty, and Allah sees what you do.
- YU Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of Allah, as well as those who gave

(them) asylum and aid,- these are (all) friends and protectors, one of another. As to those who believed but came not into exile, ye owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of mutual alliance. And (remember) Allah seeth all that ye do.

**73.**

- AA Those who are infidels aid one another. Unless you do the same there will be discord in the land and anarchy.
- NO And those who disbelieve are allies to one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one united block with one Khalifah - chief Muslim ruler for the whole Muslim world to make victorious Allâh's Religion of Islâmic Monotheism), there will be Fitnah (wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (appearance of polytheism).[]
- PK And those who disbelieve are protectors one of another - If ye do not so, there will be confusion in the land, and great corruption.
- SH And (as for) those who disbelieve, some of them are the guardians of others; if you will not do it, there will be in the land persecution and great mischief.
- YU The Unbelievers are protectors, one of another: Unless ye do this, (protect each other), there would be tumult and oppression on earth, and great mischief.

**74.**

- AA Those who accepted the faith and abandoned their homes, and struggled in the cause of God, and those who gave them shelter and helped them, are veritably true believers. For them is forgiveness and noble sustenance.
- NO And those who believed, and emigrated and strove hard in the Cause of Allâh (Al-Jihâd), as well as those who gave (them) asylum and aid; - these are the believers in truth, for them is forgiveness and Rizqun Karîm (a generous provision i.e. Paradise).
- PK Those who believed and left their homes and strove for the cause of Allah, and those who took them in and helped them - these are the believers in truth. For them is pardon, and bountiful provision.
- SH And (as for) those who believed and fled and struggled hard in Allah's way, and those who gave shelter and helped, these are the believers truly; they shall have forgiveness and honorable provision.
- YU Those who believe, and adopt exile, and fight for the Faith, in the cause of Allah as well as those who give (them) asylum and aid,- these are (all) in very truth the Believers: for them is the forgiveness of sins and a provision most generous.

**75.**

- AA Those who accepted the faith and left their homes and fought by your side, are your brothers; yet those who are related by blood are closer to one another according to the decree of God. Verily God knows everything.
- NO And those who believed afterwards, and emigrated and strove hard along with you, (in the Cause of Allâh) they are of you. But kindred by blood are nearer to one another regarding inheritance in the decree ordained by Allâh. Verily, Allâh is the All-Knower of everything.
- PK And those who afterwards believed and left their homes and strove along with you, they are of you; and those who are akin are nearer one to another in the ordinance of Allah. Lo! Allah is Knower of all things.
- SH And (as for) those who believed afterwards and fled and struggled hard along with you, they are of you; and the possessors of relationships are nearer to

each other in the ordinance of Allah; surely Allah knows all things.

- ۞ And those who accept Faith subsequently, and adopt exile, and fight for the Faith in your company, - they are of you. But kindred by blood have prior rights against each other in the Book of Allah. Verily Allah is well-acquainted with all things.

## 9

# At-Taubah

## Repentance

## Dispensation

 **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.

- NQ** Freedom from (all) obligations (is declared) from Allâh and His Messenger (SAW) to those of the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh), with whom you made a treaty.
- PK** Freedom from obligation (is proclaimed) from Allah and His messenger toward those of the idolaters with whom ye made a treaty.
- SH** (This is a declaration of) immunity by Allah and His Messenger towards those of the idolaters with whom you made an agreement.
- YU** A (declaration) of immunity from Allah and His Messenger, to those of the Pagans with whom ye have contracted mutual alliances: -

### 2.

- AA** IMMUNITY is granted those idolaters by God and his Apostle with whom you have a treaty. (They can) move about for four months freely in the land, but should know they cannot escape (the law of) God, and that God can put the unbelievers to shame.
- NQ** So travel freely (O Mushrikûn - see V.2: 105) for four months (as you will) throughout the land, but know that you cannot escape (from the Punishment of) Allâh, and Allâh will disgrace the disbelievers.
- PK** Travel freely in the land four months, and know that ye cannot escape Allah and that Allah will confound the disbelievers (in His Guidance).
- SH** So go about in the land for four months and know that you cannot weaken Allah and that Allah will bring disgrace to the unbelievers.
- YU** Go ye, then, for four months, backwards and forwards, (as ye will), throughout the land, but know ye that ye cannot frustrate Allah (by your falsehood) but that Allah will cover with shame those who reject Him.

### 3.

- AA** A general proclamation is (made) this day of the Greater Pilgrimage on the part of God and His Apostle, that God is not bound (by any contract) to idolaters, nor is His Apostle. It is, therefore, better for you to repent. If you do not, remember that you cannot elude (the grip of) God. So announce to those who deny the truth the news of painful punishment,
- NQ** And a declaration from Allâh and His Messenger to mankind on the greatest day (the 10th of Dhul- Hijjah - the 12th month of Islâmic calendar) that Allâh is free from (all) obligations to the Mushrikûn (see V.2: 105) and so is His Messenger. So if you (Mushrikûn) repent, it is better for you, but if you turn away, then know that you cannot escape (from the Punishment of) Allâh. And give tidings (O Muhammad SAW) of a painful torment to those who disbelieve.

- PK And a proclamation from Allah and His messenger to all men on the day of the Greater Pilgrimage that Allah is free from obligation to the idolaters, and (so is) His messenger. So, if ye repent, it will be better for you; but if ye are averse, then know that ye cannot escape Allah. Give tidings (O Muhammad) of a painful doom to those who disbelieve,
- SH And an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah and His Messenger are free from liability to the idolaters; therefore if you repent, it will be better for you, and if you turn back, then know that you will not weaken Allah; and announce painful punishment to those who disbelieve.
- YU And an announcement from Allah and His Messenger, to the people (assembled) on the day of the Great Pilgrimage,- that Allah and His Messenger dissolve (treaty) obligations with the Pagans. If then, ye repent, it were best for you; but if ye turn away, know ye that ye cannot frustrate Allah. And proclaim a grievous penalty to those who reject Faith.

#### 4.

- AA Except those idolaters with whom you have a treaty, who have not failed you in the least, nor helped anyone against you. Fulfil your obligations to them during the term (of the treaty). God loves those who take heed for themselves.
- NQ Except those of the Mushrikûn with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty to them to the end of their term. Surely Allâh loves Al-Mattaqûn (the pious - see V.2:2).
- PK Excepting those of the idolaters with whom ye (Muslims) have a treaty, and who have since abated nothing of your right nor have supported anyone against you. (As for these), fulfil their treaty to them till their term. Lo! Allah loveth those who keep their duty (unto Him).
- SH Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you, so fulfill their agreement to the end of their term; surely Allah loves those who are careful (of their duty).
- YU (But the treaties are) not dissolved with those Pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfil your engagements with them to the end of their term: for Allah loveth the righteous.

#### 5.

- AA But when these months, prohibited (for fighting), are over, slay the idolaters wheresoever you find them, and take them captive or besiege them, and lie in wait for them at every likely place. But if they repent and fulfil their devotional obligations and pay the zakat, then let them go their way, for God is forgiving and kind.
- NQ Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the Mushrikûn (see V.2:105) wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform As- Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful. []
- PK Then, when the sacred months have passed, slay the idolaters wherever ye find them, and take them (captive), and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor-due, then leave their way free. Lo! Allah is Forgiving, Merciful.
- SH So when the sacred months have passed away, then slay the idolaters

wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and keep up prayer and pay the poor-rate, leave their way free to them; surely Allah is Forgiving, Merciful.

- YU But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allah is Oft-forgiving, Most Merciful.

## 6.

- AA If an idolater seeks protection, then give him asylum that he may hear the word of God. Then escort him to a place of safety, for they are people who do not know. How could there be a treaty between idolaters and God and His Apostle, except those you covenanted by the Sacred Mosque? Therefore as long as they are honest with you be correct with them, for God loves those who are godly.
- NQ And if anyone of the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection then grant him protection, so that he may hear the Word of Allâh (the Qur'ân), and then escort him to where he can be secure, that is because they are men who know not.
- PK And if anyone of the idolaters seeketh thy protection (O Muhammad), then protect him so that he may hear the Word of Allah, and afterward convey him to his place of safety. That is because they are a folk who know not.
- SH And if one of the idolaters seek protection from you, grant him protection till he hears the word of Allah, then make him attain his place of safety; this is because they are a people who do not know.
- YU If one amongst the Pagans ask thee for asylum, grant it to him, so that he may hear the word of Allah; and then escort him to where he can be secure. That is because they are men without knowledge.

## 7.

- NQ How can there be a covenant with Allâh and with His Messenger for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) except those with whom you made a covenant near Al-Masjid-al-Harâm (at Makkah)? So long, as they are true to you, stand you true to them. Verily, Allâh loves Al-Muttaqûn (the pious - see V.2:2).
- PK How can there be a treaty with Allah and with His messenger for the idolaters save those with whom ye made a treaty at the Inviolable Place of Worship? So long as they are true to you, be true to them. Lo! Allah loveth those who keep their duty.
- SH How can there be an agreement for the idolaters with Allah and with His Messenger; except those with whom you made an agreement at the Sacred Mosque? So as long as they are true to you, be true to them; surely Allah loves those who are careful (of their duty).
- YU How can there be a league, before Allah and His Messenger, with the Pagans, except those with whom ye made a treaty near the sacred Mosque? As long as these stand true to you, stand ye true to them: for Allah doth love the righteous.

## 8.

- AA How (can they be trusted)? If they prevail against you they will neither observe pacts nor good faith with you. They flatter you with their tongues, but their hearts are averse to you, for most of them are iniquitous.
- NQ How (can there be such a covenant with them) that when you are

overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are Fâsiqûn (rebellious, disobedient to Allâh).

PK How (can there be any treaty for the others) when, if they have the upper hand of you, they regard not pact nor honour in respect of you? They satisfy you with their mouths the while their hearts refuse. And most of them are wrongdoers.

SH How (can it be)! while if they prevail against you, they would not pay regard in your case to ties of relationship, nor those of covenant; they please you with their mouths while their hearts do not consent; and most of them are transgressors.

YU How (can there be such a league), seeing that if they get an advantage over you, they respect not in you the ties either of kinship or of covenant? With (fair words from) their mouths they entice you, but their hearts are averse from you; and most of them are rebellious and wicked.

## 9.

AA They barter away the words of God for a petty price, and obstruct (others) from His path. How evil indeed are the things they do!

NQ They have purchased with the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh a little gain, and they hindered men from His Way; evil indeed is that which they used to do.

PK They have purchased with the revelations of Allah a little gain, so they debar (men) from His way. Lo! evil is that which they are wont to do.

SH They have taken a small price for the communications of Allah, so they turn away from His way; surely evil is it that they do.

YU The Signs of Allah have they sold for a miserable price, and (many) have they hindered from His way: evil indeed are the deeds they have done.

## 10.

AA They have no regard for kinship or treaties with believers, for they are transgressors.

NQ With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.

PK And they observe toward a believer neither pact nor honour. These are they who are transgressors.

SH They do not pay regard to ties of relationship nor those of covenant in the case of a believer; and these are they who go beyond the limits.

YU In a Believer they respect not the ties either of kinship or of covenant! It is they who have transgressed all bounds.

## 11.

AA But if they repent and are firm in devotion and pay the zakat, then they are your brothers in faith. We explain Our commands distinctly for those who understand.

NQ But if they repent, perform As-Salât (Iqâmat-as-Salât) and give Zakât, then they are your brethren in religion. (In this way) We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know.

PK But if they repent and establish worship and pay the poor-due, then are they your brethren in religion. We detail Our revelations for a people who have knowledge.

SH But if they repent and keep up prayer and pay the poor-rate, they are your

brethren in faith; and We make the communications clear for a people who know.

YU But (even so), if they repent, establish regular prayers, and practise regular charity,- they are your brethren in Faith: (thus) do We explain the Signs in detail, for those who understand.

## 12.

AA If they break their pledge after giving their word and revile your faith, fight these specimens of faithlessness, for surely their oaths have no sanctity: They may haply desist.

NQ But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief (chiefs of Quraish - pagans of Makkah) - for surely their oaths are nothing to them - so that they may stop (evil actions).

PK And if they break their pledges after their treaty (hath been made with you) and assail your religion, then fight the heads of disbelief - Lo! they have no binding oaths - in order that they may desist.

SH And if they break their oaths after their agreement and (openly) revile your religion, then fight the leaders of unbelief-- surely their oaths are nothing-- so that they may desist.

YU But if they violate their oaths after their covenant, and taunt you for your Faith,- fight ye the chiefs of Unfaith: for their oaths are nothing to them: that thus they may be restrained.

## 13.

AA Will you not fight those who broke their pledge and plotted to banish the Apostle, and who were the first to attack you? Are you afraid of them? If you are believers you should fear God more.

NQ Will you not fight a people who have violated their oaths (pagans of Makkah) and intended to expel the Messenger, while they did attack you first? Do you fear them? Allâh has more right that you should fear Him, if you are believers.

PK Will ye not fight a folk who broke their solemn pledges, and purposed to drive out the messenger and did attack you first? What! Fear ye them? Now Allah hath more right that ye should fear Him, if ye are believers

SH What! will you not fight a people who broke their oaths and aimed at the expulsion of the Messenger, and they attacked you first; do you fear them? But Allah is most deserving that you should fear Him, if you are believers.

YU Will ye not fight people who violated their oaths, plotted to expel the Messenger, and took the aggressive by being the first (to assault) you? Do ye fear them? Nay, it is Allah Whom ye should more justly fear, if ye believe!

## 14.

AA Fight them so that God may punish them at your hands, and put them to shame, and help you against them, and heal the wounds of the hearts of believers,

NQ Fight against them so that Allâh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,

PK Fight them! Allah will chastise them at your hands, and He will lay them low and give you victory over them, and He will heal the breasts of folk who are believers.

SH Fight them, Allah will punish them by your hands and bring them to disgrace, and assist you against them and heal the hearts of a believing people.

YU Fight them, and Allah will punish them by your hands, cover them with shame, help you (to victory) over them, heal the breasts of Believers,

### 15.

AA And remove the anger from their breasts; for God turns to whosoever desires. God is all-knowing and all-wise.

NQ And remove the anger of their (believers') hearts. Allâh accepts the repentance of whom He wills. Allâh is All-Knowing, All-Wise.

PK And He will remove the anger of their hearts. Allah relenteth toward whom He will. Allah is Knower, Wise.

SH And remove the rage of their hearts; and Allah turns (mercifully) to whom He pleases, and Allah is Knowing, Wise.

YU And still the indignation of their hearts. For Allah will turn (in mercy) to whom He will; and Allah is All-Knowing, All-Wise.

### 16.

AA Do you think you will get away before God knows who among you fought and did not take anyone but God, His Apostle and the faithful, as their friends? God is cognisant of all that you do.

NQ Do you think that you shall be left alone while Allâh has not yet tested those among you who have striven hard and fought and have not taken Walijah [(Batanah - helpers, advisors and consultants from disbelievers, pagans, etc.) giving openly to them their secrets] besides Allâh and His Messenger, and the believers. Allâh is Well-Acquainted with what you do.

PK Or deemed ye that ye would be left (in peace) when Allah yet knoweth not those of you who strive, choosing for familiar none save Allah and His messenger and the believers? Allah is Informed of what ye do.

SH What! do you think that you will be left alone while Allah has not yet known those of you who have struggled hard and have not taken any one as an adherent besides Allah and His Messenger and the believers; and Allah is aware of what you do.

YU Or think ye that ye shall be abandoned, as though Allah did not know those among you who strive with might and main, and take none for friends and protectors except Allah, His Messenger, and the (community of) Believers? But Allah is well-acquainted with (all) that ye do.

### 17.

AA The idolaters have no right to visit the mosques of God while bearing testimony to their disbelief. Meaningless will be their acts, and in Hell they will bide for ever,

NQ It is not for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the Mosques of Allâh (i.e. to pray and worship Allâh therein, to look after their cleanliness and their building, etc.), while they witness against their ownelves of disbelief. The works of such are in vain and in Fire shall they abide.

PK It is not for the idolaters to tend Allah's sanctuaries, bearing witness against themselves of disbelief. As for such, their works are vain and in the Fire they will abide.

SH The idolaters have no right to visit the mosques of Allah while bearing witness to unbelief against themselves, these it is whose doings are null, and in the fire shall they abide.

YU It is not for such as join gods with Allah, to visit or maintain the mosques of Allah while they witness against their own souls to infidelity. The works of such bear no fruit: In Fire shall they dwell.

**18.**

- AA Only those who believe in God and the Last Day, who fulfil their devotional obligations, pay the zakat, and fear no one but God, can visit the mosques of God. They may hope to be among the guided.
- NQ The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day; perform As-Salât (Iqâmat-as-Salât), and give Zakât and fear none but Allâh. It is they who are expected to be on true guidance.
- PK He only shall tend Allah's sanctuaries who believeth in Allah and the Last Day and observeth proper worship and payeth the poor-due and feareth none save Allah. For such (only) is it possible that they can be of the rightly guided.
- SH Only he shall visit the mosques of Allah who believes in Allah and the latter day, and keeps up prayer and pays the poor-rate and fears none but Allah; so (as for) these, it may be that they are of the followers of the right course.
- YU The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular prayers, and practise regular charity, and fear none (at all) except Allah. It is they who are expected to be on true guidance.

**19.**

- AA Do you think that giving a drink of water to the pilgrims and going on a visit to the Sacred Mosque, is the same as believing in God and the Last Day, and striving in the cause of God? In the eyes of God it is not the same; and God does not show the unrighteous the way.
- NQ Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid-al- Harâm (at Makkah) as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh? They are not equal before Allâh. And Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers).
- PK Count ye the slaking of a pilgrim's thirst and tendance of the Inviolable Place of Worship as (equal to the worth of) him who believeth in Allah and the Last Day, and striveth in the way of Allah? They are not equal in the sight of Allah. Allah guideth not wrongdoing folk.
- SH What! do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day and strives hard in Allah's way? They are not equal with Allah; and Allah does not guide the unjust people.
- YU Do ye make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in Allah and the Last Day, and strive with might and main in the cause of Allah? They are not comparable in the sight of Allah: and Allah guides not those who do wrong.

**20.**

- AA Those who accepted the faith and left their homes and fought in the way of God, wealth and soul, have a greater reward with God, and will be successful.
- NQ Those who believed (in the Oneness of Allâh - Islâmic Monotheism) and emigrated and strove hard and fought in Allâh's Cause with their wealth and their lives are far higher in degree with Allâh. They are the successful. []
- PK Those who believe, and have left their homes and striven with their wealth and their lives in Allah's way are of much greater worth in Allah's sight. These are they who are triumphant.
- SH Those who believed and fled (their homes), and strove hard in Allah's way with their property and their souls, are much higher in rank with Allah; and those are they who are the achievers (of their objects).

YU Those who believe, and suffer exile and strive with might and main, in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah: they are the people who will achieve (salvation).

**21.**

AA Their Lord announces to them news of His mercy, acceptance, and gardens of lasting bliss

NQ Their Lord gives them glad tidings of a Mercy from Him, and that He is pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.

PK Their Lord giveth them good tidings of mercy from Him, and acceptance, and Gardens where enduring pleasure will be theirs;

SH Their Lord gives them good news of mercy from Himself and (His) good pleasure and gardens, wherein lasting blessings shall be theirs;

YU Their Lord doth give them glad tidings of a Mercy from Himself, of His good pleasure, and of gardens for them, wherein are delights that endure:

**22.**

AA Which they will enjoy for ever. Indeed God has greater rewards with Him.

NQ They will dwell therein forever. Verily, with Allāh is a great reward.

PK There they will abide for ever. Lo! with Allah there is immense reward.

SH Abiding therein for ever; surely Allah has a Mighty reward with Him.

YU They will dwell therein for ever. Verily in Allah's presence is a reward, the greatest (of all).

**23.**

AA O you who believe, do not hold your fathers and brothers as friends if they hold disbelief more dear than faith; and those of you who do so are iniquitous.

NQ O you who believe! Take not for Auliya' (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the Zālimūn (wrongdoers, etc.).

PK O ye who believe! Choose not your fathers nor your brethren for friends if they take pleasure in disbelief rather than faith. Whoso of you taketh them for friends, such are wrong-doers.

SH O you who believe! do not take your fathers and your brothers for guardians if they love unbelief more than belief; and whoever of you takes them for a guardian, these it is that are the unjust.

YU O ye who believe! take not for protectors your fathers and your brothers if they love infidelity above Faith: if any of you do so, they do wrong.

**24.**

AA You tell them: "If your fathers and sons, your brothers and wives and families and wealth, or the business you fear may fail, and the mansions that you love, are dearer to you than God, His Apostle, and struggling in His cause, then wait until God's command arrives, for God does not show transgressors the way."

NQ Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allāh and His Messenger, and striving hard and fighting in His Cause[], then wait until Allāh brings about His Decision (torment). And Allāh guides not the people who are Al-Fāsiqūn (the rebellious, disobedient to Allāh).

PK Say: If your fathers, and your sons, and your brethren, and your wives, and

your tribe, and the wealth ye have acquired, and merchandise for which ye fear that there will no sale, and dwellings ye desire are dearer to you than Allah and His messenger and striving in His way: then wait till Allah bringeth His command to pass. Allah guideth not wrongdoing folk.

SH Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Messenger and striving in His way, then wait till Allah brings about His command: and Allah does not guide the transgressing people.

YU Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight - are dearer to you than Allah, or His Messenger, or the striving in His cause; - then wait until Allah brings about His decision: and Allah guides not the rebellious.

## 25.

AA Indeed God has helped you on many occasions, even during the battle of Hunain, when you were elated with joy at your numbers which did not prove of the least avail, so that the earth and its vast expanse became too narrow for you, and you turned back and retreated.

NQ Truly Allāh has given you victory on many battle fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.

PK Allah hath given you victory on many fields and on the day of Huneyn, when ye exulted in your multitude but it availed you naught, and the earth, vast as it is, was straitened for you; then ye turned back in flight;

SH Certainly Allah helped you in many battlefields and on the day of Hunain, when your great numbers made you vain, but they availed you nothing and the earth became strait to you notwithstanding its spaciousness, then you turned back retreating.

YU Assuredly Allah did help you in many battle-fields and on the day of Hunain: Behold! your great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and ye turned back in retreat.

## 26.

AA Then God sent down a sense of tranquility on His Apostle and the faithful; and sent down troops invisible to punish the infidels. This is the recompense of those who do not believe.

NQ Then Allāh did send down His Sakinah (calmness, tranquillity and reassurance, etc.) on the Messenger (Muhammad SAW), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

PK Then Allah sent His peace of reassurance down upon His messenger and upon the believers, and sent down hosts ye could not see, and punished those who disbelieved. Such is the reward of disbelievers.

SH Then Allah sent down His tranquillity upon His Messenger and upon the believers, and sent down hosts which you did not see, and chastised those who disbelieved, and that is the reward of the unbelievers.

YU But Allah did pour His calm on the Messenger and on the Believers, and sent down forces which ye saw not: He punished the Unbelievers; thus doth He reward those without Faith.

## 27.

AA Yet God may turn (even) after this to whomsoever He please, for God is

compassionate and kind.

- NO** Then after that Allâh will accept the repentance of whom He will. And Allâh is Oft-Forgiving, Most Merciful.
- PK** Then afterward Allah will relent toward whom He will; for Allah is Forgiving, Merciful.
- SH** Then will Allah after this turn (mercifully) to whom He pleases, and Allah is Forgiving, Merciful.
- YU** Again will Allah, after this, turn (in mercy) to whom He will: for Allah is Oft-forgiving, Most Merciful.

## 28.

- AA** O believers, the idolaters are unclean. So they should not approach the Holy Mosque after this year. In case you fear indigence (from the stoppage of business with them), then God will enrich you of His bounty if He will, for God is all-knowing and all-wise.
- NO** O you who believe (in Allâh's Oneness and in His Messenger (Muhammad SAW)! Verily, the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad SAW) are Najasun (impure)[]. So let them not come near Al-Masjid-al-Harâm (at Makkah) after this year, and if you fear poverty, Allâh will enrich you if He will, out of His Bounty. Surely, Allâh is All-Knowing, All-Wise.
- PK** O ye who believe! The idolaters only are unclean. So let them not come near the Inviolable Place of Worship after this their year. If ye fear poverty (from the loss of their merchandise) Allah shall preserve you of His bounty if He will. Lo! Allah is Knower, Wise.
- SH** O you who believe! the idolaters are nothing but unclean, so they shall not approach the Sacred Mosque after this year; and if you fear poverty then Allah will enrich you out of His grace if He please; surely Allah is Knowing Wise.
- YU** O ye who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque. And if ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-knowing, All-wise.

## 29.

- AA** Fight those people of the Book who do not believe in God and the Last Day, who do not prohibit what God and His Apostle have forbidden, nor accept divine law, until all of them pay protective tax in submission.
- NO** Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah[] with willing submission, and feel themselves subdued.
- PK** Fight against such of those who have been given the Scripture as believe not in Allah nor the Last Day, and forbid not that which Allah hath forbidden by His messenger, and follow not the Religion of Truth, until they pay the tribute readily, being brought low.
- SH** Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Messenger have prohibited, nor follow the religion of truth, out of those who have been given the Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection.
- YU** Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay

the Jizya with willing submission, and feel themselves subdued.

### 30.

- AA The Jews say: "Ezra is the son of God;" the Christians say: "Christ is the son of God." That is what they say with their tongues following assertions made by unbelievers before them. May they be damned by God: How perverse are they!
- NQ And the Jews say: 'Uzair (Ezra) is the son of Allāh, and the Christians say: Messiah is the son of Allāh. That is a saying from their mouths. They imitate the saying of the disbelievers of old. Allāh's Curse be on them, how they are deluded away from the truth![]
- PK And the Jews say: Ezra is the son of Allah, and the Christians say: The Messiah is the son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah (Himself) fighteth against them. How perverse are they!
- SH And the Jews say: Uzair is the son of Allah; and the Christians say: The Messiah is the son of Allah; these are the words of their mouths; they imitate the saying of those who disbelieved before; may Allah destroy them; how they are turned away!
- YU The Jews call 'Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth!

### 31.

- AA They consider their rabbis and monks and the Christ, son of Mary, to be gods apart from God, even though they had been enjoined to worship only one God, for there is no god but He. Too holy is He for what they ascribe to Him!
- NQ They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allāh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurāt (Torah) and the Injeel (Gospel)] to worship none but One Ilāh (God - Allāh) Lā ilāha illa Huwa (none has the right to be worshipped but He)[]]. Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)."
- PK They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary, when they were bidden to worship only One Allah. There is no Allah save Him. Be He Glorified from all that they ascribe as partner (unto Him)!
- SH They have taken their doctors of law and their monks for lords besides Allah, and (also) the Messiah son of Marium and they were enjoined that they should serve one Allah only, there is no god but He; far from His glory be what they set up (with Him).
- YU They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but One Allah: there is no god but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him).

### 32.

- AA They wish to extinguish the light of God by uttering blasphemies; but God will not have it so, for He wills to perfect His light, however the unbelievers be averse.
- NQ They (the disbelievers, the Jews and the Christians) want to extinguish Allāh's Light (with which Muhammad SAW has been sent - Islāmic Monotheism) with

their mouths, but Allâh will not allow except that His Light should be perfected even though the Kâfirûn (disbelievers) hate (it).

- PK Fain would they put out the light of Allah with their mouths, but Allah disdaineth (ought) save that He shall perfect His light, however much the disbelievers are averse.
- SH They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse.
- YU Fain would they extinguish Allah's light with their mouths, but Allah will not allow but that His light should be perfected, even though the Unbelievers may detest (it).

### 33.

- AA It is He who sent His Messenger with guidance and the true faith in order make it superior to other systems of belief, even though the idolaters may not like it.
- NO It is He Who has sent His Messenger (Muhammad SAW) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it).
- PK He it is Who hath sent His messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religion, however much the idolaters may be averse.
- SH He it is Who sent His Messenger with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse.
- YU It is He Who hath sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it).

### 34.

- AA O believers, many rabbis and priests devour the possessions of others wrongfully, and keep men away from the path of God. To those who accumulate gold and silver, and do not spend in the way of God, announce the news of painful punishment.
- NO O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allâh (i.e. Allâh's Religion of Islâmic Monotheism). And those who hoard up gold and silver [Al-Kanz: the money, the Zakât of which has not been paid], and spend it not in the Way of Allâh, -announce unto them a painful torment.
- PK O ye who believe! Lo! many of the (Jewish) rabbis and the (Christian) monks devour the wealth of mankind wantonly and debar (men) from the way of Allah. They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings (O Muhammad) of a painful doom,
- SH O you who believe! most surely many of the doctors of law and the monks eat away the property of men falsely, and turn (them) from Allah's way; and (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement,
- YU O ye who believe! there are indeed many among the priests and anchorites, who in Falsehood devour the substance of men and hinder (them) from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty-

### 35.

- AA On the day We shall heat up (their gold) on the fire of Hell and brand their foreheads, sides and backs (and say to them): "It is this you stored up for

yourselves; so now taste of what you had stored!"

- NO** On the Day when that (Al-Kanz: money, gold and silver, etc., the Zakât of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): -"This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard." []
- PK** On the day when it will (all) be heated in the fire of hell, and their foreheads and their flanks and their backs will be branded therewith (and it will be said unto them): Here is that which ye hoarded for yourselves. Now taste of what ye used to hoard.
- SH** On the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves, therefore taste what you hoarded.
- YU** On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs, their flanks, and their backs.- "This is the (treasure) which ye buried for yourselves: taste ye, then, the (treasures) ye buried!"

### 36.

- AA** The number of months with God is twelve in accordance with God's law since the day He created the heavens and the earth. Of these four are holy. This is the straight reckoning. So do not exceed yourselves during them; but fight the idolaters to the end as they fight you in like manner; and remember, God is with those Who preserve themselves from evil and do the right.
- NO** Verily, the number of months with Allâh is twelve months (in a year), so was it ordained by Allâh on the Day when He created the heavens and the earth; of them four are Sacred, (i.e. the 1st, the 7th, the 11th and the 12th months of the Islâmîc calendar). That is the right religion, so wrong not yourselves therein, and fight against the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) collectively[], as they fight against you collectively. But know that Allâh is with those who are Al-Muttaqûn (the pious - see V.2:2).
- PK** Lo! the number of the months with Allah is twelve months by Allah's ordinance in the day that He created the heavens and the earth. Four of them are sacred: that is the right religion. So wrong not yourselves in them. And wage war on all of the idolaters as they are waging war on all of you. And know that Allah is with those who keep their duty (unto Him).
- SH** Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred; that is the right reckoning; therefore be not unjust to yourselves regarding them, and fight the polytheists all together as they fight you all together; and know that Allah is with those who guard (against evil).
- YU** The number of months in the sight of Allah is twelve (in a year)- so ordained by Him the day He created the heavens and the earth; of them four are sacred: that is the straight usage. So wrong not yourselves therein, and fight the Pagans all together as they fight you all together. But know that Allah is with those who restrain themselves.

### 37.

- AA** Intercalating a month is adding to unbelief. The unbelievers are misguided by this, for they take the same month to be sacred one year and sacrilegious the next, thus making the number of months sanctified by God accord with theirs in order to make what God has forbidden, lawful. Attractive seem to them their evil deeds; but God does not show the unbelievers the way.
- NO** The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby

the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allāh, and make such forbidden ones lawful. The evil of their deeds seems pleasing to them. And Allāh guides not the people, who disbelieve.

- PK Postponement (of a sacred month) is only an excess of disbelief whereby those who disbelieve are misled; they allow it one year and forbid it (another) year, that they may make up the number of the months which Allah hath hallowed, so that they allow that which Allah hath forbidden. The evil of their deeds is made fairseeming unto them. Allah guideth not the disbelieving folk.
- SH Postponing (of the sacred month) is only an addition in unbelief, wherewith those who disbelieve are led astray, violating it one year and keeping it sacred another, that they may agree in the number (of months) that Allah has made sacred, and thus violate what Allah has made sacred; the evil of their doings is made fairseeming to them; and Allah does not guide the unbelieving people.
- YU Verily the transposing (of a prohibited month) is an addition to Unbelief: the Unbelievers are led to wrong thereby: for they make it lawful one year, and forbidden another year, in order to adjust the number of months forbidden by Allah and make such forbidden ones lawful. The evil of their course seems pleasing to them. But Allah guideth not those who reject Faith.

### 38.

- AA What has happened to you, O believers, that when you are asked to set out in the cause of God your feet begin to drag? Do you find the life of the world so pleasing that you forget the life to come? Yet the profit of the life of this world is but meagre as compared to the life to come.
- NQ O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allāh (i.e. Jihād) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter.[]
- PK O ye who believe! What aileth you that when it is said unto you: Go forth in the way of Allah, ye are bowed down to the ground with heaviness. Take ye pleasure in the life of the world rather than in the Hereafter? The comfort of the life of the world is but little in the Hereafter.
- SH O you who believe! What (excuse) have you that when it is said to you: Go forth in Allah's way, you should incline heavily to earth; are you contented with this world's life instead of the hereafter? But the provision of this world's life compared with the hereafter is but little.
- YU O ye who believe! what is the matter with you, that, when ye are asked to go forth in the cause of Allah, ye cling heavily to the earth? Do ye prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter.

### 39.

- AA Unless you go out (to strive), God will inflict grievous punishment on you, and bring other people in your place, and you will not be able to harm Him in the least, for God has the power over all things.
- NQ If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allāh is Able to do all things.
- PK If ye go not forth He will afflict you with a painful doom, and will choose instead of you a folk other than you. Ye cannot harm Him at all. Allah is Able to do all things.
- SH If you do not go forth, He will chastise you with a painful chastisement and bring in your place a people other than you, and you will do Him no harm;

and Allah has power over all things.

YU Unless ye go forth, He will punish you with a grievous penalty, and put others in your place; but Him ye would not harm in the least. For Allah hath power over all things.

#### 40.

AA If you do not help (the Prophet, remember) God had helped him when the infidels had forced him to leave (and he was) one of two. When both of them were in the cave, he said to his companion: "Do not grieve, for God is with us." Then God sent divine peace on him, and invisible armies for his help, and made the unbelievers' purpose abject. Most exalted is God's rd, for God is all-mighty and all-wise.

NQ If you help him (Muhammad SAW) not (it does not matter), for Allāh did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad SAW and Abu Bakr radhiallahu'anhu) were in the cave, and he (SAW) said to his companion (Abu Bakr radhiallahu'anhu): "Be not sad (or afraid), surely Allāh is with us." Then Allāh sent down His Sakīnah (calmness, tranquillity, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allāh that became the uppermost, and Allāh is All-Mighty, All-Wise.

PK If ye help him not, still Allah helped him when those who disbelieve drove him forth, the second of two; when they two were in the cave, when he said unto his comrade: Grieve not. Lo! Allah is with us. Then Allah caused His peace of reassurance to descend upon him and supported him with hosts ye cannot see, and made the word of those who disbelieved the nethermost, while Allah's Word it was that became the uppermost. Allah is Mighty, Wise.

SH If you will not aid him, Allah certainly aided him when those who disbelieved expelled him, he being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us. So Allah sent down His tranquillity upon him and strengthened him with hosts which you did not see, and made lowest the word of those who disbelieved; and the word of Allah, that is the highest; and Allah is Mighty, Wise.

YU If ye help not (your leader), (it is no matter): for Allah did indeed help him, when the Unbelievers drove him out: he had no more than one companion; they two were in the cave, and he said to his companion, "Have no fear, for Allah is with us": then Allah sent down His peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the Unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might, Wise.

#### 41.

AA O believers, go out in the cause of God, (whether) light or heavy, and strive in the service of God, wealth and soul. This is better for you if you understand.

NQ March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allāh. This is better for you, if you but knew.

PK Go forth, light-armed and heavy-armed, and strive with your wealth and your lives in the way of Allah! That is best for you if ye but knew.

SH Go forth light and heavy, and strive hard in Allah's way with your property and your persons; this is better for you, if you know.

YU Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of Allah. That is best for you, if ye (but) knew.

**42.**

- AA (O Prophet), had the gain been close at hand, and easy the journey, they would surely have followed you; but hard was the journey and long the going. Even then they swear by God (and say): "If we had the strength we would surely have gone out with you." They are only ruining themselves, for God is aware they lie.
- NO Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them, and they would swear by Allâh, "If we only could, we would certainly have come forth with you." They destroy their own selves, and Allâh knows that they are liars.
- PK Had it been a near adventure and an easy journey they had followed thee, but the distance seemed too far for them. Yet will they swear by Allah (saying): If we had been able we would surely have set out with you. They destroy their souls, and Allah knoweth that they verily are liars.
- SH Had it been a near advantage and a short journey, they would certainly have followed you, but the tedious journey was too long for them; and they swear by Allah: If we had been able, we would certainly have gone forth with you; they cause their own souls to perish, and Allah knows that they are most surely
- YU If there had been immediate gain (in sight), and the journey easy, they would (all) without doubt have followed thee, but the distance was long, (and weighed) on them. They would indeed swear by Allah, "If we only could, we should certainly have come out with you": They would destroy their own souls; for Allah doth know that they are certainly lying.

**43.**

- AA May God forgive you. Why did you allow them (to stay behind) without ascertaining who spoke the truth and who were liars?
- NO May Allâh forgive you (O Muhammad SAW). Why did you grant them leave (for remaining behind, you should have persisted as regards your order to them to proceed on Jihâd), until those who told the truth were seen by you in a clear light, and you had known the liars?
- PK Allah forgive thee (O Muhammad)! Wherefor didst thou grant them leave ere those who told the truth were manifest to thee and thou didst know the liars?
- SH Allah pardon you! Why did you give them leave until those who spoke the truth had become manifest to you and you had known the liars?
- YU Allah give thee grace! why didst thou grant them until those who told the truth were seen by thee in a clear light, and thou hadst proved the liars?

**44.**

- AA Those who believe in God and the Last Day, do not ask your leave to be excused from fighting wealth and soul (in the cause of God), for God knows the pious and devout.
- NO Those who believe in Allâh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives, and Allâh is the All-Knower of Al-Muttaqûn (the pious - see V.2: 2).
- PK Those who believe in Allah and the Last Day ask no leave of thee lest they should strive with their wealth and their lives. Allah is Aware of those who keep their duty (unto Him).
- SH They do not ask leave of you who believe in Allah and the latter day (to stay away) from striving hard with their property and their persons, and Allah knows those who guard (against evil).
- YU Those who believe in Allah and the Last Day ask thee for no exemption from

fighting with their goods and persons. And Allah knoweth well those who do their duty.

**45.**

- AA Only they ask (for leave) who do not believe in God and the Last Day, whose hearts are full of doubt; and doubting they waver (between gain and loss).
- NQ It is only those who believe not in Allāh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from Jihād). So in their doubts they waver.
- PK They alone ask leave of thee who believe not in Allah and the Last Day, and whose hearts feel doubt, so in their doubt they waver.
- SH They only ask leave of you who do not believe in Allah and the latter day and their hearts are in doubt, so in their doubt do they waver.
- YU Only those ask thee for exemption who believe not in Allah and the Last Day, and whose hearts are in doubt, so that they are tossed in their doubts to and fro.

**46.**

- AA If they had intended to go out (to fight) they would surely have made preparations. But God did not like their setting forth, and they were held back and told: "Stay at home with those who stay behind."
- NQ And if they had intended to march out, certainly, they would have made some preparation for it, but Allāh was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)."
- PK And if they had wished to go forth they would assuredly have made ready some equipment, but Allah was averse to their being sent forth and held them back and it was said (unto them): Sit ye with the sedentary!
- SH And if they had intended to go forth, they would certainly have provided equipment for it, but Allah did not like their going forth, so He withheld them, and it was said (to them): Hold back with those who hold back.
- YU If they had intended to come out, they would certainly have made some preparation therefor; but Allah was averse to their being sent forth; so He made them lag behind, and they were told, "Sit ye among those who sit (inactive)."

**47.**

- AA Had they gone out with you, they would only have been a hindrance and t loose confusion among you to create discord; for there are some in your midst who spy for them. But God knows who are the wicked.
- NQ Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you, and there are some among you who would have listened to them. And Allāh is the All-Knower of the Zālimūn (polytheists and wrong-doers, etc.).
- PK Had they gone forth among you they had added to you naught save trouble and had hurried to and fro among you, seeking to cause sedition among you; and among you there are some who would have listened to them. Allah is Aware of evil-doers.
- SH Had they gone forth with you, they would not have added to you aught save corruption, and they would certainly have hurried about among you seeking (to sow) dissension among you, and among you there are those who hearken for their sake; and Allah knows the unjust.
- YU If they had come out with you, they would not have added to your (strength) but only (made for) disorder, hurrying to and fro in your midst and sowing

sedition among you, and there would have been some among you who would have listened to them. But Allah knoweth well those who do wrong.

**48.**

- AA They had tried to create disorder before and intrigued against you, but truth came out in the end and God's will prevailed, even though they did not like it.
- NO Verily, they had plotted sedition before, and had upset matters for you, - until the truth (victory) came and the Decree of Allāh (His Religion, Islām) became manifest though they hated it.
- PK Aforetime they sought to cause sedition and raised difficulties for thee till the Truth came and the decree of Allah was made manifest, though they were loth.
- SH Certainly they sought (to sow) dissension before, and they meditated plots against you until the truth came, and Allah's commandment prevailed although they were averse (from it).
- YU Indeed they had plotted sedition before, and upset matters for thee, until,- the Truth arrived, and the Decree of Allah became manifest much to their disgust.

**49.**

- AA And (many a one) there is among them who says: "Allow me (to stay back at home), and put me not on trial." Surely they have put themselves on trial already, and Hell will enclose the unbelievers from all sides.
- NO And among them is he who says: "Grant me leave (to be exempted from Jihād) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.
- PK Of them is he who saith: Grant me leave (to stay at home) and tempt me not. Surely it is into temptation that they (thus) have fallen. Lo! hell verily is all around the disbelievers.
- SH And among them there is he who says: Allow me and do not try me. Surely into trial have they already tumbled down, and most surely hell encompasses the unbelievers.
- YU Among them is (many) a man who says: "Grant me exemption and draw me not into trial." Have they not fallen into trial already? and indeed Hell surrounds the Unbelievers (on all sides).

**50.**

- AA If good comes your way they are vexed, but if calamity befalls you, they say: "We had taken precautions in advance;" and pleased, turn away.
- NO If good befalls you (O Muhammad SAW), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand," and they turn away rejoicing.
- PK If good befalleth thee (O Muhammad) it afflicteth them, and if calamity befalleth thee, they say: We took precaution, and they turn away well pleased.
- SH If good befalls you, it grieves them, and if hardship afflicts you, they say: Indeed we had taken care of our affair before; and they turn back and are glad.
- YU If good befalls thee, it grieves them; but if a misfortune befalls thee, they say, "We took indeed our precautions beforehand," and they turn away rejoicing.

**51.**

- AA Tell them: "Nothing can befall us except what God decrees. Our protector is He, and in God should the faithful place their trust."

**NQ** Say: "Nothing shall ever happen to us except what Allâh has ordained for us. He is our Maulâ (Lord, Helper and Protector)." And in Allâh let the believers put their trust.

**PK** Say: Naught befalleth us save that which Allah hath decreed for us. He is our Protecting Friend. In Allah let believers put their trust!

**SH** Say: Nothing will afflict us save what Allah has ordained for us; He is our Patron; and on Allah let the believers rely.

**YU** Say: "Nothing will happen to us except what Allah has decreed for us: He is our protector": and on Allah let the Believers put their trust.

## 52.

**AA** Say: "Are you waiting for anything else but one of two good things for us, (victory or martyrdom)? Yet what we are waiting for you is the punishment of God, direct or through us. So keep waiting; we are waiting with you."

**NQ** Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory); while we await for you either that Allâh will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you."

**PK** Say: Can ye await for us aught save one of two good things (death or victory in Allah's way)? while we await for you that Allah will afflict you with a doom from Him or at our hands. Await then! Lo! We are awaiting with you.

**SH** Say: Do you await for us but one of two most excellent things? And we await for you that Allah will afflict you with punishment from Himself or by our hands. So wait; we too will wait with you.

**YU** Say: "Can you expect for us (any fate) other than one of two glorious things- (Martyrdom or victory)? But we can expect for you either that Allah will send his punishment from Himself, or by our hands. So wait (expectant); we too will wait with you."

## 53.

**AA** Tell them: "You may spend (in the way of God), whether willingly or with reluctance, it will not be accepted from you, for you are reprobates."

**NQ** Say: "Spend (in Allâh's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are Fâsiqûn (rebellious, disobedient to Allâh)."

**PK** Say: Pay (your contribution), willingly or unwillingly, it will not be accepted from you. Lo! ye were ever froward folk.

**SH** Say: Spend willingly or unwillingly, it shall not be accepted from you; surely you are a transgressing people.

**YU** Say: "Spend (for the cause) willingly or unwillingly: not from you will it be accepted: for ye are indeed a people rebellious and wicked."

## 54.

**AA** Nothing prevents the acceptance of what they spend except that they do not believe in God and His Apostle, and come to worship but languidly and spend only grudgingly.

**NQ** And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad SAW); and that they came not to As-Salât (the prayer) except in a lazy state []; and that they offer not contributions but unwillingly.

**PK** And naught preventeth that their contributions should be accepted from them save that they have disbelieved in Allah and in His messenger, and they come not to worship save as idlers, and pay not (their contribution) save reluctantly.

SH And nothing hinders their spendings being accepted from them, except that they disbelieve in Allah and in His Messenger and they do not come to prayer but while they are sluggish, and they do not spend but while they are unwilling.

YU The only reasons why their contributions are not accepted are: that they reject Allah and His Messenger; that they come to prayer without earnestness; and that they offer contributions unwillingly.

**55.**

AA Do not marvel at their wealth and children. God intends to punish them through these in the world; and their souls will depart in a state of disbelief.

NQ So let not their wealth or their children amaze you (O Muhammad SAW); in reality Allâh's Plan is to punish them with these things in the life of the this world, and that their souls shall depart (die) while they are disbelievers.

PK So let not their riches nor their children please thee (O Muhammad). Allah thereby intendeth but to punish them in the life of the world and that their souls shall pass away while they are disbelievers.

SH Let not then their property and their children excite your admiration; Allah only wishes to chastise them with these in this world's life and (that) their souls may depart while they are unbelievers.

YU Let not their wealth nor their (following in) sons dazzle thee: in reality Allah's plan is to punish them with these things in this life, and that their souls may perish in their (very) denial of Allah.

**56.**

AA They swear by God they are with you, though in fact they are not. They are only a frightened lot.

NQ They swear by Allâh that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).

PK And they swear by Allah that they are in truth of you, when they are not of you, but they are folk who are afraid.

SH And they swear by Allah that they are most surely of you, and they are not of you, but they are a people who are afraid (of you).

YU They swear by Allah that they are indeed of you; but they are not of you: yet they are afraid (to appear in their true colours).

**57.**

AA If they find a place of shelter or a cave or hole to hide, they will turn to it.

NQ Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

PK Had they but found a refuge, or caverns, or a place to enter, they surely had resorted thither swift as runaways.

SH If they could find a refuge or cave or a place to enter into, they would certainly have turned thereto, running away in all haste.

YU If they could find a place to flee to, or caves, or a place of concealment, they would turn straightaway thereto, with an obstinate rush.

**58.**

AA There are some among them who blame you (of partiality) in distributing the offerings made in the name of God. In case they receive some of these they are pleased, if not, they are incensed.

NQ And of them are some who accuse you (O Muhammad SAW) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged![]

- PK And of them is he who defameth thee in the matter of the alms. If they are given thereof they are content, and if they are not given thereof, behold! they are enraged.
- SH And of them there are those who blame you with respect to the alms; so if they are given from it they are pleased, and if they are not given from it, lo! they are full of rage.
- YU And among them are men who slander thee in the matter of (the distribution of) the alms: if they are given part thereof, they are pleased, but if not, behold! they are indignant!

**59.**

- AA They should rather have been pleased with what God and His Prophet had given them, and said: "God is sufficient for us; He will give us of His largesse as will His Apostle. We supplicate no one but God."
- NQ Would that they were contented with what Allāh and His Messenger (SAW) gave them and had said: "Allāh is Sufficient for us. Allāh will give us of His Bounty, and (also) His Messenger (from alms, etc.). We implore Allāh (to enrich us)."
- PK (How much more seemly) had they been content with that which Allah and His messenger had given them and had said: Allah sufficeth us. Allah will give us of His bounty, and (also) His messenger. Unto Allah we are suppliants.
- SH And if they were content with what Allah and His Messenger gave them, and had said: Allah is sufficient for us; Allah will soon give us (more) out of His grace and His Messenger too; surely to Allah do we make our petition.
- YU If only they had been content with what Allah and His Messenger gave them, and had said, "Sufficient unto us is Allah! Allah and His Messenger will soon give us of His bounty: to Allah do we turn our hopes!" (that would have been the right course).

**60.**

- AA Charities are meant for the indigent and needy, and those who collect and distribute them, and those whom you wish to win over, and for redeeming slaves (and captives) and those who are burdened with debt, and in the cause of God, and the wayfarers: So does God ordain. God is all-knowing and all-wise.
- NQ As-Sadaqât (here it means Zakât) are only for the Fuqarâ'[] (poor), and Al-Masâkin[] (the poor) and those employed to collect (the funds); and for to attract the hearts of those who have been inclined (towards Islâm); and to free the captives; and for those in debt; and for Allāh's Cause (i.e. for Mujâhidûn - those fighting in the holy wars), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allāh. And Allāh is All-Knower, All-Wise.
- PK The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarer; a duty imposed by Allah. Allah is Knower, Wise.
- SH Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debts and in the way of Allah and the wayfarer; an ordinance from Allah; and Allah is knowing, Wise.
- YU Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom.

**61.**

- AA There are some among them who talk ill of the Prophet by saying: "He listens to everyone." Tell them: "He listens for your good, and trusts in God and trusts the faithful, and he is a blessing for those who believe. For those who offend the Apostle of God there is painful punishment."
- NO And among them are men who hurt the Prophet (Muhammad SAW) and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allâh; has faith in the believers; and is a mercy to those of you who believe." But those who hurt Allâh's Messenger (Muhammad SAW) will have a painful torment.
- PK And of them are those who vex the Prophet and say: He is only a hearer. Say: A hearer of good for you, who believeth in Allah and is true to the believers, and a mercy for such of you as believe. Those who vex the messenger of Allah, for them there is a painful doom.
- SH And there are some of them who molest the Prophet and say: He is one who believes every thing that he hears; say: A hearer of good for you (who) believes in Allah and believes the faithful and a mercy for those of you who believe; and (as for) those who molest the Messenger of Allah, they shall have a painful punishment.
- YU Among them are men who molest the Prophet and say, "He is (all) ear." Say, "He listens to what is best for you: he believes in Allah, has faith in the Believers, and is a Mercy to those of you who believe." But those who molest the Messenger will have a grievous penalty.

**62.**

- AA They swear by God to please you; but if they are believers it would have been worthier to have pleased God and His Apostle.
- NO They swear by Allâh to you (Muslims) in order to please you, but it is more fitting that they should please Allâh and His Messenger (Muhammad SAW), if they are believers.
- PK They swear by Allah to you (Muslims) to please you, but Allah, with His messenger, hath more right that they should please Him if they are believers.
- SH They swear to you by Allah that they might please you and, Allah, as well as His Messenger, has a greater right that they should please Him, if they are believers.
- YU To you they swear by Allah. In order to please you: But it is more fitting that they should please Allah and His Messenger, if they are Believers.

**63.**

- AA Have they not realised that anyone who opposes God and His Prophet, will abide in Hell for ever? And that is the worst disgrace.
- NO Know they not that whoever opposes and shows hostility to Allâh (swt) and His Messenger (SAW), certainly for him will be the Fire of Hell to abide therein. That is extreme disgrace.
- PK Know they not that whoso opposeth Allah and His messenger, his verily is fire of hell, to abide therein? That is the extreme abasement.
- SH Do they not know that whoever acts in opposition to Allah and His Messenger, he shall surely have the fire of hell to abide in it? That is the grievous abasement.
- YU Know they not that for those who oppose Allah and His Messenger, is the Fire of Hell?- wherein they shall dwell. That is the supreme disgrace.

**64.**

- AA The hypocrites fear lest a Surah is revealed concerning them, exposing what

is in their hearts. Say to them: "Mock as much as you like; God will surely expose what you dread."

NO The hypocrites fear lest a Sûrah (chapter of the Qur'ân) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allâh will bring to light all that you fear."

PK The hypocrites fear lest a surah should be revealed concerning them, proclaiming what is in their hearts. Say: Scoff (your fill)! Lo! Allah is disclosing what ye fear.

SH The hypocrites fear lest a chapter should be sent down to them telling them plainly of what is in their hearts. Say: Go on mocking, surely Allah will bring forth what you fear.

YU The Hypocrites are afraid lest a Sura should be sent down about them, showing them what is (really passing) in their hearts. Say: "Mock ye! But verily Allah will bring to light all that ye fear (should be revealed).

## 65.

AA But if you ask them, they will say: "We were only gossiping and jesting." You ask them: "Were you jesting with God, His revelations and His messengers?"

NO If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh (swt), and His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (SAW) that you were mocking?"

PK And if thou ask them (O Muhammad) they will say: We did but talk and jest. Say: Was it at Allah and His revelations and His messenger that ye did scoff?

SH And if you should question them, they would certainly say: We were only idly discoursing and sporting. Say: Was it at Allah and His communications and His Messenger that you mocked?

YU If thou dost question them, they declare (with emphasis): "We were only talking idly and in play." Say: "Was it at Allah, and His Signs, and His Messenger, that ye were mocking?"

## 66.

AA Do not make excuses: You turned unbelievers after having come to faith. If We pardon a section of you (for being frivolous), We shall punish the other for being guilty (of deliberate sin).

NO Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimûn (disbelievers, polytheists, sinners, criminals, etc.).

PK Make no excuse. Ye have disbelieved after your (confession of) belief. If We forgive a party of you, a party of you We shall punish because they have been guilty.

SH Do not make excuses; you have denied indeed after you had believed; if We pardon a party of you, We will chastise (another) party because they are guilty.

YU Make ye no excuses: ye have rejected Faith after ye had accepted it. If We pardon some of you, We will punish others amongst you, for that they are in sin.

## 67.

AA The hypocrites (are the same) whether men or women, the one of them being of the other. They encourage what is bad and dissuade from the good, and tighten their purses (when it comes to spending in the way of God). Of God they are oblivious; so He is oblivious of them. The hypocrites are indeed transgressors.

- NQ** The hypocrites, men and women, are from one another, they enjoin (on the people) Al-Munkar (i.e. disbelief and polytheism of all kinds and all that Islâm has forbidden), and forbid (people) from Al- Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and they close their hands [from giving (spending in Allâh's Cause) alms, etc.]. They have forgotten Allâh, so He has forgotten them. Verily, the hypocrites are the Fâsiqûn (rebellious, disobedient to Allâh).
- PK** The hypocrites, both men and women, proceed one from another. They enjoin the wrong, and they forbid the right, and they withhold their hands (from spending for the cause of Allah). They forget Allah, so He hath forgotten them. Lo! the hypocrites, they are the transgressors.
- SH** The hypocritical men and the hypocritical women are all alike; they enjoin evil and forbid good and withhold their hands; they have forsaken Allah, so He has forsaken them; surely the hypocrites are the transgressors.
- YU** The Hypocrites, men and women, (have an understanding) with each other: They enjoin evil, and forbid what is just, and are close with their hands. They have forgotten Allah; so He hath forgotten them. Verily the Hypocrites are rebellious and perverse.

**68.**

- AA** God has reserved for hypocrites, whether men or women, and for unbelievers, the fire of Hell, where they will abide for ever. This is sufficient for them: They have God's condemnation and lasting torment,
- NQ** Allâh has promised the hypocrites; men and women, and the disbelievers, the Fire of Hell, therein shall they abide. It will suffice them. Allâh has cursed them and for them is the lasting torment.
- PK** Allah promiseth the hypocrites, both men and women, and the disbelievers fire of hell for their abode. It will suffice them. Allah curseth them, and theirs is lasting torment.
- SH** Allah has promised the hypocritical men and the hypocritical women and the unbelievers the fire of hell to abide therein; it is enough for them; and Allah has cursed them and they shall have lasting punishment.
- YU** Allah hath promised the Hypocrites men and women, and the rejecters, of Faith, the fire of Hell: Therein shall they dwell: Sufficient is it for them: for them is the curse of Allah, and an enduring punishment,-

**69.**

- AA** Like those before you who were greater in strength, had more wealth and children than you, who enjoyed their lot in this world, as you have enjoyed your share like them. You indulge in idle talk, as they had indulged in vain discourse. Yet nothing of what they did remains in this world or will in the next, and they are the losers.
- NQ** Like those before you, they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion awhile, so enjoy your portion awhile as those before you enjoyed their portion awhile; and you indulged in play and pastime (and in telling lies against Allâh and His Messenger Muhammad SAW) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.
- PK** Even as those before you who were mightier than you in strength, and more affluent than you in wealth and children. They enjoyed their lot awhile, so ye enjoy your lot awhile even as those before you did enjoy their lot awhile. And ye prate even as they prated. Such are they whose works have perished in the world and the Hereafter. Such are they who are the losers.
- SH** Like those before you; they were stronger than you in power and more

abundant in wealth and children, so they enjoyed their portion; thus have you enjoyed your portion as those before you enjoyed their portion; and you entered into vain discourses like the vain discourses in which entered those before you. These are they whose works are null in this world and the hereafter, and these are they who are the losers.

- YU As in the case of those before you: they were mightier than you in power, and more flourishing in wealth and children. They had their enjoyment of their portion: and ye have of yours, as did those before you; and ye indulge in idle talk as they did. They!- their work are fruitless in this world and in the Hereafter, and they will lose (all spiritual good).

## 70.

- AA Has not the account of those before them come to them, -- of the people of Noah and 'Ad and Thamud, of Abraham and Midian, and all the habitations that were destroyed? Their apostles had come to them with clear proofs; and God did not surely wrong them, they wronged themselves.
- NQ Has not the story reached them of those before them? - The people of Nūh (Noah), 'Ad, and Thamūd, the people of Ibrāhīm (Abraham), the dwellers of Madyan (Midian) and the cities overthrown [i.e. the people to whom Lout (Lot) preached], to them came their Messengers with clear proofs. So it was not Allāh Who wronged them, but they used to wrong themselves.
- PK Hath not the fame of those before them reached them - the folk of Noah, A'ad, Thamud, the folk of Abraham, the dwellers of Midian and the disasters (which befell them)? Their messengers (from Allah) came unto them with proofs (of Allah's Sovereignty). So Allah surely wronged them not, but they did wrong themselves.
- SH Has not the news of those before them come to them; of the people of Nuh and Ad and Samood, and the people of Ibrahim and the dwellers of Madyan and the overthrown cities; their messengers came to them with clear arguments; so it was not Allah Who should do them injustice, but they were unjust to themselves.
- YU Hath not the story reached them of those before them?- the People of Noah, and 'Ad, and Thamud; the People of Abraham, the men of Midian, and the cities overthrown. To them came their messengers with clear signs. It is not Allah Who wrongs them, but they wrong their own souls.

## 71.

- AA Those who believe, men and women, befriend one another, and enjoin what is right and prohibit what is wrong. They observe their devotional obligations, pay the zakat, and obey God and His Apostle. God will be merciful to them, for God is all-mighty and all-wise.
- NQ The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'ruf (i.e. Islāmic Monotheism and all that Islām orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islām has forbidden); they perform As-Salāt (Iqāmat-as-Salāt) and give the Zakāt, and obey Allāh and His Messenger. Allāh will have His Mercy on them. Surely Allāh is All-Mighty, All-Wise.
- PK And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise.
- SH And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allah and His Messenger; (as for) these, Allah will

show mercy to them; surely Allah is Mighty, Wise.

- YU The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise.

## 72.

- AA God has promised men and women who believe gardens with streams of running water where they will abide for ever, and beautiful mansions in the Garden of Eden, and the blessings of God above all. That will be happiness supreme.
- NQ Allâh has promised to the believers -men and women, - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allâh. That is the supreme success.
- PK Allah promiseth to the believers, men and women, Gardens underneath which rivers flow, wherein they will abide - blessed dwellings in Gardens of Eden. And - greater (far)! - acceptance from Allah. That is the supreme triumph.
- SH Allah has promised to the believing men and the believing women gardens, beneath which rivers flow, to abide in them, and goodly dwellings in gardens of perpetual abode; and best of all is Allah's goodly pleasure; that is the grand achievement.
- YU Allah hath promised to Believers, men and women, gardens under which rivers flow, to dwell therein, and beautiful mansions in gardens of everlasting bliss. But the greatest bliss is the good pleasure of Allah: that is the supreme felicity.

## 73.

- AA Strive, O Prophet, against the unbelievers and the hypocrites, and deal with them firmly. Their final abode is Hell: And what a wretched destination!
- NQ O Prophet (Muhammad SAW)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, - and worst indeed is that destination.
- PK O Prophet! Strive against the disbelievers and the hypocrites! Be harsh with them. Their ultimate abode is hell, a hapless journey's end.
- SH O Prophet! strive hard against the unbelievers and the hypocrites and be unyielding to them; and their abode is hell, and evil is the destination.
- YU O Prophet! strive hard against the unbelievers and the Hypocrites, and be firm against them. Their abode is Hell, - an evil refuge indeed.

## 74.

- AA They swear by God: "We never said this." But they surely said words disbelieving the truth, and they turned unbelievers after having come to faith, and designed what they could not accomplish. They did it only out of vengeance for God and His Apostle had enriched them by their grace. So, if they repent it is better for them. If they turn away then God would afflict them with painful punishment in this world and the next; and none will they have on the face of the earth to protect or help them.
- NQ They swear by Allâh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islâm, and they resolved that (plot to murder Prophet Muhammad SAW) which they were unable to carry out, and they could not find any cause to do so except that Allâh and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away, Allâh will punish them with a painful torment in this worldly life and in the Hereafter. And there is

none for them on earth as a Wali (supporter, protector) or a helper.

- PK They swear by Allah that they said nothing (wrong), yet they did say the word of disbelief, and did disbelieve after their Surrender (to Allah). And they purposed that which they could not attain, and they sought revenge only that Allah by His messenger should enrich them of His bounty. If they repent it will be better for them; and if they turn away, Allah will afflict them with a painful doom in the world and the Hereafter, and they have no protecting friend nor helper in the earth.
- SH They swear by Allah that they did not speak, and certainly they did speak, the word of unbelief, and disbelieved after their Islam, and they had determined upon what they have not been able to effect, and they did not find fault except because Allah and His Messenger enriched them out of His grace; therefore if they repent, it will be good for them; and if they turn back, Allah will chastise them with a painful chastisement in this world and the hereafter, and they shall not have in the land any guardian or a helper.
- YU They swear by Allah that they said nothing (evil), but indeed they uttered blasphemy, and they did it after accepting Islam; and they meditated a plot which they were unable to carry out: this revenge of theirs was (their) only return for the bounty with which Allah and His Messenger had enriched them! If they repent, it will be best for them; but if they turn back (to their evil ways), Allah will punish them with a grievous penalty in this life and in the Hereafter: They shall have none on earth to protect or help them.

## 75.

- AA Some of them made a covenant with God: "If You give us in Your bounty we shall give alms and be upright."
- NQ And of them are some who made a covenant with Allâh (saying): "If He bestowed on us of His Bounty, we will verily, give Sadaqâh (Zakât and voluntary charity in Allâh's Cause) and will be certainly among those who are righteous."
- PK And of them is he who made a covenant with Allah (saying): If He give us of His bounty we will give alms and become of the righteous.
- SH And there are those of them who made a covenant with Allah: If He give us out of His grace, we will certainly give alms and we will certainly be of the good.
- YU Amongst them are men who made a covenant with Allah, that if He bestowed on them of His bounty, they would give (largely) in charity, and be truly amongst those who are righteous.

## 76.

- AA But when He gave them of His bounty they became greedy, and then turned away.
- NQ Then when He gave them of His Bounty, they became niggardly [refused to pay the Sadaqâh (Zakât or voluntary charity)], and turned away, averse.
- PK Yet when He gave them of His bounty, they hoarded it and turned away, averse;
- SH But when He gave them out of His grace, they became niggardly of it and they turned back and they withdrew.
- YU But when He did bestow of His bounty, they became covetous, and turned back (from their covenant), averse (from its fulfilment).

## 77.

- AA As a consequence of breaking their promise made to God, and telling lies, he filled their hearts with hypocrisy which will last till the day they come before Him.

- NQ** So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allāh) which they had promised Him and because they used to tell lies.
- PK** So He hath made the consequence (to be) hypocrisy in their hearts until the day when they shall meet Him, because they broke their word to Allah that they promised Him, and because they lied.
- SH** So He made hypocrisy to follow as a consequence into their hearts till the day when they shall meet Him because they failed to perform towards Allah what they had promised with Him and because they told lies.
- YU** So He hath put as a consequence hypocrisy into their hearts, (to last) till the Day, whereon they shall meet Him: because they broke their covenant with Allah, and because they lied (again and again).

**78.**

- AA** Have they not realised that God knows their secrets and their confidential talk, and that God has the knowledge of unknown things?
- NQ** Know they not that Allāh knows their secret ideas, and their Najwa[] (secret counsels), and that Allāh is the All-Knower of the unseen.
- PK** Know they not that Allah knoweth both their secret and the thought that they confide, and that Allah is the Knower of Things Hidden?
- SH** Do they not know that Allah knows their hidden thoughts and their secret counsels, and that Allah is the great Knower of the unseen things?
- YU** Know they not that Allah doth know their secret (thoughts) and their secret counsels, and that Allah knoweth well all things unseen?

**79.**

- AA** They who defame those of the believers who give alms willingly, and deride those who have nothing besides what they earn by their labour (to give in charity), will be derided by God, and will suffer painful punishment.
- NQ** Those who defame such of the believers who give charity (in Allāh's Cause) voluntarily, and those who could not find to give charity (in Allāh's Cause) except what is available to them, so they mock at them (believers), Allāh will throw back their mockery on them, and they shall have a painful torment.
- PK** Those who point at such of the believers as give the alms willingly and such as can find naught to give but their endeavours, and deride them - Allah (Himself) derideth them. Theirs will be a painful doom.
- SH** They who taunt those of the faithful who give their alms freely, and those who give to the extent of their earnings and scoff at them; Allah will pay them back their scoffing, and they shall have a painful chastisement.
- YU** Those who slander such of the believers as give themselves freely to (deeds of) charity, as well as such as can find nothing to give except the fruits of their labour, - and throw ridicule on them, - Allah will throw back their ridicule on them: and they shall have a grievous penalty.

**80.**

- AA** Whether you plead forgiveness for them or not, God will not forgive them, even though you plead seventy times, for they disbelieved in God and His Apostle; and God does not show transgressors the way.
- NQ** Whether you (O Muhammad SAW) ask forgiveness for them (hypocrites) or ask not forgiveness for them ... (and even) if you ask seventy times for their forgiveness ... Allāh will not forgive them, because they have disbelieved in Allāh and His Messenger (Muhammad SAW). And Allāh guides not those people who are Fâsiqûn (rebellious, disobedient to Allāh).
- PK** Ask forgiveness for them (O Muhammad), or ask not forgiveness for them;

though thou ask forgiveness for them seventy times Allah will not forgive them. That is because they disbelieved in Allah and His messenger, and Allah guideth not wrongdoing folk.

SH Ask forgiveness for them or do not ask forgiveness for them; even if you ask forgiveness for them seventy times, Allah will not forgive them; this is because they disbelieve in Allah and His Messenger, and Allah does not guide the transgressing people.

YU Whether thou ask for their forgiveness, or not, (their sin is unforgivable): if thou ask seventy times for their forgiveness, Allah will not forgive them: because they have rejected Allah and His Messenger: and Allah guideth not those who are perversely rebellious.

### 81.

AA Those who were left behind rejoiced that they stayed at home against the wishes of God's Apostle, being averse to fighting in the way of God with their wealth and lives, and said: "Do not go in this heat." Tell them: "The heat of Hell is far more intense." If only they had cared to instruct themselves!

NQ Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allāh; they hated to strive and fight with their properties and their lives in the Cause of Allāh, and they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat", if only they could understand!

PK Those who were left behind rejoiced at sitting still behind the messenger of Allah, and were averse to striving with their wealth and their lives in Allah's way. And they said: Go not forth in the heat! Say: The fire of hell is more intense of heat, if they but understood.

SH Those who were left behind were glad on account of their sitting behind Allah's Messenger and they were averse from striving in Allah's way with their property and their persons, and said: Do not go forth in the heat. Say: The fire of hell is much severe in heat. Would that they understood (it).

YU Those who were left behind (in the Tabuk expedition) rejoiced in their inaction behind the back of the Messenger of Allah: they hated to strive and fight, with their goods and their persons, in the cause of Allah: they said, "Go not forth in the heat." Say, "The fire of Hell is fiercer in heat." If only they could understand!

### 82.

AA So let them laugh a little, for weep they will, more as retribution for what they have done.

NQ So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

PK Then let them laugh a little: they will weep much, as the reward of what they used to earn.

SH Therefore they shall laugh little and weep much as a recompense for what they earned.

YU Let them laugh a little: much will they weep: a recompense for the (evil) that they do.

### 83.

AA If you come back to them by (the grace of) God, and they seek your permission to go (to fight), you should tell them: "You will never go out nor fight the enemy with me any more. You preferred to stay back on the first occasion, so stay at home with those who stay behind."

NQ If Allāh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me,

nor fight an enemy with me; you agreed to sit inactive on the first occasion, then you sit (now) with those who lag behind."

- PK If Allah bring thee back (from the campaign) unto a party of them and they ask of thee leave to go out (to fight), then say unto them: Ye shall never more go out with me nor fight with me against a foe. Ye were content with sitting still the first time. So sit still, with the useless.
- SH Therefore if Allah brings you back to a party of them and then they ask your permission to go forth, say: By no means shall you ever go forth with me and by no means shall you fight an enemy with me; surely you chose to sit the first time, therefore sit (now) with those who remain behind.
- YU If, then, Allah bring thee back to any of them, and they ask thy permission to come out (with thee), say: "Never shall ye come out with me, nor fight an enemy with me: for ye preferred to sit inactive on the first occasion: Then sit ye (now) with those who lag behind."

#### 84.

- AA Do not invoke blessings on any of them who die, nor stand to pray at their graves, for they disbelieved in God and His Prophet, and died transgressors.
- NQ And never (O Muhammad SAW) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allâh and His Messenger, and died while they were Fâsiqûn (rebellious, - disobedient to Allâh and His Messenger SAW).
- PK And never (O Muhammad) pray for one of them who dieth, nor stand by his grave. Lo! they disbelieved in Allah and His messenger, and they died while they were evil-doers.
- SH And never offer prayer for any one of them who dies and do not stand by his grave; surely they disbelieve in Allah and His Messenger and they shall die in transgression.
- YU Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion.

#### 85.

- AA And let not their wealth and children astonish you. God wishes to punish them through these in the world, and their souls will depart in a state of disbelief.
- NQ And let not their wealth or their children amaze you. Allâh's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.
- PK Let not their wealth nor their children please thee! Allah purposeth only to punish them thereby in the world, and that their souls shall pass away while they are disbelievers.
- SH And let not their property and their children excite your admiration; Allah only wishes to chastise them with these in this world and (that) their souls may depart while they are unbelievers
- YU Nor let their wealth nor their (following in) sons dazzle thee: Allah's plan is to punish them with these things in this world, and that their souls may perish in their (very) denial of Allah.

#### 86.

- AA Whenever a Surah is revealed (which says): "Believe in God and fight along with His Prophet," the well-to-do among them ask for leave to stay at home, and say: "Leave us with those who are left behind."
- NQ And when a Sûrah (chapter from the Qur'ân) is revealed, enjoining them to believe in Allâh and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them (from Jihâd) and say,

"Leave us (behind), we would be with those who sit (at home)."

- PK And when a surah is revealed (which saith): Believe in Allah and strive along with His messenger, the men of wealth among them still ask leave of thee and say: Suffer us to be with those who sit (at home).
- SH And whenever a chapter is revealed, saying: Believe in Allah and strive hard along with His Messenger, those having ampleness of means ask permission of you and say: Leave us (behind), that we may be with those who sit.
- YU When a Sura comes down, enjoining them to believe in Allah and to strive and fight along with His Messenger, those with wealth and influence among them ask thee for exemption, and say: "Leave us (behind): we would be with those who sit (at home)."

### 87.

- AA They prefer to be with women who (are allowed to) stay at home during war, and their hearts are sealed; so they fail to understand.
- NQ They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not.
- PK They are content that they should be with the useless and their hearts are sealed, so that they apprehend not.
- SH They preferred to be with those who remained behind, and a seal is set on their hearts so they do not understand.
- YU They prefer to be with (the women), who remain behind (at home): their hearts are sealed and so they understand not.

### 88.

- AA But the Prophet and those who have embraced the faith with him, and have fought wealth and soul (in the way of God), are blessed and will be successful.
- NQ But the Messenger (Muhammad SAW) and those who believed with him (in Islâmic Monotheism) strove hard and fought with their wealth and their lives (in Allâh's Cause). Such are they for whom are the good things, and it is they who will be successful.
- PK But the messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful.
- SH But the Messenger and those who believe with him strive hard with their property and their persons; and these it is who shall have the good things and these it is who shall be successful.
- YU But the Messenger, and those who believe with him, strive and fight with their wealth and their persons: for them are (all) good things: and it is they who will prosper.

### 89.

- AA God has provision for them of gardens with Streams of running water, where they will abide for ever. This will be the supreme triumph.
- NQ For them Allâh has got ready Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.
- PK Allah hath made ready for them Gardens underneath which rivers flow, wherein they will abide. That is the supreme triumph.
- SH Allah has prepared for them gardens beneath which rivers flow, to abide in them; that is the great achievement.
- YU Allah hath prepared for them gardens under which rivers flow, to dwell therein: that is the supreme felicity.

**90.**

- AA Some Arabs of the desert came with ready excuses, asking for leave to stay behind. But those who had lied to God and His Prophet stayed at home doing nothing. So the punishment for those who disbelieve among them will be painful.
- NO And those who made excuses from the bedouins came (to you, O Prophet SAW) asking your permission to exempt them (from the battle), and those who had lied to Allâh and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.
- PK And those among the wandering Arabs who had an excuse came in order that permission might be granted them. And those who lied to Allah and His messenger sat at home. A painful doom will fall on those of them who disbelieve.
- SH And the defaulters from among the dwellers of the desert came that permission may be given to them and they sat (at home) who lied to Allah and His Messenger; a painful chastisement shall afflict those of them who disbelieved.
- YU And there were, among the desert Arabs (also), men who made excuses and came to claim exemption; and those who were false to Allah and His Messenger (merely) sat inactive. Soon will a grievous penalty seize the Unbelievers among them.

**91.**

- AA No blame will attach to the old and the sick, or those without means to spend on good acts, if they stay behind provided they are sincere to God and His Apostle; There is no way to blame those who are doers of good, for God is forgiving and kind.
- NO There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (Jihâd)], if they are sincere and true (in duty) to Allâh and His Messenger. [] No ground (of complaint) can there be against the Muhsinûn (good-doers - see the footnote of V.9:120). And Allâh is Oft-Forgiving, Most Merciful.
- PK Not unto the weak nor unto the sick nor unto those who can find naught to spend is any fault (to be imputed though they stay at home) if they are true to Allah and His messenger. Not unto the good is there any road (of blame). Allah is Forgiving, Merciful.
- SH It shall be no crime in the weak, nor in the sick, nor in those who do not find what they should spend (to stay behind), so long as they are sincere to Allah and His Messenger; there is no way (to blame) against the doers of good; and Allah is Forgiving, Merciful;
- YU There is no blame on those who are infirm, or ill, or who find no resources to spend (on the cause), if they are sincere (in duty) to Allah and His Messenger: no ground (of complaint) can there be against such as do right: and Allah is Oft-forgiving, Most Merciful.

**92.**

- AA Nor will they be blamed who came to you for transport, to whom you said: "I cannot find any means of conveyance for you," and they went away in tears, grieving that they lacked the means to spend (on carriage).
- NO Nor (is there blame) on those who came to you to be provided with mounts, and when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihâd).
- PK Nor unto those whom, when they came to thee (asking) that thou shouldst

mount them, thou didst tell: I cannot find whereon to mount you. They turned back with eyes flowing with tears, for sorrow that they could not find the means to spend.

- SH Nor in those who when they came to you that you might carry them, you said: I cannot find that on which to carry you; they went back while their eyes overflowed with tears on account of grief for not finding that which they should spend.
- YU Nor (is there blame) on those who came to thee to be provided with mounts, and when thou saidst, "I can find no mounts for you," they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses.

### 93.

- AA Blame will lie on those who are rich yet ask your leave to stay behind. They prefer to stay with women who stay at home, and God seals their hearts; so they do not understand.
- NQ The ground (of complaint) is only against those who are rich, and yet ask exemption[.]. They are content to be with (the women) who sit behind (at home) and Allâh has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).
- PK The road (of blame) is only against those who ask for leave of thee (to stay at home) when they are rich. They are content to be with the useless. Allah hath sealed their hearts so that they know not.
- SH The way (to blame) is only against those who ask permission of you though they are rich; they have chosen to be with those who remained behind, and Allah has set a seal upon their hearts so they do not know.
- YU The ground (of complaint) is against such as claim exemption while they are rich. They prefer to stay with the (women) who remain behind: Allah hath sealed their hearts; so they know not (What they miss).

### 94.

- AA When you come back they will offer excuses to you. Tell them: "Make no excuses; we do not believe you. God has informed us about you; and God and His Apostle shall watch your conduct. Then you will be brought to Him who knows what is hidden and what is manifest. He will tell you of what you did."
- NQ They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad SAW) "Present no excuses, we shall not believe you. Allâh has already informed us of the news concerning you. Allâh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allâh) will inform you of what you used to do." [Tafsir At-Tabari]
- PK They will make excuse to you (Muslims) when ye return unto them. Say: Make no excuse, for we shall not believe you. Allah hath told us tidings of you. Allah and His messenger will see your conduct, and then ye will be brought back unto Him Who knoweth the Invisible as well as the Visible, and He will tell you what ye used to do.
- SH They will excuse themselves to you when you go back to them. Say: Urge no excuse, by no means will we believe you; indeed Allah has informed us of matters relating to you; and now Allah and His Messenger will see your doings, then you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.
- YU They will present their excuses to you when ye return to them. Say thou: "Present no excuses: we shall not believe you: Allah hath already informed us of the true state of matters concerning you: It is your actions that Allah and

His Messenger will observe: in the end will ye be brought back to Him Who knoweth what is hidden and what is open: then will He show you the truth of all that ye did."

**95.**

- AA They will beg you in the name of God, on your return, to forgive them; but you keep away from them: They are scum; their abode is Hell: Requital for what they had done.
- NQ They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijsun [i.e. Najasun[] (impure) because of their evil deeds], and Hell is their dwelling place, - a recompense for that which they used to earn.
- PK They will swear by Allah unto you, when ye return unto them, that ye may let them be. Let them be, for lo! they are unclean, and their abode is hell as the reward for what they used to earn.
- SH They will swear to you by Allah when you return to them so that you may turn aside from them; so do turn aside from them; surely they are unclean and their abode is hell; a recompense for what they earned.
- YU They will swear to you by Allah, when ye return to them, that ye may leave them alone. So leave them alone: For they are an abomination, and Hell is their dwelling-place,-a fitting recompense for the (evil) that they did.

**96.**

- AA They will plead on oath that you accept them. Even if you accept them, remember God does not accept people who are disobedient.
- NQ They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allâh is not pleased with the people who are Al-Fâsiqûn (rebellious, disobedient to Allâh).
- PK They swear unto you, that ye may accept them. Though ye accept them. Allah verily accepteth not wrongdoing folk.
- SH They will swear to you that you may be pleased with them; but if you are pleased with them, yet surely Allah is not pleased with the transgressing people.
- YU They will swear unto you, that ye may be pleased with them but if ye are pleased with them, Allah is not pleased with those who disobey.

**97.**

- AA The village Arabs are more obstinate in disbelief and hypocrisy, and impervious to ordinances revealed to His Apostle by God; yet God is aware of everything and is wise.
- NQ The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allâh's Commandments and His Legal Laws, etc.) which Allâh has revealed to His Messenger. And Allâh is All-Knower, All-Wise.
- PK The wandering Arabs are more hard in disbelief and hypocrisy, and more likely to be ignorant of the limits which Allah hath revealed unto His messenger. And Allah is Knower, Wise.
- SH The dwellers of the desert are very hard in unbelief and hypocrisy, and more disposed not to know the limits of what Allah has revealed to His Messenger; and Allah is Knowing, Wise.
- YU The Arabs of the desert are the worst in Unbelief and hypocrisy, and most fitted to be in ignorance of the command which Allah hath sent down to His Messenger: But Allah is All-knowing, All-Wise.

**98.**

- AA Some of these rustics take whatever they spend in the way of God as a

penalty, and wait for an adverse turn in your fortune. For them will be the adverse change, as God hears all and knows everything.

- NO** And of the bedouins there are some who look upon what they spend (in Allâh's Cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allâh is All-Hearer, All-Knower.
- PK** And of the wandering Arabs there is he who taketh that which he expendeth (for the cause of Allah) as a loss, and awaiteth (evil) turns of fortune for you (that he may be rid of it). The evil turn of fortune will be theirs. Allah is Hearer, Knower.
- SH** And of the dwellers of the desert are those who take what they spend to be a fine, and they wait (the befalling of) calamities to you; on them (will be) the evil calamity; and Allah is Hearing, Knowing.
- YU** Some of the desert Arabs look upon their payments as a fine, and watch for disasters for you: on them be the disaster of evil: for Allah is He That heareth and knoweth (all things).

### 99.

- AA** Yet some Arabs of the desert believe in God and the Last Day, and consider what they spend to be a means of bringing them nearer to God and the blessings of the Prophet. This is certainly a means of achieving nearness (to God), and God will admit them to His mercy, for God is forgiving and kind.
- NO** And of the bedouins there are some who believe in Allâh and the Last Day, and look upon what they spend in Allâh's Cause as approaches to Allâh, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allâh's Cause) are an approach for them. Allâh will admit them to His Mercy. Certainly Allâh is Oft-Forgiving, Most Merciful.
- PK** And of the wandering Arabs there is he who believeth in Allah and the Last Day, and taketh that which he expendeth and also the prayers of the messenger as acceptable offerings in the sight of Allah. Lo! verily it is an acceptable offering for them. Allah will bring them into His mercy. Lo! Allah is Forgiving, Merciful.
- SH** And of the dwellers of the desert are those who believe in Allah and the latter day and take what they spend to be (means of) the nearness of Allah and the Messenger's prayers; surely it shall be means of nearness for them; Allah will make them enter into His mercy; surely Allah is Forgiving, Merciful.
- YU** But some of the desert Arabs believe in Allah and the Last Day, and look on their payments as pious gifts bringing them nearer to Allah and obtaining the prayers of the Messenger. Aye, indeed they bring them nearer (to Him): soon will Allah admit them to His Mercy: for Allah is Oft-forgiving, Most Merciful.

### 100.

- AA** Those among the migrants (from Makkah) and helpers (in Madina) who were the first to believe, and those who followed them in goodness, have been accepted by God and they follow His way. For them He has gardens with streams of running water where they will abide for ever; and that is happiness supreme.
- NO** And the first to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.
- PK** And the first to lead the way, of the Muhajirin and the Ansar, and those who followed them in goodness - Allah is well pleased with them and they are well pleased with Him, and He hath made ready for them Gardens underneath

which rivers flow, wherein they will abide for ever. That is the supreme triumph.

- SH And (as for) the foremost, the first of the Muhajirs and the Ansars, and those who followed them in goodness, Allah is well pleased with them and they are well pleased with Him, and He has prepared for them gardens beneath which rivers flow, to abide in them for ever; that is the mighty achievement.
- YU The vanguard (of Islam)- the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds,- well-pleased is Allah with them, as are they with Him: for them hath He prepared gardens under which rivers flow, to dwell therein for ever: that is the supreme felicity.

### 101.

- AA Some of the Arabs of the desert around you are hypocrites, and some of the people of Madina are stubborn in hypocrisy. You are not aware of them; We know them, and will punish them twice, and they will be sent to a harrowing doom.
- NO And among the bedouins round about you, some are hypocrites, and so are some among the people of Al-Madinah, they exaggerate and persist in hypocrisy, you (O Muhammad SAW) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.
- PK And among those around you of the wandering Arabs there are hypocrites, and among the townspeople of Al-Madinah (there are some who) persist in hypocrisy whom thou (O Muhammad) knowest not. We, We know them, and We shall chastise them twice; then they will be relegated to a painful doom.
- SH And from among those who are round about you of the dwellers of the desert there are hypocrites, and from among the people of Medina (also); they are stubborn in hypocrisy; you do not know them; We know them; We will chastise them twice then shall they be turned back to a grievous chastisement
- YU Certain of the desert Arabs round about you are hypocrites, as well as (desert Arabs) among the Medina folk: they are obstinate in hypocrisy: thou knowest them not: We know them: twice shall We punish them: and in addition shall they be sent to a grievous penalty.

### 102.

- AA But there are others who admit their sins of mixing good deeds with evil. It may be that God will accept their repentance, for God is forgiving and kind.
- NO And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allāh will turn unto them in forgiveness. Surely, Allāh is Oft-Forgiving, Most Merciful[.]
- PK And (there are) others who have acknowledged their faults. They mixed a righteous action with another that was bad. It may be that Allah will relent toward them. Lo! Allah is Forgiving, Merciful.
- SH And others have confessed their faults, they have mingled a good deed and an evil one; may be Allah will turn to them (mercifully); surely Allah is Forgiving, Merciful.
- YU Others (there are who) have acknowledged their wrong-doings: they have mixed an act that was good with another that was evil. Perhaps Allah will turn unto them (in Mercy): for Allah is Oft-Forgiving, Most Merciful.

### 103.

- AA Accept the offerings they make from their wealth in order to cleanse and purify them for progress, and invoke blessings upon them. Your blessings will

surely bring them peace, for God hears all and knows everything.

- NO Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allâh for them. Verily! Your invocations are a source of security for them, and Allâh is All-Hearer, All-Knower.
- PK Take alms of their wealth, wherewith thou mayst purify them and mayst make them grow, and pray for them. Lo! thy prayer is an assuagement for them. Allah is Hearer, Knower.
- SH Take alms out of their property, you would cleanse them and purify them thereby, and pray for them; surely your prayer is a relief to them; and Allah is Hearing, Knowing.
- YU Of their goods, take alms, that so thou mightest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them: And Allah is One Who heareth and knoweth.

#### 104.

- AA Do they not know that God accepts the repentance of His creatures and receives what they offer in charity, and that He is forgiving and kind?
- NO Know they not that Allâh accepts repentance from His slaves and takes the Sadaqât (alms, charities) and that Allâh Alone is the One Who forgives and accepts repentance, Most Merciful?
- PK Know they not that Allah is He Who accepteth repentance from His bondmen and taketh the alms, and that Allah is He Who is the Relenting, the Merciful.
- SH Do they not know that Allah accepts repentance from His servants and takes the alms, and that Allah is the Oft-returning (to mercy), the Merciful?
- YU Know they not that Allah doth accept repentance from His votaries and receives their gifts of charity, and that Allah is verily He, the Oft-Returning, Most Merciful?

#### 105.

- AA Say to them: "Act. God will see your conduct, and so will His Apostle and the faithful; for you will in the end go back to Him, who knows the unknown and the known, who will tell you of what you were doing."
- NO And say (O Muhammad SAW) "Do deeds! Allâh will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."
- PK And say (unto them): Act! Allah will behold your actions, and (so will) His messenger and the believers, and ye will be brought back to the Knower of the Invisible and the Visible, and He will tell you what ye used to do.
- SH And say: Work; so Allah will see your work and (so will) His Messenger and the believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.
- YU And say: "Work (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers: Soon will ye be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that ye did."

#### 106.

- AA There are still some others whose affairs await the dispensation of God. He may punish or pardon them, for God is all-knowing and all-wise.
- NO And others await Allâh's Decree, whether He will punish them or will forgive them. And Allâh is All-Knowing, All-Wise.
- PK And (there are) others who await Allah's decree, whether He will punish them or will forgive them. Allah is Knower, Wise.

- SH And others are made to await Allah's command, whether He chastise them or whether He turn to them (mercifully), and Allah is Knowing, Wise.
- YU There are (yet) others, held in suspense for the command of Allah, whether He will punish them, or turn in mercy to them: and Allah is All-Knowing, Wise.

**107.**

- AA There are those who built a mosque on opposition and disbelief, and to cause rifts among the faithful, and to serve as an outpost for those who have warred against God and His Apostle before this. Yet they will surely swear: "We had only meant well." But God is witness that they are liars.
- NQ And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers, and as an outpost for those who warred against Allâh and His Messenger (Muhammad SAW) aforetime, they will indeed swear that their intention is nothing but good. Allâh bears witness that they are certainly liars.
- PK And as for those who chose a place of worship out of opposition and disbelief, and in order to cause dissent among the believers, and as an outpost for those who warred against Allah and His messenger aforetime, they will surely swear: We purposed naught save good. Allah beareth witness that they verily are liars.
- SH And those who built a masjid to cause harm and for unbelief and to cause disunion among the believers and an ambush to him who made war against Allah and His Messenger before; and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars.
- YU And there are those who put up a mosque by way of mischief and infidelity - to disunite the Believers - and in preparation for one who warred against Allah and His Messenger aforetime. They will indeed swear that their intention is nothing but good; But Allah doth declare that they are certainly liars.

**108.**

- AA Never set foot in that place. Only a mosque whose foundations have been laid from the very first on godliness is worthy of your visiting it. There you will find men who wish to be purified; and God loves those who are pure.
- NQ Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure (i.e. who clean their private parts with dust [i.e. to be considered as soap) and water from urine and stools, after answering the call of nature].
- PK Never stand (to pray) there. A place of worship which was found upon duty (to Allah) from the first day is more worthy that thou shouldst stand (to pray) therein, wherein are men who love to purify themselves. Allah loveth the purifiers.
- SH Never stand in it; certainly a masjid founded on piety from the very first day is more deserving that you should stand in it; in it are men who love that they should be purified; and Allah loves those who purify themselves.
- YU Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of the standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure.

**109.**

- AA Is the man who lays the foundations of his sanctum on his allegiance to God and the wish to seek His favour, better, or he who lays the foundations of his

building on the edge of a bank eroded by water, which will collapse with him into the fire of Hell? But God does not guide the people who are wilfully unjust.

- NO** Is it then he, who laid the foundation of his building on piety to Allâh and His Good Pleasure, better, or he who laid the foundation of his building on an undetermined brink of a precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. And Allâh guides not the people who are the Zâlimûn (cruel, violent, proud, polytheist and wrong-doer).
- PK** Is he who founded his building upon duty to Allah and His good pleasure better; or he who founded his building on the brink of a crumbling, overhanging precipice so that it toppled with him into the fire of hell? Allah guideth not wrongdoing folk.
- SH** Is he, therefore, better who lays his foundation on fear of Allah and (His) good pleasure, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the fire of hell; and Allah does not guide the unjust people.
- YU** Which then is best? - he that layeth his foundation on piety to Allah and His good pleasure? - or he that layeth his foundation on an undermined sand-cliff ready to crumble to pieces? and it doth crumble to pieces with him, into the fire of Hell. And Allah guideth not people that do wrong.

### 110.

- AA** The edifice they have built will always fill their minds with perturbation (which will not cease) till their hearts are rent to pieces, for God is all-knowing and all-wise.
- NO** The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts, unless their hearts are cut to pieces. (i.e. till they die). And Allâh is All-Knowing, All-Wise.
- PK** The building which they built will never cease to be a misgiving in their hearts unless their hearts be torn to pieces. Allah is Knower, Wise.
- SH** The building which they have built will ever continue to be a source of disquiet in their hearts, except that their hearts get cut into pieces; and Allah is Knowing, Wise.
- YU** The foundation of those who so build is never free from suspicion and shakiness in their hearts, until their hearts are cut to pieces. And Allah is All-Knowing, Wise.

### 111.

- AA** God has verily bought the souls and possessions of the faithful in exchange for a promise of Paradise. They fight in the cause of God, and kill and are killed. This is a promise incumbent on Him, as in the Torah, so the Gospel and the Qur'an. And who is more true to his promise than God? So rejoice at the bargain you have made with Him; for this will be triumph supreme.
- NO** Verily, Allâh has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success[.].
- PK** Lo! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs: they shall fight in the way of Allah and shall slay and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'an. Who fulfilleth His covenant better than Allah? Rejoice then in your bargain that ye have made, for that is the supreme triumph. Surely Allah has bought of the believers their persons and their property for

- SH this, that they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise which is binding on Him in the Taurat and the Injeel and the Quran; and who is more faithful to his covenant than Allah? Rejoice therefore in the pledge which you have made; and that is the mighty achievement.
- YU Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? then rejoice in the bargain which ye have concluded: that is the achievement supreme.

**112.**

- AA To those who repent and pay homage, give praise and are devout, who kneel in prayer and bow in supplication, who enjoin good deeds and prohibit the bad, and keep to the limits set by God, announce the news of rejoicing to the faithful.
- NQ (The believers whose lives Allāh has purchased are) those who repent to Allāh (from polytheism and hypocrisy, etc.), who worship Him, who praise Him, who fast (or go out in Allāh's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (people) for Al-Ma'rūf (i.e. Islāmīc Monotheism and all what Islām has ordained) and forbid (people) from Al-Munkar (i.e. disbelief, polytheism of all kinds and all that Islām has forbidden), and who observe the limits set by Allāh (do all that Allāh has ordained and abstain from all kinds of sins and evil deeds which Allāh has forbidden). And give glad tidings to the believers.[]
- PK (Triumphant) are those who turn repentant (to Allah), those who serve (Him), those who praise (Him), those who fast, those who bow down, those who fall prostrate (in worship), those who enjoin the right and who forbid the wrong and those who keep the limits (ordained) of Allah - And give glad tidings to believers!
- SH They who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah; and give good news to the believers.
- YU Those that turn (to Allah) in repentance; that serve Him, and praise Him; that wander in devotion to the cause of Allah,: that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limit set by Allah;- (These do rejoice). So proclaim the glad tidings to the Believers.

**113.**

- AA It is not worthy of the Prophet and those who believe to seek forgiveness for those who are idolaters, even though they may be their relatives, after they have come to know that they are destined for Hell.
- NQ It is not (proper) for the Prophet and those who believe to ask Allāh's Forgiveness for the Mushrikūn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).
- PK It is not for the Prophet, and those who believe, to pray for the forgiveness of idolaters even though they may be near of kin (to them) after it hath become clear that they are people of hell-fire.
- SH It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives,

after it has become clear to them that they are inmates of the flaming fire.

YU It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire.

#### 114.

AA As for Abraham's prayer for his father, he was fulfilling a promise he had made to him. Yet when it became evident to him that (his father) was an enemy of God, he broke away from him, though Abraham was soft hearted and kind.

NQ And [Ibrahîm's (Abraham)] invoking (of Allâh) for his father's forgiveness was only because of a promise he [Ibrahîm (Abraham)] had made to him (his father). But when it became clear to him [Ibrahîm (Abraham)] that he (his father) is an enemy to Allâh, he dissociated himself from him. Verily Ibrahîm (Abraham) was Al-Awwah (has fifteen different meanings but the correct one seems to be that he used to invoke Allâh with humility, glorify Him and remember Him much), and was forbearing. (Tafsir Al-Qurtubi).[]

PK The prayer of Abraham for the forgiveness of his father was only because of a promise he had promised him, but when it had become clear unto him that he (his father) was an enemy to Allah he (Abraham) disowned him. Lo! Abraham was soft of heart, long-suffering.

SH And Ibrahim asking forgiveness for his sire was only owing to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him; most surely Ibrahim was very tender-hearted forbearing.

YU And Abraham prayed for his father's forgiveness only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he dissociated himself from him: for Abraham was most tender-hearted, forbearing.

#### 115.

AA God never leads men astray after guiding them, until He makes quite clear to them what they should avoid, for God indeed knows each and everything.

NQ And Allâh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allâh is the All-Knower of everything.[]

PK It was never Allah's (part) that He should send a folk astray after He had guided them until He had made clear unto them what they should avoid. Lo! Allah is Aware of all things.

SH It is not (attributable to) Allah that He should lead a people astray after He has guided them; He even makes clear to them what they should guard against; surely Allah knows all things.

YU And Allah will not mislead a people after He hath guided them, in order that He may make clear to them what to fear (and avoid)- for Allah hath knowledge of all things.

#### 116.

AA Verily God's is the kingdom of the heavens and the earth. He alone is the giver of life and death; and none do you have besides God as friend and helper.

NQ Verily, Allâh! Unto Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allâh you have neither any Walî (protector or guardian) nor any helper.

PK Lo! Allah! Unto Him belongeth the Sovereignty of the heavens and the earth. He quickeneth and He giveth death. And ye have, instead of Allah, no

protecting friend nor helper.

- SH Surely Allah's is the kingdom of the heavens and the earth; He brings to life and causes to die; and there is not for you besides Allah any Guardian or Helper.
- YU Unto Allah belongeth the dominion of the heavens and the earth. He giveth life and He taketh it. Except for Him ye have no protector nor helper.

### 117.

- AA God was kind to the Prophet, the emigrants, and the helpers of the faithful who followed him in the hour of distress. When a section of them were about to lose courage He turned to them in His mercy, for He is compassionate and kind.
- NQ Allâh has forgiven the Prophet (SAW), the Muhajirûn (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansar (Muslims of Al-Madinah) who followed him (Muhammad SAW) in the time of distress (Tabûk expedition, etc.), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful.
- PK Allah hath turned in mercy to the Prophet, and to the Muhajirin and the Ansar who followed him in the hour of hardship. After the hearts of a party of them had almost swerved aside, then turned He unto them in mercy. Lo! He is Full of Pity, Merciful for them.
- SH Certainly Allah has turned (mercifully) to the Prophet and those who fled (their homes) and the helpers who followed him in the hour of straitness after the hearts of a part of them were about to deviate, then He turned to them (mercifully); surely to them He is Compassionate, Merciful.
- YU Allah turned with favour to the Prophet, the Muhajirs, and the Ansar, - who followed him in a time of distress, after that the hearts of a part of them had nearly swerved (from duty); but He turned to them (also): for He is unto them Most Kind, Most Merciful.

### 118.

- AA He has relented towards the three also (who had refused to go to the battle of the Ditch) whose case was left undecided, and even the earth with all its expanse had become narrow for them, and their lives were confined, and they came to realise there was no refuge for them except in God. So He softened towards them that they may repent; for God surely accepts repentance and is merciful.
- NQ And (He did forgive also) the three [who did not join the Tabûk expedition (whom the Prophet SAW)] left (i.e. he did not give his judgement in their case, and their case was suspended for Allâh's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, Allâh is the One Who accepts repentance, Most Merciful.
- PK And to the three also (did He turn in mercy) who were left behind, when the earth, vast as it is, was straitened for them, and their own souls were straitened for them till they bethought them that there is no refuge from Allah save toward Him. Then turned He unto them in mercy that they (too) might turn (repentant unto Him). Lo! Allah! He is the Relenting, the Merciful.
- SH And to the three who were left behind, until the earth became strait to them notwithstanding its spaciousness and their souls were also straitened to them; and they knew it for certain that there was no refuge from Allah but in Him; then He turned to them (mercifully) that they might turn (to Him); surely Allah is the Oft-returning (to mercy), the Merciful.

YU (He turned in mercy also) to the three who were left behind; (they felt guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them,- and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them, that they might repent: for Allah is Oft-Returning, Most Merciful.

**119.**

AA O believers, do not stray from the path of God, and be with those who are truthful.

NO O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds)[].

PK O ye who believe! Be careful of your duty to Allah, and be with the truthful.

SH O you who believe! be careful of (your duty to) Allah and be with the true ones.

YU O ye who believe! Fear Allah and be with those who are true (in word and deed).

**120.**

AA It was not worthy of the people of Madina, and the Arabs of the desert around them, to abandon the Prophet of God, and to care more for themselves than for him; for there is no hardship or thirst or hunger that they know in the service of God, and no place they walk on where walking provokes the unbelievers, and no harm they receive from the enemy, but is put down as a good deed in their favour. Surely God does not let the recompense of those who do good to go waste.

NO It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allāh's Messenger (Muhammad SAW when fighting in Allāh's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue, nor hunger in the Cause of Allāh, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allāh wastes not the reward of the Muhsinūn[]

PK It is not for the townsfolk of Al-Madinah and for those around them of the wandering Arabs so stay behind the messenger of Allah and prefer their lives to his life. That is because neither thirst nor toil nor hunger afflicteth them in the way of Allah, nor step they any step that angereth the disbelievers, nor gain they from the enemy a gain, but a good deed is recorded for them therefor. Lo! Allah loseth not the wages of the good.

SH It did not beseem the people of Medina and those round about them of the dwellers of the desert to remain behind the Messenger of Allah, nor should they desire (anything) for themselves in preference to him; this is because there afflicts them not thirst or fatigue or hunger in Allah's way, nor do they tread a path which enrages the unbelievers, nor do they attain from the enemy what they attain, but a good work is written down to them on account of it; surely Allah does not waste the reward of the doers of good;

YU It was not fitting for the people of Medina and the Bedouin Arabs of the neighbourhood, to refuse to follow Allah's Messenger, nor to prefer their own lives to his: because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness,- whether they suffered thirst, or fatigue, or hunger, in the cause of Allah, or trod paths to raise the ire of the Unbelievers, or received any injury whatever from an enemy: for Allah suffereth not the reward to be lost of those who do good; -

**121.**

- AA There is not a sum, large or small, that they spend, not a piece of land that they traverse (in the service of God) which is not put down in their favour, so that God could reward them for what they had done.
- NQ Nor do they spend anything (in Allâh's Cause) - small or great - nor cross a valley, but is written to their credit, that Allâh may recompense them with the best of what they used to do (i.e. Allâh will reward their good deeds according to the reward of their best deeds which they did in the most perfect manner).  
[]
- PK Nor spend they any spending, small or great, nor do they cross a valley, but it is recorded for them, that Allah may repay them the best of what they used to do.
- SH Nor do they spend anything that may be spent, small or great, nor do they traverse a valley, but it is written down to their credit, that Allah may reward them with the best of what they have done.
- YU Nor could they spend anything (for the cause) - small or great- nor cut across a valley, but the deed is inscribed to their credit: that Allah may requite their deed with the best (possible reward).

**122.**

- AA It is not possible for all believers to go out (to fight). So a part of each section (of the population) should go (to fight) in order that the others may acquire understanding of law and divinity, and warn their companions on return so that they may take heed for themselves.
- NQ And it is not (proper) for the believers to go out to fight (Jihâd) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islâmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).
- PK And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware.
- SH And it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?
- YU Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them,- that thus they (may learn) to guard themselves (against evil).

**123.**

- AA O believers, fight the unbelievers around you, and let them realise that you are firm: Remember, God is with those who are pious and obedient to Him.
- NQ O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allâh is with those who are the Al-Muttaqûn (the pious - see V.2:2).
- PK O ye who believe! Fight those of the disbelievers who are near to you, and let them find harshness in you, and know that Allah is with those who keep their duty (unto Him).
- SH O you who believe! fight those of the unbelievers who are near to you and let them find in you hardness; and know that Allah is with those who guard (against evil).
- YU O ye who believe! fight the unbelievers who gird you about, and let them find

firmness in you: and know that Allah is with those who fear Him.

#### 124.

- AA When a Surah is revealed some of them remark: "Whose faith among you has it increased?" It does increase the faith of those who believe, and they rejoice.
- NQ And whenever there comes down a Sûrah (chapter from the Qur'ân), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.
- PK And whenever a surah is revealed there are some of them who say: Which one of you hath thus increased in faith? As for those who believe, it hath increased them in faith and they rejoice (therefor).
- SH And whenever a chapter is revealed, there are some of them who say: Which of you has it strengthened in faith? Then as for those who believe, it strengthens them in faith and they rejoice.
- YU Whenever there cometh down a sura, some of them say: "Which of you has had His faith increased by it?" Yea, those who believe,- their faith is increased and they do rejoice.

#### 125.

- AA But it adds disbelief to disbelief for those whose hearts are filled with doubt, and they die disbelieving.
- NQ But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt, and they die while they are disbelievers.
- PK But as for those in whose hearts is disease, it only addeth wickedness to their wickedness, and they die while they are disbelievers.
- SH And as for those in whose hearts is a disease, it adds uncleanness to their uncleanness and they die while they are unbelievers.
- YU But those in whose hearts is a disease,- it will add doubt to their doubt, and they will die in a state of Unbelief.

#### 126.

- AA Do they not know that they are tried every year once or twice? Even then they do not repent and take heed.
- NQ See they not that they are tried once or twice every year (with different kinds of calamities, disease, famine, etc.)? Yet, they turn not in repentance, nor do they learn a lesson (from it).
- PK See they not that they are tested once or twice in every year? Still they turn not in repentance, neither pay they heed.
- SH Do they not see that they are tried once or twice in every year, yet they do not turn (to Allah) nor do they mind.
- YU See they not that they are tried every year once or twice? Yet they turn not in repentance, and they take no heed.

#### 127.

- AA Whenever a Surah is revealed they look at each other (so as to ask): "Is anyone looking at Us?" and then turn away. Indeed God has turned their hearts away (from the truth), for they cannot discern the law of heaven.
- NQ And whenever there comes down a Sûrah (chapter from the Qur'ân), they look at one another (saying): "Does any one see you?" Then they turn away. Allâh has turned their hearts (from the light) because they are a people that understand not.
- PK And whenever a surah is revealed, they look one at another (as who should

say): Doth anybody see you? Then they turn away. Allah turneth away their hearts because they are a folk who understand not.

- SH And whenever a chapter is revealed, they cast glances at one another: Does any one see you? Then they turn away: Allah has turned away their hearts because they are a people who do not understand.
- YU Whenever there cometh down a Sura, they look at each other, (saying), "Doth anyone see you?" Then they turn aside: Allah hath turned their hearts (from the light); for they are a people that understand not.

### 128.

- AA To you has come an Apostle from among you. Any sorrow that befalls you weighs upon him; He is eager for your happiness, full of concern for the faithful, compassionate and kind.
- NQ Verily, there has come unto you a Messenger (Muhammad SAW) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad SAW) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he SAW is) full of pity, kind, and merciful.
- PK There hath come unto you a messenger, (one) of yourselves, unto whom aught that ye are overburdened is grievous, full of concern for you, for the believers full of pity, merciful.
- SH Certainly a Messenger has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate,
- YU Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful.

### 129.

- AA So, if they turn away, say to them: "God is sufficient for me. There is no God but He; I depend on Him alone, the Lord of the glorious Throne."
- NQ . But if they turn away, say (O Muhammad SAW): "Allâh is sufficient for me. Lâ ilâha illa Huwa (none has the right to be worshipped but He), in Him I put my trust and He is the Lord of the Mighty Throne."[]
- PK Now, if they turn away (O Muhammad) say: Allah sufficeth me. There is no Allah save Him. In Him have I put my trust, and He is Lord of the Tremendous Throne.
- SH But if they turn back, say: Allah is sufficient for me, there is no god but He; on Him do I rely, and He is the Lord of mighty power.
- YU But if they turn away, Say: "Allah sufficeth me: there is no god but He: On Him is my trust,- He the Lord of the Throne (of Glory) Supreme!"

# 10

## Yûnus

### Jonah

**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. These are the verses of the authoritative Book.
- NQ** Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book (the Qur'ân) Al-Hakîm [showing lawful and unlawful things, explaining Allâh's (Divine) Laws for mankind, leading them to eternal happiness by ordering them to follow the true Islâmic Monotheism, - worshipping none but Allâh Alone - that will guide them to Paradise and save them from Hell].
- PK** Alif. Lam. Ra. These are verses of the Wise Scripture.
- SH** Alif Lam Ra. These are the verses of the wise Book.
- YU** A.L.R. These are the ayats of the Book of Wisdom.

#### 2.

- AA** Are the people astonished that a man who is one of them was commanded by Us to warn them and to bring glad tidings to those who believe that they have a true precedence with their Lord? (Yet) the unbelievers say: "He is a clear sorcerer."
- NQ** Is it wonder for mankind that We have sent Our Inspiration[] to a man from among themselves (i.e. Prophet Muhammad SAW) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allâh and in His Prophet Muhammad SAW) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad SAW and the Qur'ân)!"
- PK** Is it a wonder for mankind that We have inspired a man among them, saying: Warn mankind and bring unto those who believe the good tidings that they have a sure footing with their Lord? The disbelievers say: Lo! this is a mere wizard.
- SH** What! is it a wonder to the people that We revealed to a man from among themselves, saying: Warn the people and give good news to those who believe that theirs is a footing of firmness with their Lord. The unbelievers say: This is most surely a manifest enchanter.
- YU** Is it a matter of wonderment to men that We have sent Our inspiration to a man from among themselves?- that he should warn mankind (of their danger), and give the good news to the Believers that they have before their Lord the lofty rank of truth. (But) say the Unbelievers: "This is indeed an evident sorcerer!"

#### 3.

- AA** Your Lord is God who created the heavens and the earth in six spans, then assumed His power, dispensing all affairs. None can intercede with Him except by His leave. He is God, your Lord, so worship Him. Will you not be warned?

- NQ** Surely, your Lord is Allāh Who created the heavens and the earth in six Days and then Istawā (rose over) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allāh, your Lord; so worship Him (Alone). Then, will you not remember?
- PK** Lo! your Lord is Allah Who created the heavens and the earth in six Days, then He established Himself upon the Throne, directing all things. There is no intercessor (with Him) save after His permission. That is Allah, your Lord, so worship Him. Oh, will ye not remind?
- SH** Surely your Lord is Allah, Who created the heavens and the earth in six periods, and He is firm in power, regulating the affair, there is no intercessor except after His permission; this is Allah, your Lord, therefore serve Him; will you not then mind?
- YU** Verily your Lord is Allah, who created the heavens and the earth in six days, and is firmly established on the throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except after His leave (hath been obtained). This is Allah your Lord; Him therefore serve ye: will ye not receive admonition?

**4.**

- AA** To Him will you all return: God's promise is true. It is He who originates creation, then will revert it, so that He may reward those who believe and do good things in all justice. But those who deny the truth will receive boiling water to drink and grievous punishment, for they disbelieved.
- NQ** To Him is the return of all of you. The Promise of Allāh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed (in the Oneness of Allāh - Islāmic Monotheism) and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.
- PK** Unto Him is the return of all of you; it is a promise of Allah in truth. Lo! He produceth creation, then reproduceth it, that He may reward those who believe and do good works with equity; while, as for those who disbelieve, theirs will be a boiling drink and painful doom because they disbelieved.
- SH** To Him is your return, of all (of you); the promise of Allah (made) in truth; surely He begins the creation in the first mstance, then He reproduces it, that He may with justice recompense those who believe and do good; and (as for) those who disbelieve, they shall have a drink of hot water and painful punishment because they disbelieved.
- YU** To Him will be your return- of all of you. The promise of Allah is true and sure. It is He Who beginneth the process of creation, and repeateth it, that He may reward with justice those who believe and work righteousness; but those who reject Him will have draughts of boiling fluids, and a penalty grievous, because they did reject Him.

**5.**

- AA** It is He who gave the sun its radiance, the moon its lustre, and appointed its stations so that you may compute years and numbers. God did not create them but with deliberation. He distinctly explains His signs for those who can understand.
- NQ** It is He Who made the sun a shining thing and the moon as a light and measured out its (their) stages, that you might know the number of years and the reckoning. Allāh did not create this but in truth. He explains the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for people who have knowledge.
- PK** He it is Who appointed the sun a splendour and the moon a light, and

measured for her stages, that ye might know the number of the years, and the reckoning. Allah created not (all) that save in truth. He detaileth the revelations for people who have knowledge.

SH He it is Who made the sun a shining brightness and the moon a light, and ordained for it mansions that you might know the computation of years and the reckoning. Allah did not create it but with truth; He makes the signs manifest for a people who

YU It is He Who made the sun to be a shining glory and the moon to be a light (of beauty), and measured out stages for her; that ye might know the number of years and the count (of time). Nowise did Allah create this but in truth and righteousness. (Thus) doth He explain His Signs in detail, for those who understand.

## 6.

AA In the alternation of night and day, and all that He has created in the heavens and the earth, are certainly signs for people who fear God.

NQ Verily, in the alternation of the night and the day and in all that Allâh has created in the heavens and the earth are Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for those people who keep their duty to Allâh, and fear Him much.

PK Lo! in the difference of day and night and all that Allah hath created in the heavens and the earth are portents, verily, for folk who ward off (evil).

SH Most surely in the variation of the night and the day, and what Allah has created in the heavens and the earth, there are signs for a people who guard (against evil).

YU Verily, in the alternation of the night and the day, and in all that Allah hath created, in the heavens and the earth, are signs for those who fear Him.

## 7.

AA As for those who do not hope to meet Us (after death), and are content with the life of this world, who are oblivious of Our signs,

NQ Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.),

PK Lo! those who expect not the meeting with Us but desire the life of the world and feel secure therein, and those who are neglectful of Our revelations,

SH Surely those who do not hope in Our meeting and are pleased with this world's life and are content with it, and those who are heedless of Our communications:

YU Those who rest not their hope on their meeting with Us, but are pleased and satisfied with the life of the present, and those who heed not Our Signs,-

## 8.

AA Will have Hell as their abode for what they have earned.

NQ Those, their abode will be the Fire, because of what they used to earn.

PK Their home will be the Fire because of what they used to earn.

SH (As for) those, their abode is the fire because of what they earned.

YU Their abode is the Fire, because of the (evil) they earned.

## 9.

AA But those who believe and act for a beneficial end will be guided by their Lord for their good faith. At their feet shall flow streams of running water in gardens of delight.

NQ Verily, those who believe [in the Oneness of Allâh along with the six articles

of Faith, i.e. to believe in Allâh, His Angels, His Books, His Messengers, Day of Resurrection, and Al-Qadar (Divine Preordainments) - Islâmic Monotheism], and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of delight (Paradise).

- PK Lo! those who believe and do good works, their Lord guideth them by their faith. Rivers will flow beneath them in the Gardens of Delight,
- SH Surely (as for) those who believe and do good, their Lord will guide them by their faith; there shall flow from beneath them rivers in gardens of bliss.
- YU Those who believe, and work righteousness,- their Lord will guide them because of their faith: beneath them will flow rivers in gardens of bliss.

## 10.

- AA Their invocation will be: "All glory to you, O God," and "Peace" will be their salutation, and the end of their prayer (will be): "All praise be to God, the Lord of all the worlds."
- NQ Their way of request therein will be Subhânaka Allâhumma (Glory to You, O Allâh!) and Salâm (peace, safe from each and every evil) will be their greetings therein (Paradise)! and the close of their request will be: Al-Hamdu Lillâhi Rabbil-'Alamîn [All the praises and thanks are to Allâh, the Lord of 'Alamîn (mankind, jinns and all that exists)].
- PK Their prayer therein will be: Glory be to Thee, O Allah! and their greeting therein will be: Peace. And the conclusion of their prayer will be: Praise be to Allah, Lord of the Worlds!
- SH Their cry in it shall be: Glory to Thee, O Allah! and their greeting in it shall be: Peace; and the last of their cry shall be: Praise be to Allah, the Lord of the worlds.
- YU (This will be) their cry therein: "Glory to Thee, O Allah!" And "Peace" will be their greeting therein! and the close of their cry will be: "Praise be to Allah, the Cherisher and Sustainer of the worlds!"

## 11.

- AA If God were to hasten the evil, as men try to hasten the good, their term would come to end. So We leave those who do not expect to meet Us to wander perplexed in transgression.
- NQ And were Allâh to hasten for mankind the evil (they invoke for themselves and for their children, etc. while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction. (Tafsir At-Tabarî; Vol. 11, Page 91)
- PK If Allah were to hasten on for men the ill (that they have earned) as they would hasten on the good, their respite would already have expired. But We suffer those who look not for the meeting with Us to wander blindly on in their contumacy.
- SH And if Allah should hasten the evil to men as they desire the hastening on of good, their doom should certainly have been decreed for them; but We leave those alone who hope not for Our meeting in their inordinacy, blindly wandering on.
- YU If Allah were to hasten for men the ill (they have earned) as they would fain hasten on the good,- then would their respite be settled at once. But We leave those who rest not their hope on their meeting with Us, in their trespasses, wandering in distraction to and fro.

## 12.

- AA When man is afflicted with adversity he calls to Us, whether lying on his side, or sitting or standing. But when We take away his troubles, he moves away,

as though he had never called to Us in affliction. In the same way, attractive have been made their deeds to the prodigals.

- NO** And when harm touches man, he invokes Us, lying down on his side, or sitting or standing. But when We have removed his harm from him, he passes on his way as if he had never invoked Us for a harm that touched him! Thus it seems fair to the Musrifûn[] that which they used to do.
- PK** And if misfortune touch a man he crieth unto Us, (while reclining) on his side, or sitting or standing, but when We have relieved him of the misfortune he goeth his way as though he had not cried unto Us because of a misfortune that afflicted him. Thus is what they do made (seeming) fair unto the prodigal.
- SH** And when affliction touches a man, he calls on Us, whether lying on his side or sitting or standing; but when We remove his affliction from him, he passes on as though he had never called on Us on account of an affliction that touched him; thus that which they do is made fair-seeming to the extravagant.
- YU** When trouble toucheth a man, He crieth unto Us (in all postures)- lying down on his side, or sitting, or standing. But when We have solved his trouble, he passeth on his way as if he had never cried to Us for a trouble that touched him! thus do the deeds of transgressors seem fair in their eyes!

### 13.

- AA** How many generations did We lay low before you when they became wilfully unjust. Their apostles had brought clear proofs to them, yet they never believed. So We punished the sinful people.
- NO** And indeed, We destroyed generations before you, when they did wrong while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are Mujrimûn (disbelievers, polytheists, sinners, criminals, etc.).
- PK** We destroyed the generations before you when they did wrong; and their messengers (from Allah) came unto them with clear proofs (of His Sovereignty) but they would not believe. Thus do We reward the guilty folk.
- SH** And certainly We did destroy generations before you when they were unjust, and their messengers had come to them with clear arguments, and they would not believe; thus do We recompense the guilty people.
- YU** Generations before you We destroyed when they did wrong: their messengers came to them with clear-signs, but they would not believe! thus do We requite those who sin!

### 14.

- AA** Then We appointed you leaders in the land after them to see how you behaved.
- NO** Then We made you follow after them, generations after generations in the land, that We might see how you would work!
- PK** Then We appointed you viceroys in the earth after them, that We might see how ye behave.
- SH** Then We made you successors in the land after them so that We may see how you act.
- YU** Then We made you heirs in the land after them, to see how ye would behave!

### 15.

- AA** When Our clear messages are recited to them, those who do not hope to meet Us, say: "Bring a different Qur'an, or make amendments to this one." Say: "It is not for me to change it of my will. I follow (only) what is revealed

to me. If I disobey my Lord, I fear the punishment of an awful Day."

- NO** And when Our Clear Verses are recited unto them, those who hope not for their meeting with Us, say: Bring us a Qur'ân other than this, or change it." Say (O Muhammad SAW): "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear if I were to disobey my Lord, the torment of the Great Day (i.e. the Day of Resurrection)."
- PK** And when Our clear revelations are recited unto them, they who look not for the meeting with Us say: Bring a Lecture other than this, or change it. Say (O Muhammad): It is not for me to change it of my accord. I only follow that which is inspired in me. Lo! if I disobey my Lord I fear the retribution of an awful Day.
- SH** And when Our clear communications are recited to them, those who hope not for Our meeting say: Bring a Quran other than this or change it. Say: It does not beseem me that I should change it of myself; I follow naught but what is revealed to me; surely I fear, if I disobey my Lord, the punishment of a mighty day.
- YU** But when Our Clear Signs are rehearsed unto them, those who rest not their hope on their meeting with Us, Say: "Bring us a reading other than this, or change this," Say: "It is not for me, of my own accord, to change it: I follow naught but what is revealed unto me: if I were to disobey my Lord, I should myself fear the penalty of a Great Day (to come)."

## 16.

- AA** Say: "Had God pleased I would never have recited it to you, nor would He have given you comprehension of it. (Remember that I am one of you) and have lived a whole life with you before (its revelation). Even then you do not understand."
- NO** Say (O Muhammad SAW): "If Allâh had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?"
- PK** Say: If Allah had so willed I should not have recited it to you nor would He have made it known to you. I dwelt among you a whole lifetime before it (came to me). Have ye then no sense?
- SH** Say: If Allah had desired (otherwise) I would not have recited it to you, nor would He have taught it to you; indeed I have lived a lifetime among you before it; do you not then understand?
- YU** Say: "If Allah had so willed, I should not have rehearsed it to you, nor would He have made it known to you. A whole life-time before this have I tarried amongst you: will ye not then understand?"

## 17.

- AA** Who is more unjust than he who imputes lies to God or denies His revelations? The sinners will surely not be reprieved.
- NO** So who does more wrong than he who forges a lie against Allâh or denies His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the Mujrimûn (criminals, sinners, disbelievers and polytheists) will never be successful!
- PK** Who doeth greater wrong than he who inventeth a lie concerning Allah and denieth His revelations? Lo! the guilty never are successful.
- SH** Who is then more unjust than who forges a lie against Allah or (who) gives the lie to His communications? Surely the guilty shall not be successful.
- YU** Who doth more wrong than such as forge a lie against Allah, or deny His Signs? But never will prosper those who sin.

## 18.

- AA They worship those besides God who cannot do them harm or bring them gain, and say: "These are our intercessors with God." Say: "Do you want to inform God of things in the heavens and the earth He does not know?" Glorious is He, and too exalted for what they associate with Him!
- NQ And they worship besides Allâh things that hurt them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted be He above all that which they associate as partners with Him!
- PK They worship beside Allah that which neither hurteth them nor profiteth them, and they say: These are our intercessors with Allah. Say: Would ye inform Allah of (something) that He knoweth not in the heavens or in the earth? Praised be He and High Exalted above all that ye associate (with Him)!
- SH And they serve beside Allah what can neither harm them nor profit them, and they say: These are our intercessors with Allah. Say: Do you (presume to) inform Allah of what He knows not in the heavens and the earth? Glory be to Him, and supremely exalted is He above what they set up (with Him).
- YU They serve, besides Allah, things that hurt them not nor profit them, and they say: "These are our intercessors with Allah." Say: "Do ye indeed inform Allah of something He knows not, in the heavens or on earth?- Glory to Him! and far is He above the partners they ascribe (to Him)!"

**19.**

- AA Men were once a community of one faith; but they differed (and followed different ways). Had it not been for the word proclaimed by your Lord before, their differences would have been resolved.
- NQ Mankind were but one community (i.e. on one religion - Islâmic Monotheism), then they differed (later), and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed[].
- PK Mankind were but one community; then they differed; and had it not been for a word that had already gone forth from thy Lord it had been judged between them in respect of that wherein they differ.
- SH And people are naught but a single nation, so they disagree; and had not a word already gone forth from your Lord, the matter would have certainly been decided between them in respect of that concerning which they disagree.
- YU Mankind was but one nation, but differed (later). Had it not been for a word that went forth before from thy Lord, their differences would have been settled between them.

**20.**

- AA They say: "How is it that no sign was sent by his Lord (to His Prophet)?" Tell them: "Unknown things are only known to God. So watch and wait (for the sign); I am waiting and expecting with you."
- NQ And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The unseen belongs to Allâh Alone, so wait you, verily I am with you among those who wait (for Allâh's Judgement)."
- PK And they will say: If only a portent were sent down upon him from his Lord! Then say, (O Muhammad): The Unseen belongeth to Allah. So wait! Lo! I am waiting with you.
- SH And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah; therefore wait-- surely I too, with you am of those who wait.
- YU They say: "Why is not a sign sent down to him from his Lord?" Say: "The Unseen is only for Allah (to know), then wait ye: I too will wait with you."

**21.**

- AA When We let them taste Our mercy after affliction, they contrive against Our signs. Say: "God is swifter at contriving," for Our angels record everything you plan.
- NO And when We let mankind taste of mercy after some adversity has afflicted them, behold! They take to plotting against Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)! Say: "Allâh is more Swift in planning!" Certainly, Our Messengers (angels) record all of that which you plot.[]
- PK And when We cause mankind to taste of mercy after some adversity which had afflicted them, behold! they have some plot against Our revelations. Say: Allah is more swift in plotting. Lo! Our messengers write down that which ye plot.
- SH And when We make people taste of mercy after an affliction touches them, lo ! they devise plans against Our communication. Say: Allah is quicker to plan; surely Our messengers write down what you plan.
- YU When We make mankind taste of some mercy after adversity hath touched them, behold! they take to plotting against Our Signs! Say: "Swifter to plan is Allah!" Verily, Our messengers record all the plots that ye make!

**22.**

- AA It is He who enables you to travel over land and sea. When you sail in ships in a favourable breeze, you rejoice. But when a gale begins to blow and the waves dash against them from every side they realise that they have been caught in it, (and) they call on God in all faith: "If You save us from this we shall ever be grateful."
- NO He it is Who enables you to travel through land and sea, till when you are in the ships and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allâh, making their Faith pure for Him Alone, saying: "If You (Allâh) deliver us from this, we shall truly be of the grateful."[]
- PK He it is Who maketh you to go on the land and the sea till, when ye are in the ships and they sail with them with a fair breeze and they are glad therein, a storm-wind reacheth them and the wave cometh unto them from every side and they deem that they are overwhelmed therein; (then) they cry unto Allah, making their faith pure for Him only: If Thou deliver us from this, we truly will be of the thankful.
- SH He it is Who makes you travel by land and sea; until when you are in the ships, and they sail on with them in a pleasant breeze, and they rejoice, a violent wind overtakes them and the billows surge in on them from all sides, and they become certain that they are encompassed about, they pray to Allah, being sincere to Him in obedience: If Thou dost deliver us from this, we will most certainly be of the grateful ones.
- YU He it is Who enableth you to traverse through land and sea; so that ye even board ships; - they sail with them with a favourable wind, and they rejoice thereat; then comes a stormy wind and the waves come to them from all sides, and they think they are being overwhelmed: they cry unto Allah, sincerely offering (their) duty unto Him saying, "If thou dost deliver us from this, we shall truly show our gratitude!"

**23.**

- AA But when He rescues them, they commit excesses in the land unjustly again. Your rebellion, O people, shall recoil back on your own selves. The joys of the world (are only ephemeral): You have to come back to Us in the end. We

shall then inform you what you were doing.

- NO** But when He delivered them, behold! They rebel (disobey Allâh) in the earth wrongfully. O mankind! Your rebellion (disobedience to Allâh) is only against your own selves, - a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you that which you used to do.
- PK** Yet when He hath delivered them, behold! they rebel in the earth wrongfully. O mankind! Your rebellion is only against yourselves. (Ye have) enjoyment of the life of the world; then unto Us is your return and We shall proclaim unto you what ye used to do.
- SH** But when He delivers them, lo! they are unjustly rebellious in the earth. O men! your rebellion is against your own souls-- provision (only) of this world's life-- then to Us shall be your return, so We will inform you of what you did.
- YU** But when he delivereth them, behold! they transgress insolently through the earth in defiance of right! O mankind! your insolence is against your own souls,- an enjoyment of the life of the present: in the end, to Us is your return, and We shall show you the truth of all that ye did.

## 24.

- AA** The life of the world is like the rain that waters the crops of the earth which are used as food by men and cattle. But when the earth is embellished and adorned with gold, and its tillers begin to feel that (the crops) are under control, Our command descends suddenly at night or in the day, and We mow them down as though there was nothing there yesterday. This is how We distinctly explain Our signs to those who think.
- NO** Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth of which men and cattle eat until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect.
- PK** The similitude of the life of the world is only as water which We send down from the sky, then the earth's growth of that which men and cattle eat mingleth with it till, when the earth hath taken on her ornaments and is embellished, and her people deem that they are masters of her, Our commandment cometh by night or by day and We make it as reaped corn as if it had not flourished yesterday. Thus do we expound the revelations for people who reflect.
- SH** The likeness of this world's life is only as water which We send down from the cloud, then the herbage of the earth of which men and cattle eat grows luxuriantly thereby, until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our command comes to it, by night or by day, so We render it as reaped seed; produce, as though it had not been in existence yesterday; thus do We make clear the communications for a people who reflect.
- YU** The likeness of the life of the present is as the rain which We send down from the skies: by its mingling arises the produce of the earth- which provides food for men and animals: (It grows) till the earth is clad with its golden ornaments and is decked out (in beauty): the people to whom it belongs think they have all powers of disposal over it: There reaches it Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished only the day before! thus do We explain the Signs in detail for those who reflect.

**25.**

- AA God invites you to mansions of peace, and guides whosoever He will to the path that is straight
- NQ Allāh calls to the home of peace (i.e. Paradise, by accepting Allāh's religion of Islāmīc Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to a Straight Path.
- PK And Allah summoneth to the abode of peace, and leadeth whom He will to a straight path.
- SH And Allah invites to the abode of peace and guides whom He pleases into the right path.
- YU But Allah doth call to the Home of Peace: He doth guide whom He pleaseth to a way that is straight.

**26.**

- AA For those who do good there is goodness and more, and no blot or disgrace will cover their faces. They are people of Paradise, where they will abide for ever.
- NQ For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allāh swt) Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.
- PK For those who do good is the best (reward) and more (thereto). Neither dust nor ignominy cometh near their faces. Such are rightful owners of the Garden; they will abide therein.
- SH For those who do good is good (reward) and more (than this); and blackness or ignominy shall not cover their faces; these are the dwellers of the garden; in it they shall abide.
- YU To those who do right is a goodly (reward)- Yea, more (than in measure)! No darkness nor shame shall cover their faces! they are companions of the garden; they will abide therein (for aye)!

**27.**

- AA But those who earn evil shall be punished to an equal degree as their evil, and they will be covered with shame, and will have none to protect them against God: Their faces shall be blackened as though with patches of the night. They are the people of Hell, where they will abide for ever,
- NQ And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allāh. Their faces will be covered, as it were, with pieces from the darkness of night. They are dwellers of the Fire, they will abide therein forever.
- PK And those who earn ill-deeds, (for them) requital of each ill-deed by the like thereof; and ignominy overtaketh them - They have no protector from Allah - as if their faces had been covered with a cloak of darkest night. Such are rightful owners of the Fire; they will abide therein.
- SH And (as for) those who have earned evil, the punishment of an evil is the like of it, and abasement shall come upon them-- they shall have none to protect them from Allah-- as if their faces had been covered with slices of the dense darkness of night; these are the inmates of the fire; in it they shall abide.
- YU But those who have earned evil will have a reward of like evil: ignominy will cover their (faces): No defender will they have from (the wrath of) Allah: Their faces will be covered, as it were, with pieces from the depth of the darkness of night: they are companions of the Fire: they will abide therein (for aye)!

**28.**

- AA The day We shall gather them all together We shall say to the idolaters: "Take your stand with the compeers you worshipped as the equals of God." We shall then create a rift between them, and the compeers will say: "You did not worship us;
- NO And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." then We shall separate them, and their (Allâh's so-called) partners shall say: "It was not us that you used to worship."
- PK On the day when We gather them all together, then We say unto those who ascribed partners (unto Us): Stand back, ye and your (pretended) partners (of Allah)! And We separate them, the one from the other, and their (pretended) partners say: It was not us ye worshipped.
- SH And on the day when We will gather them all together, then We will say to those who associated others (with Allah): Keep where you are, you and your associates; then We shall separate them widely one from another and their associates would say: It was not us that you served:
- YU One day shall We gather them all together. Then shall We say to those who joined gods (with Us): "To your place! ye and those ye joined as 'partners' We shall separate them, and their "Partners" shall say: "It was not us that ye worshipped!

**29.**

- AA For God is sufficient as witness between us and you we were not aware of your worship."
- NO "So sufficient is Allâh for a witness between us and you, that We indeed knew nothing of your worship of us."
- PK Allah sufficeth as a witness between us and you, that we were unaware of your worship.
- SH Therefore Allah is sufficient as a witness between us and you that we were quite unaware of your serving (us).
- YU "Enough is Allah for a witness between us and you: we certainly knew nothing of your worship of us!"

**30.**

- AA Then each will see what he had done in the past; and they will turn to God, their true Lord, and all the lies they had fabricated will be of no avail to them.
- NO There! Every person will know (exactly) what (all) he had earned before, and they will be brought back to Allâh, their rightful Lord (Maula), and their invented false deities will vanish from them.
- PK There doth every soul experience that which it did aforetime, and they are returned unto Allah, their rightful Lord, and that which they used to invent hath failed them.
- SH There shall every soul become acquainted with what it sent before, and they shall be brought back to Allah, their true Patron, and what they devised shall escape from them.
- YU There will every soul prove (the fruits of) the deeds it sent before: they will be brought back to Allah their rightful Lord, and their invented falsehoods will leave them in the lurch.

**31.**

- AA Ask them: "Who gives you food and sustenance from the skies and the earth? Or, who is the lord of ear and eye? And who brings forth the living from the

dead, the dead from the living? And who directs all affairs?" They will say: "God." So tell them: "Why do you not fear Him?"

- NO** Say (O Muhammad SAW ): "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's Punishment (for setting up rivals in worship with Allâh)?"
- PK** Say (unto them, O Muhammad): Who provideth for you from the sky and the earth, or Who owneth hearing and sight; and Who bringeth forth the living from the dead and bringeth forth the dead from the living; and Who directeth the course? They will say: Allah. Then say: Will ye not then keep your duty (unto Him)?
- SH** Say: Who gives you sustenance from the heaven and the earth? Or Who controls the hearing and the sight? And Who brings forth the living from the dead, and brings forth the dead from the living? And Who regulates the affairs? Then they will say: Allah. Say then: Will you not then guard (against evil)?
- YU** Say: "Who is it that sustains you (in life) from the sky and from the earth? or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? and who is it that rules and regulates all affairs?" They will soon say, "Allah". Say, "will ye not then show piety (to Him)?"

### 32.

- AA** Such then is God, your true Lord; and when truth is gone what is left but error? So why do you turn away?
- NO** Such is Allâh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?
- PK** Such then is Allah, your rightful Lord. After the Truth what is there saving error? How then are ye turned away!
- SH** This then is Allah, your true Lord; and what is there after the truth but error; how are you then turned back?
- YU** Such is Allah, your real Cherisher and Sustainer: apart from truth, what (remains) but error? How then are ye turned away?

### 33.

- AA** Thus the word of your Lord about those who disobey comes true, that they do not believe.
- NO** Thus is the Word of your Lord justified against those who rebel (disobey Allâh) that they will not believe (in the Oneness of Allâh and in Muhammad SAW as the Messenger of Allâh).
- PK** Thus is the Word of thy Lord justified concerning those who do wrong: that they believe not.
- SH** Thus does the word of your Lord prove true against those who transgress that they do not believe.
- YU** Thus is the word of thy Lord proved true against those who rebel: Verily they will not believe.

### 34.

- AA** Ask them: "Is there among the partners (you ascribe to God) one who first originates then reverts it? Say: "It is God alone who first creates and then reverts it. So where do you stray?"
- NO** Say: "Is there of your (Allâh's so-called) partners one that originates the creation and then repeats it?" Say: "Allâh originates the creation and then He

repeats it. Then how are you deluded away (from the truth)?"

- PK Say: Is there of your partners (whom ye ascribe unto Allah) one that produceth Creation and then reproduceth it? Say: Allah produceth Creation, then reproduceth it. How then, are ye misled!
- SH Say: Is there any one among your associates who can bring into existence the creation in the first instance, then reproduce it? Say: Allah brings the creation into existence, then He reproduces it; how are you then turned away?
- YU Say: "Of your 'partners', can any originate creation and repeat it?" Say: "It is Allah Who originates creation and repeats it: then how are ye deluded away (from the truth)?"

### 35.

- AA Ask: "Is there one among those you associate with God who can show the way to the truth?" Say: "It is God who shows the way to truth." Then who is more worthy of being followed -- He who guides to the truth, or he who cannot find the path until shown the way? What has happened to you that you judge in such a wise?
- NQ Say: "Is there of your (Allâh's so-called) partners one that guides to the truth?" Say: "It is Allâh Who guides to the truth. Is then He, Who gives guidance to the truth, more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?"
- PK Say: Is there of your partners (whom ye ascribe unto Allah) one that leadeth to the Truth? Say: Allah leadeth to the Truth. Is He Who leadeth to the Truth more deserving that He should be followed, or he who findeth not the way unless he (himself) be guided. What aileth you? How judge ye?
- SH Say: Is there any of your associates who guides to the truth? Say: Allah guides to the truth. Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?
- YU Say: "Of your 'partners' is there any that can give any guidance towards truth?" Say: "It is Allah Who gives guidance towards truth, is then He Who gives guidance to truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? what then is the matter with you? How judge ye?"

### 36.

- AA Many of them follow nothing but illusion; yet illusion cannot replace the reality. God verily knows what they do.
- NQ And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allâh is All-Aware of what they do.
- PK Most of them follow not but conjecture. Assuredly conjecture can by no means take the place of truth. Lo! Allah is Aware of what they do.
- SH And most of them do not follow (anything) but conjecture; surely conjecture will not avail aught against the truth; surely Allah is cognizant of what they do.
- YU But most of them follow nothing but fancy: truly fancy can be of no avail against truth. Verily Allah is well aware of all that they do.

### 37.

- AA This Qur'an is not such (a writ) as could be composed by anyone but God. It confirms what has been revealed before, and is an exposition of (Heaven's) law. Without any doubt it's from the Lord of all the worlds.
- And this Qur'ân is not such as could ever be produced by other than Allâh

- NO** (Lord of the heavens and the earth), but it is a confirmation of (the revelation)[] which was before it [i.e. the Taurât (Torah), and the Injeel (Gospel), etc.], and a full explanation of the Book (i.e. laws and orders, etc, decreed for mankind) - wherein there is no doubt from the the Lord of the 'Alamîn (mankind, jinns,and all that exists).
- PK** And this Qur'an is not such as could ever be invented in despite of Allah; but it is a confirmation of that which was before it and an exposition of that which is decreed for mankind - Therein is no doubt - from the Lord of the Worlds.
- SH** And this Quran is not such as could be forged by those besides Allah, but it is a verification of that which is before it and a clear explanation of the book, there is no doubt in it, from the Lord of the worlds.
- YU** This Qur'an is not such as can be produced by other than Allah; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book - wherein there is no doubt - from the Lord of the worlds.

**38.**

- AA** Do they say (of the Prophet) that: "He has composed it?" Say to them: "Bring a Surah like this, and call anyone apart from God you can (to help you), if what you say is true."
- NO** Or do they say: "He (Muhammad SAW) has forged it?" Say: "Bring then a Sûrah (chapter) like unto it, and call upon whomsoever you can, besides Allâh, if you are truthful!"
- PK** Or say they: He hath invented it? Say: Then bring a surah like unto it, and call (for help) on all ye can besides Allah, if ye are truthful.
- SH** Or do they say: He has forged it? Say: Then bring a chapter like this and invite whom you can besides Allah, if you are truthful.
- YU** Or do they say, "He forged it"? say: "Bring then a Sura like unto it, and call (to your aid) anyone you can besides Allah, if it be ye speak the truth!"

**39.**

- AA** In fact, they deny what is beyond the reach of their knowledge, whose explanation has not reached them yet. So had those who have gone before them denied; but look at the fate of the unjust
- NO** Nay, they deny that; the knowledge whereof they could not compass and whereof the interpretation has not yet come unto them. Thus those before them did deny. Then see what was the end of the Zâlimûn (polytheists and wrong-doers, etc.)!
- PK** Nay, but they denied that, the knowledge whereof they could not compass, and whereof the interpretation (in events) hath not yet come unto them. Even so did those before them deny. Then see what was the consequence for the wrong-doers!
- SH** Nay, they reject that of which they have no comprehensive knowledge, and the final sequel of it has not yet come to them; even thus did those before them reject (the truth); see then what was the end of the unjust.
- YU** Nay, they charge with falsehood that whose knowledge they cannot compass, even before the elucidation thereof hath reached them: thus did those before them make charges of falsehood: but see what was the end of those who did wrong!

**40.**

- AA** Some of them will believe in it, some will not. Your Lord knows the transgressors well.
- NO** And of them there are some who believe therein, and of them there are some who believe not therein, and your Lord is All-Aware of the Mufsidûn (evil-

doers, liars, etc.).

- PK And of them is he who believeth therein, and of them is he who believeth not therein, and thy Lord is Best Aware of the corrupters.
- SH And of them is he who believes in it, and of them is he who does not believe in it, and your Lord best knows the mischief-makers.
- YU Of them there are some who believe therein, and some who do not: and thy Lord knoweth best those who are out for mischief.

#### 41.

- AA If they (still) call you a liar, tell them: "For me my actions, for you yours. You are not answerable for my deeds, nor I for what you do."
- NQ And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"
- PK And if they deny thee, say: Unto me my work, and unto you your work. Ye are innocent of what I do, and I am innocent of what ye do.
- SH And if they call you a liar, say: My work is for me and your work for you; you are clear of what I do and I am clear of what you do.
- YU If they charge thee with falsehood, say: "My work to me, and yours to you! ye are free from responsibility for what I do, and I for what ye do!"

#### 42.

- AA Some of them listen to you: But can you make the deaf hear who do not understand a thing?
- NQ And among them are some who listen to you, but can you make the deaf to hear, even though they apprehend not?
- PK And of them are some who listen unto thee. But canst thou make the deaf to hear even though they apprehend not?
- SH And there are those of them who hear you, but can you make the deaf to hear though they will not understand?
- YU Among them are some who (pretend to) listen to thee: But canst thou make the deaf to hear, - even though they are without understanding?

#### 43.

- AA Some of them look toward you: But can you show the blind the way even when they cannot see?
- NQ And among them are some who look at you, but can you guide the blind, even though they see not?
- PK And of them is he who looketh toward thee. But canst thou guide the blind even though they see not?
- SH And there are those of them who look at you, but can you show the way to the blind though they will not see?
- YU And among them are some who look at thee: but canst thou guide the blind, - even though they will not see?

#### 44.

- AA Surely God does not wrong anyone; they wrong themselves.
- NQ Truly! Allâh wrongs not mankind in aught; but mankind wrong themselves.
- PK Lo! Allah wrongeth not mankind in aught; but mankind wrong themselves.
- SH Surely Allah does not do any injustice to men, but men are unjust to themselves.
- YU Verily Allah will not deal unjustly with man in aught: It is man that wrongs his own soul.

**45.**

- AA The day He will gather them together it will appear to them that they had lived (in the world) but an hour of a day to make each other's acquaintance. Verily those who deny the meeting with God will be lost, and not find the way.
- NO And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves, etc.) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the meeting with Allâh, and were not guided.
- PK And on the day when He shall gather them together, (when it will seem) as though they had tarried but an hour of the day, recognising one another, those will verily have perished who denied the meeting with Allah and were not guided.
- SH And on the day when He will gather them as though they had not stayed but an hour of the day, they will know each other. They will perish indeed who called the meeting with Allah to be a lie, and they are not followers of the right direction.
- YU One day He will gather them together: (It will be) as if they had tarried but an hour of a day: they will recognise each other: assuredly those will be lost who denied the meeting with Allah and refused to receive true guidance.

**46.**

- AA Whether We show you some of the promise (of punishment in wait) for them, or take you to Ourselves, their returning is to Us in the end; and God is a witness to all they do.
- NO Whether We show you (in your lifetime, O Muhammad SAW) some of what We promise them (the torment), - or We cause you to die, - still unto Us is their return, and moreover Allâh is Witness over what they used to do.
- PK Whether We let thee (O Muhammad) behold something of that which We promise them or (whether We) cause thee to die, still unto Us is their return, and Allah, moreover, is Witness over what they do.
- SH And if We show you something of what We threaten them with, or cause you to die, yet to Us is their return, and Allah is the bearer of witness to what they do.
- YU Whether We show thee (realised in thy life-time) some part of what We promise them, - or We take thy soul (to Our Mercy) (Before that), - in any case, to Us is their return: ultimately Allah is witness, to all that they do.

**47.**

- AA For every people there is an apostle; and when their apostle is come the matter is decided between them equitably, and no one is wronged.
- NO And for every Ummah (a community or a nation), there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.
- PK And for every nation there is a messenger. And when their messenger cometh (on the Day of Judgment) it will be judged between them fairly, and they will not be wronged.
- SH And every nation had a messenger; so when their messenger came, the matter was decided between them with justice and they shall not be dealt with unjustly.
- YU To every people (was sent) a messenger: when their messenger comes (before them), the matter will be judged between them with justice, and they will not be wronged.

**48.**

- AA They say: "When is this promise going to come, if what you say is true?"
- NO And they say: "When will be this promise (the torment or the Day of Resurrection), - if you speak the truth?"
- PK And they say: When will this promise be fulfilled, if ye are truthful?
- SH And they say: When will this threat come about, if you are truthful?
- YU They say: "When will this promise come to pass,- if ye speak the truth?"

**49.**

- AA Say: "I have no power over my own gain or loss other than what God may please." Every people have a certain term. When their time is come they can neither delay it an hour nor advance it a moment forward.
- NO Say (O Muhammad SAW): "I have no power over any harm or profit to myself except what Allāh may will. For every Ummah (a community or a nation), there is a term appointed; when their term is reached, neither can they delay it nor can they advance it an hour (or a moment)." (Tafsir Al- Qurtubi).
- PK Say: I have no power to hurt or benefit myself, save that which Allah willeth. For every nation there is an appointed time. When their time cometh, then they cannot put it off an hour, nor hasten (it).
- SH Say: I do not control for myself any harm, or any benefit except what Allah pleases; every nation has a term; when their term comes, they shall not then remain behind for an hour, nor can they go before (their time).
- YU Say: "I have no power over any harm or profit to myself except as Allah willeth. To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation)."

**50.**

- AA Say: "Have you ever thought if His punishment befalls you at night or in the day, what would the sinners do to despatch it?"
- NO Say: "Tell me, - if His torment should come to you by night or by day, - which portion thereof would the Mujrimūn (disbelievers, polytheists, sinners, criminals) hasten on?"
- PK Say: Have ye thought: When His doom cometh unto you as a raid by night, or in the (busy) day; what is there of it that the guilty ones desire to hasten?
- SH Say: Tell me if His punishment overtakes you by night or by day! what then is there of it that the guilty would hasten on?
- YU Say: "Do ye see,- if His punishment should come to you by night or by day,- what portion of it would the sinners wish to hasten?"

**51.**

- AA Will you believe it when it comes to pass? Indeed, you will believe it then. How impatient you were to hasten it!
- NO Is it then, that when it has actually befallen, that you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!"
- PK Is it (only) then, when it hath befallen you, that ye will believe? What! (Believe) now, when (until now) ye have been hastening it on (through disbelief)?
- SH And when it comes to pass, will you believe in it? What! now (you believe), and already you wished to have it hastened on.
- YU "Would ye then believe in it at last, when it actually cometh to pass? (It will then be said): 'Ah! now? and ye wanted (aforetime) to hasten it on!'

**52.**

Then will the sinners be told: "Now taste everlasting torment. Should you be

- AA rewarded for anything else but what you did?"
- NO Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (ought) save what you used to earn?"
- PK Then will it be said unto those who dealt unjustly Taste the torment of eternity. Are ye requited ought save what ye used to earn?
- SH Then it shall be said to those who were unjust: Taste abiding chastisement; you are not requited except for what you earned.
- YU "At length will be said to the wrong-doers: 'Taste ye the enduring punishment! ye get but the recompense of what ye earned!'"

**53.**

- AA Yet they want to be informed if it is true. Say: "By my Lord, it is the truth. You cannot invalidate it."
- NO And they ask you (O Muhammad SAW) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour; - the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape from it!"
- PK And they ask thee to inform them (saying): Is it true? Say: Yea, by my Lord, verily it is true, and ye cannot escape.
- SH And they ask you: Is that true? Say: Aye! by my Lord! it is most surely the truth, and you will not escape.
- YU They seek to be informed by thee: "Is that true?" Say: "Aye! by my Lord! it is the very truth! and ye cannot frustrate it!"

**54.**

- AA Even if every soul that has sinned possessed whatever is on the earth, it would surely offer it to ransom itself, and feel repentant on seeing the punishment. Yet the sentence would be passed with justice, and not one will be wronged.
- NO And if every person who had wronged (by disbelieving in Allāh and by worshipping others besides Allāh), possessed all that is on earth, and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.[]
- PK And if each soul that doeth wrong had all that is in the earth it would seek to ransom itself therewith; and they will feel remorse within them, when they see the doom. But it hath been judged between them fairly and they are not wronged.
- SH And if every soul that has done injustice had all that is in the earth, it would offer it for ransom, and they will manifest regret when they see the chastisement and the matter shall be decided between them with justice and they shall not be dealt with unjustly.
- YU Every soul that hath sinned, if it possessed all that is on earth, would fain give it in ransom: They would declare (their) repentance when they see the penalty: but the judgment between them will be with justice, and no wrong will be done unto them.

**55.**

- AA For all that is in the heavens and the earth belongs to God. Remember, the promise of God is true. But most of them do not know.
- NO No doubt, surely, all that is in the heavens and the earth belongs to Allāh. No doubt, surely, Allāh's Promise is true. But most of them know not.
- PK Lo! verily all that is in the heavens and the earth is Allah's. Lo! verily Allah's

promise is true. But most of them know not.

SH Now surely Allah's is what is in the heavens and the earth; now surely Allah's promise is true, but most of them do not know.

YU Is it not (the case) that to Allah belongeth whatever is in the heavens and on earth? Is it not (the case) that Allah's promise is assuredly true? Yet most of them understand not.

## 56.

AA He is the giver of life and death, and to Him you will return.

NQ It is He Who gives life, and causes death, and to Him you (all) shall return.

PK He quickeneth and giveth death, and unto Him ye will be returned.

SH He gives life and causes death, and to Him you shall be brought back.

YU It is He Who giveth life and who taketh it, and to Him shall ye all be brought back.

## 57.

AA O men, a warning has come to you from your Lord, a remedy for the (doubts) of the heart, and a guidance and grace for those who believe.

NQ O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, - a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers.

PK O mankind! There hath come unto you an exhortation from your Lord, a balm for that which is in the breasts, a guidance and a mercy for believers.

SH O men! there has come to you indeed an admonition from your Lord and a healing for what is in the breasts and a guidance and a mercy for the believers.

YU O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts,- and for those who believe, a guidance and a Mercy.

## 58.

AA Say: "It is the blessing and mercy of God; so rejoice in it. It is better than all that you amass."

NQ Say: "In the Bounty of Allāh, and in His Mercy (i.e. Islām and the Qur'ān); - therein let them rejoice." That is better than what (the wealth) they amass.

PK Say: In the bounty of Allah and in His mercy: therein let them rejoice. It is better than what they hoard.

SH Say: In the grace of Allah and in His mercy-- in that they should rejoice; it is better than that which they gather.

YU Say: "In the bounty of Allah. And in His Mercy,- in that let them rejoice": that is better than the (wealth) they hoard.

## 59.

AA Say: "Have you thought of what God has sent you for food, of which you have labelled some as lawful and some forbidden?" And ask: "Has God commanded this, or you are imputing lies to God?"

NQ Say (O Muhammad SAW to these polytheists): "Tell me, what provision Allāh has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad SAW): "Has Allāh permitted you (to do so), or do you invent a lie against Allāh?"

PK Say: Have ye considered what provision Allah hath sent down for you, how ye have made of it lawful and unlawful? Hath Allah permitted you, or do ye

invent a lie concerning Allah?

- SH Say: Tell me what Allah has sent down for you of sustenance, then you make (a part) of it unlawful and (a part) lawful. Say: Has Allah commanded you, or do you forge a lie against Allah?
- YU Say: "See ye what things Allah hath sent down to you for sustenance? Yet ye hold forbidden some things thereof and (some things) lawful." Say: "Hath Allah indeed permitted you, or do ye invent (things) to attribute to Allah?"

## 60.

- AA What do those who invent lies of God think about the Day of Reckoning? (Will they escape the judgement?) In fact God is gracious to men; but most of them are not grateful.
- NQ And what think those who invent lies against Allâh, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the Fire of Hell]. Truly, Allâh is full of Bounty to mankind, but most of them are ungrateful.
- PK And what think those who invent a lie concerning Allah (will be their plight) upon the Day of Resurrection? Lo! Allah truly is Bountiful toward mankind, but most of them give not thanks.
- SH And what will be the thought of those who forge lies against Allah on the day of resurrection? Most surely Allah is the Lord of grace towards men, but most of them do not give thanks.
- YU And what think those who invent lies against Allah, of the Day of Judgment? Verily Allah is full of bounty to mankind, but most of them are ungrateful.

## 61.

- AA There is no state you are in, whether reading from the Qur'an, or doing something else, but We are watching you as you are engaged in it. There is not the weight of an atom on the earth and in the heavens that is hidden from your Lord, nor is there anything smaller or greater than this but is recorded in the perspicuous Book.
- NQ Whatever you (O Muhammad SAW) may be doing, and whatever portion you may be reciting from the Qur'ân, - and whatever deed you (mankind) may be doing (good or evil), We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record. (Tafsir At-Tabarî. Vol.11, Page 129).
- PK And thou (Muhammad) art not occupied with any business and thou recitest not a Lecture from this (Scripture), and ye (mankind) perform no act, but We are Witness of you when ye are engaged therein. And not an atom's weight in the earth or in the sky escapeth your Lord, nor what is less than that or greater than that, but it is (written) in a clear Book.
- SH And you are not (engaged) in any affair, nor do you recite concerning it any portion of the Quran, nor do you do any work but We are witnesses over you when you enter into it, and there does not lie concealed from your Lord the weight of an atom in the earth or in the heaven, nor any thing less than that nor greater, but it is in a clear book.
- YU In whatever business thou mayest be, and whatever portion thou mayest be reciting from the Qur'an,- and whatever deed ye (mankind) may be doing,- We are witnesses thereof when ye are deeply engrossed therein. Nor is hidden from thy Lord (so much as) the weight of an atom on the earth or in heaven. And not the least and not the greatest of these things but are recorded in a clear record.

**62.**

- AA Remember, there is neither fear nor regret for the friends of God.
- NQ No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve [], -
- PK Lo! verily the friends of Allah are (those) on whom fear (cometh) not, nor do they grieve?
- SH Now surely the friends of Allah-- they shall have no fear nor shall they grieve.
- YU Behold! verily on the friends of Allah there is no fear, nor shall they grieve;

**63.**

- AA Those who believe and obey God,
- NQ Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).
- PK Those who believe and keep their duty (to Allah).
- SH Those who believe and guarded (against evil):
- YU Those who believe and (constantly) guard against evil; -

**64.**

- AA For them is good news in the life of the world and in the life to come. There is no changing the words of God. That will be the great triumph.
- NQ For them are glad tidings, in the life of the present world[] (i.e. righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allâh, this is indeed the supreme success.
- PK Theirs are good tidings in the life of the world and in the Hereafter - There is no changing the Words of Allah - that is the Supreme Triumph.
- SH They shall have good news in this world's life and in the hereafter; there is no changing the words of Allah; that is the mighty achievement.
- YU For them are glad tidings, in the life of the present and in the Hereafter; no change can there be in the words of Allah. This is indeed the supreme felicity.

**65.**

- AA You should not be grieved by what they say. All glory is wholly for God: He is the one who hears and knows everything.
- NQ And let not their speech grieve you (O Muhammad SAW), for all power and honour belong to Allâh. He is the All-Hearer, the All-Knower.
- PK And let not their speech grieve thee (O Muhammad). Lo! power belongeth wholly to Allah. He is the Hearer, the Knower.
- SH And let not their speech grieve you; surely might is wholly Allah's; He is the Hearing, the Knowing.
- YU Let not their speech grieve thee: for all power and honour belong to Allah: It is He Who heareth and knoweth (all things).

**66.**

- AA Remember, whosoever is in the heavens and the earth belongs to God. Those who call on others they associate with God, follow nothing but conjecture, and only guess.
- NQ No doubt! Verily, to Allâh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allâh, in

fact they follow not the (Allâh's so-called) partners, they follow only a conjecture and they only invent lies.

- PK Lo! is it not unto Allah that belongeth whosoever is in the heavens and whosoever is in the earth? Those who follow aught instead of Allah follow not (His) partners. They follow only a conjecture, and they do but guess.
- SH Now, surely, whatever is in the heavens and whatever is in the earth is Allah's; and they do not (really) follow any associates, who call on others besides Allah; they do not follow (anything) but conjectures, and they only lie.
- YU Behold! verily to Allah belong all creatures, in the heavens and on earth. What do they follow who worship as His "partners" other than Allah? They follow nothing but fancy, and they do nothing but lie.

## 67.

- AA It is He who made the night for you to rest, and made the day enlightening. Indeed there are signs in this for those who listen.
- NQ He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who listen (i.e. those who think deeply).
- PK He it is Who hath appointed for you the night that ye should rest therein and the day giving sight. Lo! herein verily are portents for a folk that heed.
- SH He it is Who made for you the night that you might rest in it, and the day giving light; most surely there are signs in it for a people who would hear.
- YU He it is That hath made you the night that ye may rest therein, and the day to make things visible (to you). Verily in this are signs for those who listen (to His Message).

## 68.

- AA They say: "God has begotten a son." Immaculate is He and self-sufficient." Whatsoever is in the heavens and the earth belongs to Him. You have no proof for this (assertion): Why do you say things of God you do not know?
- NQ They (Jews, Christians and pagans) say: "Allâh has begotten a son (children)." Glory be to Him! He is Rich (Free of all wants). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allâh what you know not.[]
- PK They say: Allah hath taken (unto Him) a son - Glorified be He! He hath no needs! His is all that is in the heavens and all that is in the earth. Ye have no warrant for this. Tell ye concerning Allah that which ye know not?
- SH They say: Allah has taken a son (to Himself)! Glory be to Him: He is the Self-sufficient: His is what is in the heavens and what is in the earth; you have no authority for this; do you say against Allah what you do not know?
- YU They say: "Allah hath begotten a son!" - Glory be to Him! He is self-sufficient! His are all things in the heavens and on earth! No warrant have ye for this! say ye about Allah what ye know not?

## 69.

- AA Say: "Those who fabricate lies about God will never succeed."
- NQ Say: "Verily, those who invent lie against Allâh will never be successful" -
- PK Say: Verily those who invent a lie concerning Allah will not succeed.
- SH Say: Those who forge a lie against Allah shall not be successful.
- YU Say: "Those who invent a lie against Allah will never prosper."

## 70.

- AA Let them profit by the world (while they may): In the end they will come back to Us. Then We shall make them taste severe punishment for having denied (the truth).
- NO A brief enjoyment in this world! - and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve [in Allâh, belie His Messengers, deny and challenge His Ayât (proofs, signs, verses, etc.)].
- PK This world's portion (will be theirs), then unto Us is their return. Then We make them taste a dreadful doom because they used to disbelieve.
- SH (It is only) a provision in this world, then to Us shall be their return; then We shall make them taste severe punishment because they disbelieved.
- YU A little enjoyment in this world!- and then, to Us will be their return, then shall We make them taste the severest penalty for their blasphemies.

**71.**

- AA Recount to them the story of Noah when he said to his people: "O people, if you find my staying with you and warning through God's signs, unbearable to you, know that I have reposed my trust in God. So plan your move, and call your associates, and make certain of your plan; then do whatever you intend against me, allowing me no respite.
- NO And recite to them the news of Nûh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh is hard on you, then I put my trust in Allâh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite.
- PK Recite unto them the story of Noah, when he told his people: O my people! If my sojourn (here) and my reminding you by Allah's revelations are an offence unto you, in Allah have I put my trust, so decide upon your course of action you and your partners. Let not your course of action be in doubt for you. Then have at me, give me no respite.
- SH And recite to them the story of Nuh when he said to his people: O my people! if my stay and my reminding (you) by the communications of Allah is hard on you-- yet on Allah do I rely-- then resolve upon your affair and (gather) your associates, then let not your affair remain dubious to you, then have it executed against me and give me no respite:
- YU Relate to them the story of Noah. Behold! he said to his people: "O my people, if it be hard on your (mind) that I should stay (with you) and commemorate the signs of Allah,- yet I put my trust in Allah. Get ye then an agreement about your plan and among your partners, so your plan be on to you dark and dubious. Then pass your sentence on me, and give me no respite.

**72.**

- AA If you turn away from me (remember) I do not ask any recompense from you. My reward is with God; I have been commanded to be one of those who submit to Him."
- NO "But if you turn away [from accepting my doctrine of Islâmic Monotheism, i.e. to worship none but Allâh], then no reward have I asked of you, my reward is only from Allâh, and I have been commanded to be one of the Muslims (those who submit to Allâh's Will)."
- PK But if ye are averse I have asked of you no wage. My wage is the concern of Allah only, and I am commanded to be of those who surrender (unto Him).
- SH But if you turn back, I did not ask for any reward from you; my reward is only with Allah, and I am commanded that I should be of those who submit.

YU "But if ye turn back, (consider): no reward have I asked of you: my reward is only due from Allah, and I have been commanded to be of those who submit to Allah's will (in Islam)."

**73.**

AA Even then they denied him; so We saved him and those with him, in the ark, and established them in the land, and drowned those who denied Our signs. So think of the fate of those who were warned (and took no heed).

NQ They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who belied Our Ayât (proofs, evidences, lessons, signs, revelations, etc.). Then see what was the end of those who were warned.

PK But they denied him, so We saved him and those with him in the ship, and made them viceroys (in the earth), while We drowned those who denied Our revelations. See then the nature of the consequence for those who had been warned.

SH But they rejected him, so We delivered him and those with him in the ark, and We made them rulers and drowned those who rejected Our communications; see then what was the end of the (people) warned.

YU They rejected Him, but We delivered him, and those with him, in the Ark, and We made them inherit (the earth), while We overwhelmed in the flood those who rejected Our Signs. Then see what was the end of those who were warned (but heeded not)!

**74.**

AA Afterwards We sent many messengers who brought clear proofs to their peoples. But they were not prepared to believe what they had once denied. That is how We seal the hearts of the iniquitous.

NQ Then after him We sent Messengers to their people, they brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allâh and disobey Him).

PK Then, after him, We sent messengers unto their folk, and they brought them clear proofs. But they were not ready to believe in that which they before denied. Thus print We on the hearts of the transgressors.

SH Then did We raise up after him messengers to their people, so they came to them with clear arguments, but they would not believe in what they had rejected before; thus it is that We set seals upon the hearts of those who exceed the limits.

YU Then after him We sent (many) messengers to their peoples: they brought them Clear Signs, but they would not believe what they had already rejected beforehand. Thus do We seal the hearts of the transgressors.

**75.**

AA Then after them We sent Moses and Aaron with Our signs to the Pharaoh and his nobles; but they behaved arrogantly, for they were a people full of guilt.

NQ Then after them We sent Mûsa (Moses) and Hârûn (Aaron) to Fir'aun (Pharaoh) and his chiefs with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). But they behaved arrogantly and were Mujrimûn (disbelievers, sinners, polytheists, criminals, etc.) folk.

PK Then, after them, We sent Moses and Aaron unto Pharaoh and his chiefs with Our revelations, but they were arrogant and were a guilty folk.

SH Then did We send up after them Musa and Haroun to Firon and his chiefs with Our signs, but they showed pride and they were a guilty people.

Then after them sent We Moses and Aaron to Pharaoh and his chiefs with Our

YU Signs. But they were arrogant: they were a people in sin.

## 76.

AA Thus, when the truth had come to them from Us, they said: "Surely this is nothing but pure magic."

NQ So when came to them the truth from Us, they said: "This is indeed clear magic."

PK And when the Truth from Our presence came unto them, they said: Lo! this is mere magic.

SH So when the truth came to them from Us they said: This is most surely clear enchantment!

YU When the Truth did come to them from Us, they said: "This is indeed evident sorcery!"

## 77.

AA "You say this of the truth," said Moses, "after it has come to you. Is this magic? But sorcerers do not ever prosper."

NQ Mûsa (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful."

PK Moses said: Speak ye (so) of the Truth when it hath come unto you? Is this magic? Now magicians thrive not.

SH Musa said: Do you say (this) of the truth when it has come to you? Is it magic? And the magicians are not successful.

YU Said Moses: "Say ye (this) about the truth when it hath (actually) reached you? Is sorcery (like) this? But sorcerers will not prosper."

## 78.

AA "Have you come," said they, "to turn us back from what we found our ancestors doing, so that the two of you may attain supremacy in the land? We shall not believe in what you say.

NQ They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, - and that you two may have greatness in the land? We are not going to believe you two!"

PK They said: Hast thou come unto us to pervert us from that (faith) in which we found our fathers, and that you two may own the place of greatness in the land? We will not believe you two.

SH They said: Have you come to us to turn us away from what we found our fathers upon, and (that) greatness in the land should be for you two? And we are not going to believe in you.

YU They said: "Hast thou come to us to turn us away from the ways we found our fathers following,- in order that thou and thy brother may have greatness in the land? But not we shall believe in you!"

## 79.

AA "Bring the cleverest magicians to me," said the Pharaoh.

NQ And Fir'aun (Pharaoh) said: "Bring to me every well-versed sorcerer."

PK And Pharaoh said: Bring every cunning wizard unto me.

SH And Firon said: Bring to me every skillful magician.

YU Said Pharaoh: "Bring me every sorcerer well versed."

## 80.

AA So when the magicians arrived, Moses said to them: "Cast whatever (spell) you have to cast."

- NQ And when the sorcerers came, Mûsa (Moses) said to them: "Cast down what you want to cast!"
- PK And when the wizards came, Moses said unto them: Cast your cast!
- SH And when the magicians came, Musa said to them: Cast down what you have to cast.
- YU When the sorcerers came, Moses said to them: "Throw ye what ye (wish) to throw!"

**81.**

- AA When they had cast (their spell) Moses said: "What you have cast is only a charm which God will surely nullify. God does not verily render the deeds of evil-doers righteous.
- NQ Then when they had cast down, Mûsa (Moses) said: "What you have brought is sorcery, Allâh will surely make it of no effect. Verily, Allâh does not set right the work of Al-Mufsidûn (the evil-doers, corrupts, etc.).
- PK And when they had cast, Moses said: That which ye have brought is magic. Lo! Allah will make it vain. Lo! Allah upholdeth not the work of mischief-makers.
- SH So when they cast down, Musa said to them: What you have brought is deception; surely Allah will make it naught; surely Allah does not make the work of mischief-makers to thrive.
- YU When they had had their throw, Moses said: "What ye have brought is sorcery: Allah will surely make it of no effect: for Allah prospereth not the work of those who make mischief.

**82.**

- AA God vindicates the truth by His commands, however the sinners may dislike it."
- NQ "And Allâh will establish and make apparent the truth by His Words, however much the Mujrimûn (criminals, disbelievers, polytheists, sinners, etc.) may hate it."
- PK And Allah will vindicate the Truth by His words, however much the guilty be averse.
- SH And Allah will show the truth to be the truth by His words, though the guilty may be averse (to it).
- YU "And Allah by His words doth prove and establish His truth, however much the sinners may hate it!"

**83.**

- AA But none of them put faith in Moses except some youths among his people who were nonetheless afraid lest the Pharaoh and his nobles should persecute them; for the Pharaoh was mighty in the land, and guilty of excesses.
- NQ But none believed in Mûsa (Moses) except the offspring of his people, because of the fear of Fir'aun (Pharaoh) and his chiefs, lest they should persecute them; and verily, Fir'aun (Pharaoh) was arrogant tyrant on the earth, he was indeed one of the Musrifûn (polytheists, sinners and transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins).
- PK But none trusted Moses, save some scions of his people, (and they were) in fear of Pharaoh and their chiefs, that he would persecute them. Lo! Pharaoh was verily a tyrant in the land, and lo! he verily was of the wanton.
- SH But none believed in Musa except the offspring of his people, on account of the fear of Firon and their chiefs, lest he should persecute them; and most surely Firon was lofty in the land; and most surely he was of the extravagant.

YU But none believed in Moses except some children of his people, because of the fear of Pharaoh and his chiefs, lest they should persecute them; and certainly Pharaoh was mighty on the earth and one who transgressed all bounds.

**84.**

AA Moses said: "O my people, if you do believe in God place your trust in Him if you are obedient."

NQ And Mûsa (Moses) said: "O my people! If you have believed in Allâh, then put your trust in Him if you are Muslims (those who submit to Allâh's Will)."

PK And Moses said: O my people! If ye have believed in Allah then put trust in Him, if ye have indeed surrendered (unto Him)!

SH And Musa said: O my people! if you believe in Allah, then rely on Him (alone) if you submit (to Allah).

YU Moses said: "O my people! If ye do (really) believe in Allah, then in Him put your trust if ye submit (your will to His)."

**85.**

AA They answered: "We have placed our trust in God. O Lord, do not make us a target of oppression for these tyrannical people,

NQ They said: "In Allâh we put our trust. Our Lord! Make us not a trial for the folk who are Zâlimûn (polytheists and wrong-doing) (i.e. do not make them overpower us).

PK They said: In Allah we put trust. Our Lord! Oh, make us not a lure for the wrongdoing folk;

SH So they said: On Allah we rely: O our Lord! make us not subject to the persecution of the unjust people:

YU They said: "In Allah do we put out trust. Our Lord! make us not a trial for those who practise oppression;

**86.**

AA And deliver us by Your grace from a people who do not believe."

NQ "And save us by Your Mercy from the disbelieving folk."

PK And, of Thy mercy, save us from the folk that disbelieve.

SH And do Thou deliver us by Thy mercy from the unbelieving people.

YU "And deliver us by Thy Mercy from those who reject (Thee)."

**87.**

AA We commanded Moses and his brother: "Build homes for your people in Egypt, and make your houses places of worship, perform your acts of prayer and give happy tidings to those who believe."

NQ And We inspired Mûsa (Moses) and his brother (saying): "Take dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform As-Salât (Iqâmat-as-Salât), and give glad tidings to the believers."

PK And We inspired Moses and his brother, (saying): Appoint houses for your people in Egypt and make your houses oratories, and establish worship. And give good news to the believers.

SH And We revealed to Musa and his brother, saying: Take for your people houses to abide in Egypt and make your houses places of worship and keep up prayer and give good news to the believers.

YU We inspired Moses and his brother with this Message: "Provide dwellings for your people in Egypt, make your dwellings into places of worship, and

establish regular prayers: and give glad tidings to those who believe!"

## 88.

- AA And Moses said: "O Lord, have You bestowed on the Pharaoh and his nobles pomp and plenty in the life of this world that they might mislead people from Your path? Destroy their possessions, O Lord, and harden their hearts hat they may not believe until they face the painful punishment."
- NQ And Mûsa (Moses) said: "Our Lord! You have indeed bestowed on Fir'aun (Pharaoh) and his chiefs splendour and wealth in the life of this world, our Lord! That they may lead men astray from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment."
- PK And Moses said: Our Lord! Lo! Thou hast given Pharaoh and his chiefs splendour and riches in the life of the world, Our Lord! that they may lead men astray from Thy way. Our Lord! Destroy their riches and harden their hearts so that they believe not till they see the painful doom.
- SH And Musa said: Our Lord! surely Thou hast given to Firon and his chiefs finery and riches in this world's life, to this end, our Lord, that they lead (people) astray from Thy way: Our Lord! destroy their riches and harden their hearts so that they believe not until they see the painful punishment.
- YU Moses prayed: "Our Lord! Thou hast indeed bestowed on Pharaoh and his chiefs splendour and wealth in the life of the present, and so, Our Lord, they mislead (men) from Thy Path. Deface, our Lord, the features of their wealth, and send hardness to their hearts, so they will not believe until they see the grievous penalty."

## 89.

- AA Said (the Lord): "Your prayer is answered. Therefore persist and do not follow the path of those who are ignorant."
- NQ Allâh said: "Verily, the invocation of you both is accepted. So you both keep to the Straight Way (i.e. keep on doing good deeds and preaching Allâh's Message with patience), and follow not the path of those who know not (the truth i.e. to believe in the Oneness of Allâh, and also to believe in the Reward of Allâh: Paradise, etc.)."
- PK He said: Your prayer is heard. Do ye twain keep to the straight path, and follow not the road of those who have no knowledge.
- SH He said: The prayer of you both has indeed been accepted, therefore continue in the right way and do not follow the path of those who do not know.
- YU Allah said: "Accepted is your prayer (O Moses and Aaron)! So stand ye straight, and follow not the path of those who know not."

## 90.

- AA And We brought the people of Israel across the sea, but the Pharaoh and his army pursued them wickedly and maliciously till he was on the point of drowning, and he said: "I believe that there is no god but He in whom the people of Israel believe, and I submit to Him."
- NQ And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that Lâ ilâha illa (Huwa): (none has the right to be worshipped but) He," in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allâh's Will)."
- PK And We brought the Children of Israel across the sea, and Pharaoh with his hosts pursued them in rebellion and transgression, till, when the (fate of) drowning overtook him, he exclaimed: I believe that there is no Allah save Him in Whom the Children of Israel believe, and I am of those who surrender

(unto Him).

- SH And We made the children of Israel to pass through the sea, then Firon and his hosts followed them for oppression and tyranny; until when drowning overtook him, he said: I believe that there is no god but He in Whom the children of Israel believe and I am of those who submit.
- YU We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: "I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit (to Allah in Islam)."

### 91.

- AA "Yes, now" (was the answer), "though before this you were disobedient and rebellious.
- NO Now (you believe) while you refused to believe before and you were one of the Mufsidûn (evil-doers, corrupts, etc.).
- PK What! Now! When hitherto thou hast rebelled and been of the wrong-doers?
- SH What! now! and indeed you disobeyed before and you were of the mischief-makers.
- YU (It was said to him): "Ah now!- But a little while before, wast thou in rebellion!- and thou didst mischief (and violence)!"

### 92.

- AA We shall preserve your body today that you may be a lesson for those who come after you; as many a man is heedless of Our signs." gave the people of Israel a settled abode, and bestowed good things on them to eat and use. o they did not differ until they came to have knowledge. Your Lord will assuredly settle their differences on the Day of Resurrection.
- NO So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our Ayât (proofs, evidences, verses, lessons, signs , revelations, etc.).
- PK But this day We save thee in thy body that thou mayst be a portent for those after thee. Lo! most of mankind are heedless of Our portents.
- SH But We will this day deliver you with your body that you may be a sign to those after you, and most surely the majority of the people are heedless to Our communications.
- YU "This day shall We save thee in the body, that thou mayest be a sign to those who come after thee! but verily, many among mankind are heedless of Our Signs!"

### 93.

- NO And indeed We settled the Children of Israel in an honourable dwelling place (Shâm and Misr), and provided them with good things, and they differed not until the knowledge came to them. Verily, Allâh will judge between them on the Day of Resurrection in that in which they used to differ.
- PK And We verily did allot unto the Children of Israel a fixed abode, and did provide them with good things; and they differed not until the knowledge came unto them. Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.
- SH And certainly We lodged the children of Israel in a goodly abode and We provided them with good things; but they did not disagree until the knowledge had come to them; surely your Lord will judge between them on the resurrection day concerning that in which they disagreed.
- YU We settled the Children of Israel in a beautiful dwelling-place, and provided

for them sustenance of the best: it was after knowledge had been granted to them, that they fell into schisms. Verily Allah will judge between them as to the schisms amongst them, on the Day of Judgment.

**94.**

- AA If you are in doubt of what We have sent down to you, then ask those who have been reading the Book (for a long time) before you. The truth has indeed come to you from your Lord, so do not be one of those who doubt,
- NO So if you (O Muhammad SAW) are in doubt concerning that which We have revealed unto you, [i.e. that your name is written in the Taurât (Torah) and the Injeel (Gospel)] then ask those who are reading the Book [the Taurât (Torah) and the Injeel (Gospel)] before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it)[].
- PK And if thou (Muhammad) art in doubt concerning that which We reveal unto thee, then question those who read the Scripture (that was) before thee. Verily the Truth from thy Lord hath come unto thee. So be not thou of the waverers.
- SH But if you are in doubt as to what We have revealed to you, ask those who read the Book before you; certainly the truth has come to you from your Lord, therefore you should not be of the disputers.
- YU If thou wert in doubt as to what We have revealed unto thee, then ask those who have been reading the Book from before thee: the Truth hath indeed come to thee from thy Lord: so be in no wise of those in doubt.

**95.**

- AA And do not be one of those who deny the signs of God, or you will be among the losers.
- NO And be not one of those who belie the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for then you shall be one of the losers.
- PK And be not thou of those who deny the revelations of Allah, for then wert thou of the losers.
- SH And you should not be of those who reject the communications of Allah, (for) then you should be one of the losers.
- YU Nor be of those who reject the signs of Allah, or thou shalt be of those who perish.

**96.**

- AA Verily those against whom the word of your Lord is pronounced will never believe,
- NO Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe.
- PK Lo! those for whom the word of thy Lord (concerning sinners) hath effect will not believe,
- SH Surely those against whom the word of your Lord has proved true will not believe,
- YU Those against whom the word of thy Lord hath been verified would not believe-

**97.**

- AA Even though all the signs came to them, not till they face the grievous punishment.
- NO Even if every sign should come to them, - until they see the painful torment.
- PK Though every token come unto them, till they see the painful doom.

- SH Though every sign should come to them, until they witness the painful chastisement.
- YU Even if every Sign was brought unto them,- until they see (for themselves) the penalty grievous.

**98.**

- AA Why has there been no habitation that believed and profited by their faith, except the people of Jonah? When they came to believe, We removed from them the affliction of shame in the world, and made them prosperous for a time.
- NQ Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none,) - except the people of Yûnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.
- PK If only there had been a community (of all those that were destroyed of old) that believed and profited by its belief as did the folk of Jonah! When they believed We drew off from them the torment of disgrace in the life of the world and gave them comfort for a while.
- SH And wherefore was there not a town which should believe so that their belief should have profited them but the people of Yunus? When they believed, We removed from them the chastisement of disgrace in this world's life and We gave them provision till a time.
- YU Why was there not a single township (among those We warned), which believed,- so its faith should have profited it,- except the people of Jonah? When they believed, We removed from them the penalty of ignominy in the life of the present, and permitted them to enjoy (their life) for a while.

**99.**

- AA If your Lord had willed, all the people on the earth would have come to believe, one and all.
- NQ And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad SAW) then compel mankind, until they become believers.
- PK And if thy Lord willed, all who are in the earth would have believed together. Wouldst thou (Muhammad) compel men until they are believers?
- SH And if your Lord had pleased, surely all those who are in the earth would have believed, all of them; will you then force men till they become believers?
- YU If it had been thy Lord's will, they would all have believed,- all who are on earth! wilt thou then compel mankind, against their will, to believe!

**100.**

- AA Are you going to compel the people to believe except by God's dispensation? He puts doubt in (the minds of) those who do not think.
- NQ It is not for any person to believe, except by the Leave of Allâh, and He will put the wrath on those who are heedless.
- PK It is not for any soul to believe save by the permission of Allah. He hath set uncleanness upon those who have no sense.
- SH And it is not for a soul to believe except by Allah's permission; and He casts uncleanness on those who will not understand.
- YU No soul can believe, except by the will of Allah, and He will place doubt (or obscurity) on those who will not understand.

**101.**

- AA Say: "Observe all there is in the heavens and the earth." But signs or

warnings will be of no avail to those who do not believe.

- NQ** Say: "Behold all that is in the heavens and the earth," but neither Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not.
- PK** Say: Behold what is in the heavens and the earth! But revelations and warnings avail not folk who will not believe.
- SH** Say: Consider what is it that is in the heavens and the earth; and signs and warners do not avail a people who would not believe.
- YU** Say: "Behold all that is in the heavens and on earth"; but neither Signs nor Warners profit those who believe not.

### 102.

- AA** Can they expect anything but what the people before them had known? Say: "Then wait. I am waiting with you."
- NQ** Then do they wait for (anything) save for (destruction) like the days of the men who passed away before them? Say: "Wait then, I am (too) with you among those who wait."
- PK** What expect they save the like of the days of those who passed away before them? Say: Expect then! I am with you among the expectant.
- SH** What do they wait for then but the like of the days of those who passed away before them? Say: Wait then; surely I too am with you of those who wait.
- YU** Do they then expect (any thing) but (what happened in) the days of the men who passed away before them? Say: "Wait ye then: for I, too, will wait with you."

### 103.

- AA** Thus do We deliver our apostles and those who believe. As a matter of duty We save the believers. Say: "O men, if you have doubt about my faith, then (know) I do not worship those you worship apart from God, but I worship God who makes you die; and I am commanded to be a believer,
- NQ** Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.
- PK** Then shall We save Our messengers and the believers, in like manner (as of old). It is incumbent upon Us to save believers.
- SH** Then We deliver Our messengers and those who believe-- even so (now), it is binding on Us (that) We deliver the believers.
- YU** In the end We deliver Our messengers and those who believe: Thus is it fitting on Our part that We should deliver those who believe!

### 104.

- NQ** Say (O Muhammad SAW): "O you mankind! If you are in doubt as to my religion (Islâm), then (know that) I will never worship those whom you worship, besides Allâh. But I worship Allâh Who causes you to die, I am commanded to be one of the believers.
- PK** Say (O Muhammad): O mankind! If ye are in doubt of my religion, then (know that) I worship not those whom ye worship instead of Allah, but I worship Allah Who causeth you to die, and I have been commanded to be of the believers.
- SH** Say: O people! if you are in doubt as to my religion, then (know that) I do not serve those whom you serve besides Allah but I do serve Allah, Who will cause you to die, and I am commanded that I should be of the believers.
- YU** Say: "O ye men! If ye are in doubt as to my religion, (behold!) I worship not what ye worship, other than Allah! But I worship Allah - Who will take your souls (at death): I am commanded to be (in the ranks) of the Believers,

**105.**

- AA And to set my face toward the way, as one upright, and not be one of those who associate others with God.
- NO "And (it is inspired to me): Direct your face (O Muhammad SAW) entirely towards the religion Hanifa (Islâmic Monotheism, i.e. to worship none but Allâh Alone), and never be one of the Mushrikûn (those who ascribe partners to Allâh, polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who worship others along with Allâh).
- PK And, (O Muhammad) set thy purpose resolutely for religion, as a man by nature upright, and be not of those who ascribe partners (to Allah).
- SH And that you should keep your course towards the religion uprightly; and you should not be of the polytheists.
- YU "And further (thus): 'set thy face towards religion with true piety, and never in any wise be of the Unbelievers;

**106.**

- AA And not to invoke any other than God, who can neither help nor hurt me; for if I do, I would surely be unjust.
- NO "And invoke not besides Allâh, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers).[]"
- PK And cry not, beside Allah, unto that which cannot profit thee nor hurt thee, for if thou didst so then wert thou of the wrong-doers.
- SH And do not call besides Allah on that which can neither benefit you nor harm you, for if you do then surely you will in that case be of the unjust.
- YU ""Nor call on any, other than Allah; - Such will neither profit thee nor hurt thee: if thou dost, behold! thou shalt certainly be of those who do wrong.""

**107.**

- AA Should God bring you harm there is none but He who could deliver you from it, and if He wish you good there is none who could take away His blessings: He showers them on those of His creatures as He please, and He is forgiving and kind."
- NO And if Allâh touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful.
- PK If Allah afflicteth thee with some hurt, there is none who can remove it save Him; and if He desireth good for thee, there is none who can repel His bounty. He striketh with it whom He will of his bondmen. He is the Forgiving, the Merciful.
- SH And if Allah should afflict you with harm, then there is none to remove it but He; and if He intends good to you there is none to repel His grace; He brings it to whom He pleases of His servants; and He is the Forgiving, the Merciful.
- YU If Allah do touch thee with hurt, there is none can remove it but He: if He do design some benefit for thee, there is none can keep back His favour: He causeth it to reach whomsoever of His servants He pleaseth. And He is the Oft-Forgiving, Most Merciful.

**108.**

- AA Say: "O men, the truth has come to you from your Lord, so he who follows the right path does so for himself, and he who goes astray errs against himself, and I am not a guardian over you.
- NO . Say: "O you mankind! Now truth (i.e. the Qur'ân and Prophet Muhammad

SAW), has come to you from your Lord. So whosoever receives guidance, he does so for the good of his own self, and whosoever goes astray, he does so to his own loss, and I am not (set) over you as a Wakil (disposer of affairs to oblige you for guidance)."

- PK Say: O mankind! Now hath the Truth from your Lord come unto you. So whosoever is guided, is guided only for (the good of) his soul, and whosoever erreth erreth only against it. And I am not a warder over you.
- SH Say: O people! indeed there has come to you the truth from your Lord, therefore whoever goes aright, he goes aright only for the good of his own soul, and whoever goes astray, he goes astray only to the detriment of it, and I am not a custodian over you.
- YU Say: "O ye men! Now Truth hath reached you from your Lord! those who receive guidance, do so for the good of their own souls; those who stray, do so to their own loss: and I am not (set) over you to arrange your affairs."

### 109.

- AA Follow what is revealed to you, and persist until God pronounce His judgement; for He is the best of all judges."
- NQ And (O Muhammad SAW), follow the inspiration sent unto you, and be patient till Allâh gives judgement. And He is the Best of judges.
- PK And (O Muhammad) follow that which is inspired in thee, and forbear until Allah give judgment. And He is the Best of Judges.
- SH And follow what is revealed to you and be patient till Allah should give judgment, and He is the best of the judges.
- YU Follow thou the inspiration sent unto thee, and be patient and constant, till Allah do decide: for He is the best to decide.

# 11

## Hûd

## Hud

 **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. This is a Book whose verses are indeclinable and distinct, which comes from One who is most wise and all-knowing,
- 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, the Verses whereof are perfected (in every sphere of knowledge, etc.), and then explained in detail from One (Allâh), Who is All-Wise and Well-Acquainted (with all things).
- PK** Alif. Lam. Ra. (This is) a Scripture the revelations whereof are perfected and then expounded. (It cometh) from One Wise, Informed,
- SH** Alif Lam Ra (This is) a Book, whose verses are made decisive, then are they made plain, from the Wise, All-aware:
- YU** A. L. R. (This is) a Book, with verses basic or fundamental (of established meaning), further explained in detail,- from One Who is Wise and Well-acquainted (with all things):

### 2.

- AA** (Proclaiming) that you should worship none but God. Verily I bring to you from Him a message of warning and rejoicing,
- NQ** (Saying) worship none but Allâh. Verily, I (Muhammad SAW) am unto you from Him a warner and a bringer of glad tidings.
- PK** (Saying): Serve none but Allah. Lo! I am unto you from Him a warner and a bringer of good tidings.
- SH** That you shall not serve (any) but Allah; surely I am a warner for you from Him and a giver of good news,
- YU** (It teacheth) that ye should worship none but Allah. (Say): "Verily I am (sent) unto you from Him to warn and to bring glad tidings:

### 3.

- AA** And that you should seek His forgiveness and turn towards Him. He will bestow the best things of life on you for a time ordained, and favour those with blessings who are worthy of grace. But if you turn away, I fear the punishment of a terrible Day for you.
- NQ** And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).
- PK** And (bidding you): Ask pardon of your Lord and turn to Him repentant. He will cause you to enjoy a fair estate until a time appointed. He giveth His bounty unto every bountiful one. But if ye turn away, lo! (then) I fear for you

the retribution of an awful Day.

SH And you that ask forgiveness of your Lord, then turn to Him; He will provide you with a goodly provision to an appointed term and bestow His grace on every one endowed with grace, and if you turn back, then surely I fear for you the chastisement of a great day.

YU "(And to preach thus), 'Seek ye the forgiveness of your Lord, and turn to Him in repentance; that He may grant you enjoyment, good (and true), for a term appointed, and bestow His abounding grace on all who abound in merit! But if ye turn away, then I fear for you the penalty of a great day:

#### 4.

AA To God have you to go back, and He has power over everything.

NQ To Allâh is your return, and He is Able to do all things."

PK Unto Allah is your return, and He is Able to do all things.

SH To Allah is your return, and He has power over all things.

YU 'To Allah is your return, and He hath power over all things.'"

#### 5.

AA Look, how they double up their breasts in order to hide from Him. But when they cover themselves up with their garments, He knows what they hide and what they expose. Indeed, He knows the secrets of the hearts.

NQ No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.

PK Lo! now they fold up their breasts that they may hide (their thoughts) from Him. At the very moment when they cover themselves with their clothing, Allah knoweth that which they keep hidden and that which they proclaim. Lo! He is Aware of what is in the breasts (of men).

SH Now surely they fold up their breasts that they may conceal (their enmity) from Him; now surely, when they use their garments as a covering, He knows what they conceal and what they make public; surely He knows what is in the breasts.

YU Behold! they fold up their hearts, that they may lie hid from Him! Ah even when they cover themselves with their garments, He knoweth what they conceal, and what they reveal: for He knoweth well the (inmost secrets) of the hearts.

#### 6.

AA There is not a creature that moves on the earth whose nourishment is not provided by God, whose place of sojourning and depositing is not known to Him. All things conform to a manifest law.

NQ And no (moving) living creature is there on earth but its provision is due from Allâh. And He knows its dwelling place and its deposit (in the uterus, grave, etc.). all is in a Clear Book (Al-Lauh Al- Mahfûz - the Book of Decrees with Allâh).

PK And there is not a beast in the earth but the sustenance thereof dependeth on Allah. He knoweth its habitation and its repository. All is in a clear Record.

SH And there is no animal in the earth but on Allah is the sustenance of it, and He knows its resting place and its depository all (things) are in a manifest book.

YU There is no moving creature on earth but its sustenance dependeth on Allah: He knoweth the time and place of its definite abode and its temporary deposit: All is in a clear Record.

**7.**

- AA It is He who created the heavens and the earth in six spans, and has control over the waters (of life) so that he may bring out the best that everyone of you could do. Yet if you said to them: "You shall certainly be raised from the dead," the unbelievers will say: "This will be nothing but sorcery."
- NQ And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds. But if you were to say to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic.[]"
- PK And He it is Who created the heavens and the earth in six Days - and His Throne was upon the water - that He might try you, which of you is best in conduct. Yet if thou (O Muhammad) sayest: Lo! ye will be raised again after death! those who disbelieve will surely say: This is naught but mere magic.
- SH And He it is Who created the heavens and the earth in six periods-- and His dominion (extends) on the water-- that He might manifest to you, which of you is best in action, and if you say, surely you shall be raised up after death, those who disbelieve would certainly say: This is nothing but clear magic.
- YU He it is Who created the heavens and the earth in six Days - and His Throne was over the waters - that He might try you, which of you is best in conduct. But if thou wert to say to them, "Ye shall indeed be raised up after death", the Unbelievers would be sure to say, "This is nothing but obvious sorcery!"

**8.**

- AA If We defer their punishment for a certain time, they will say: "What is keeping it back?" And yet, the day it comes, they will not be able to avert it; and what they used to laugh at will encompass them.
- NQ And if We delay the torment for them till a determined term, they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (fall in) that at which they used to mock!
- PK And if We delay for them the doom until a reckoned time, they will surely say: What withholdeth it? Verily on the day when it cometh unto them, it cannot be averted from them, and that which they derided will surround them.
- SH And if We hold back from them the punishment until a stated period of time, they will certainly say: What prevents it? Now surely on the day when it will come to them, it shall not be averted from them and that which they scoffed at shall beset them.
- YU If We delay the penalty for them for a definite term, they are sure to say, "What keeps it back?" Ah! On the day it (actually) reaches them, nothing will turn it away from them, and they will be completely encircled by that which they used to mock at!

**9.**

- AA If We allow man to enjoy Our favours, and then take them away from him, he becomes despondent and ungrateful.
- NQ And if We give man a taste of Mercy from Us, and then withdraw it from him, verily! He is despairing, ungrateful.
- PK And if we cause man to taste some mercy from Us and afterward withdraw it from him, lo! he is despairing, thankless.
- SH And if We make man taste mercy from Us, then take it off from him, most surely he is despairing, ungrateful.
- YU If We give man a taste of Mercy from Ourselves, and then withdraw it from

him, behold! he is in despair and (falls into) blasphemy.

## 10.

AA If We let him taste Our favours after adversity, he says: "Misfortune has left me," and begins to brag and exult,

NQ But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allâh).

PK And if We cause him to taste grace after some misfortune that had befallen him, he saith: The ills have gone from me. Lo! he is exultant, boastful;

SH And if We make him taste a favor after distress has afflicted him, he will certainly say: The evils are gone away from me. Most surely he is exulting, boasting;

YU But if We give him a taste of (Our) favours after adversity hath touched him, he is sure to say, "All evil has departed from me:" Behold! he falls into exultation and pride.

## 11.

AA Except those who endure with patience and do the right, who will have pardon and a great reward.

NQ Except those who show patience and do righteous good deeds, those: theirs will be forgiveness and a great reward (Paradise).

PK Save those who persevere and do good works. Theirs will be forgiveness and a great reward.

SH Except those who are patient and do good, they shall have forgiveness and a great reward.

YU Not so do those who show patience and constancy, and work righteousness; for them is forgiveness (of sins) and a great reward.

## 12.

AA You may haply omit some of what has been revealed to you, and may be disheartened because they say: "Why was no treasure sent down to him, or an angel accompanied him?" Yet you have been sent to warn alone, for God takes care of everything.

NQ So perchance you (Muhammad SAW) may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel has come with him?" But you are only a warner. And Allâh is a Wakîl (Disposer of affairs, Trustee, Guardian, etc.) over all things.

PK A likely thing, that thou wouldst forsake aught of that which hath been revealed unto thee, and that thy breast should be straitened for it, because they say: Why hath not a treasure been sent down for him, or an angel come with him? Thou art but a warner, and Allah is in charge of all things.

SH Then, it may be that you will give up part of what is revealed to you and your breast will become straitened by it because they say: Why has not a treasure been sent down upon him or an angel come with him? You are only a warner; and Allah is custodian over all things.

YU Perchance thou mayest (feel the inclination) to give up a part of what is revealed unto thee, and thy heart feeleth straitened lest they say, "Why is not a treasure sent down unto him, or why does not an angel come down with him?" But thou art there only to warn! It is Allah that arrangeth all affairs!

## 13.

AA Do they say (of the Prophet): "He has forged (the Qur'an)?" Say: "Then bring ten Surahs like it, and call anyone except God to help you, if what you say is

true."

- NO** Or they say, "He (Prophet Muhammad SAW) forged it (the Qur'an)." Say: "Bring you then ten forged Sûrah (chapters) like unto it, and call whomsoever you can, other than Allâh (to your help), if you speak the truth!"
- PK** Or they say: He hath invented it. Say: Then bring ten surahs, the like thereof, invented, and call on everyone ye can beside Allah, if ye are truthful!
- SH** Or, do they say: He has forged it. Say: Then bring ten forged chapters like it and call upon whom you can besides Allah, if you are truthful.
- YU** Or they may say, "He forged it," Say, "Bring ye then ten suras forged, like unto it, and call (to your aid) whomsoever ye can, other than Allah!- If ye speak the truth!"

#### 14.

- AA** If they do not answer you, then know it has been revealed with the knowledge of God, and that there is no god but He. (And say:) "Will you now submit?"
- NO** If then they answer you not, know then that the Revelation (this Qur'ân) is sent down with the Knowledge of Allâh and that Lâ ilâha illa Huwa: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit to Islâm)?
- PK** And if they answer not your prayer, then know that it is revealed only in the knowledge of Allah; and that there is no Allah save Him. Will ye then be (of) those who surrender?
- SH** But if they do not answer you, then know that it is revealed by Allah's knowledge and that there is no god but He; will you then submit?
- YU** "If then they (your false gods) answer not your (call), know ye that this revelation is sent down (replete) with the knowledge of Allah, and that there is no god but He! will ye even then submit (to Islam)?"

#### 15.

- AA** To those who desire the life of this world and its many allures, We shall pay them in full for their acts herein and will not withhold any thing.
- NO** Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.
- PK** Whoso desireth the life of the world and its pomp, We shall repay them their deeds herein, and therein they will not be wronged.
- SH** Whoever desires this world's life and its finery, We will pay them in full their deeds therein, and they shall not be made to suffer loss in respect of them.
- YU** Those who desire the life of the present and its glitter,- to them we shall pay (the price of) their deeds therein,- without diminution.

#### 16.

- AA** Yet these are the people for whom there is nothing but Fire in the world to come. Fruitless will be what they have fashioned, and whatever they have done will perish.
- NO** They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do.
- PK** Those are they for whom is naught in the Hereafter save the Fire. (All) that they contrive here is vain and (all) that they are wont to do is fruitless.
- SH** These are they for whom there is nothing but fire in the hereafter, and what they wrought in it shall go for nothing, and vain is what they do.
- YU** They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect and the deeds that they

do!

## 17.

- AA** Will he who has a clear proof from his Lord, which acts as evidence from Him, before which the Book of Moses was a way-giver and a grace, (not believe in it)? Whoever among the partisans does not believe in it shall have Hell as the promised award. So have no doubt about it, for surely it's the truth from your Lord, though most men may not believe.
- NQ** Can they (Muslims) who rely on a clear proof (the Qur'ân) from their Lord, and whom a witness [Prophet Muhammad SAW through Jibrael (Gabriel)] from Him follows it (can they be equal with the disbelievers); and before it, came the Book of Mûsa (Moses), a guidance and a mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ân), the Fire will be their promised meeting-place. So be not in doubt about it (i.e. those who denied Prophet Muhammad SAW and also denied all that which he brought from Allâh, surely, they will enter Hell). Verily, it is the truth from your Lord, but most of the mankind believe not[.]
- PK** Is he (to be counted equal with them) who relieth on a clear proof from his Lord, and a witness from Him reciteth it, and before it was the Book of Moses, an example and a mercy? Such believe therein, and whoso disbelieveth therein of the clans, the Fire is his appointed place. So be not thou in doubt concerning it. Lo! it is the Truth from thy Lord; but most of mankind believe not.
- SH** Is he then who has with him clear proof from his Lord, and a witness from Him recites it and before it (is) the Book of Musa, a guide and a mercy? These believe in it; and whoever of the (different) parties disbelieves in it, surely it is the truth from your Lord, but most men do not believe.
- YU** Can they be (like) those who accept a Clear (Sign) from their Lord, and whom a witness from Himself doth teach, as did the Book of Moses before it, - a guide and a mercy? They believe therein; but those of the Sects that reject it, - the Fire will be their promised meeting-place. Be not then in doubt thereon: for it is the truth from thy Lord: yet many among men do not believe!

## 18.

- AA** Who is more wicked than he who invents lies about God? Such men shall be arraigned before their Lord, and the witnesses will testify: "These are those who imputed lies to God." Beware! The scourge of God will fall on the unjust,
- NQ** And who does more wrong than he who invents a lie against Allâh. Such wi,l be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! the curse of Allâh is on the Zâlimûn (polytheists, wrong-doers, oppressors, etc.)[.]
- PK** Who doeth greater wrong than he who inventeth a lie concerning Allah? Such will be brought before their Lord, and the witnesses will say: These are they who lied concerning their Lord. Now the curse of Allah is upon wrong-doers,
- SH** And who is more unjust than he who forges a lie against Allah? These shall be brought before their Lord, and the witnesses shall say: These are they who lied against their Lord. Now surely the curse of Allah is on the unjust.
- YU** Who doth more wrong than those who invent a life against Allah? They will be turned back to the presence of their Lord, and the witnesses will say, "These are the ones who lied against their Lord! Behold! the Curse of Allah is on those who do wrong!-

## 19.

- AA** Who obstruct others from the way of God and seek obliquity in it, and do not believe in the life to come.

- NQ** Those who hinder (others) from the Path of Allāh (Islāmic Monotheism), and seek a crookedness therein, while they are disbelievers in the Hereafter.
- PK** Who debar (men) from the way of Allah and would have it crooked, and who are disbelievers in the Hereafter.
- SH** Who turn away from the path of Allah and desire to make it crooked; and they are disbelievers in the hereafter.
- YU** "Those who would hinder (men) from the path of Allah and would seek in it something crooked: these were they who denied the Hereafter!"

**20.**

- AA** They shall not weaken (the power of) God on earth, nor find any other protector but God. Their punishment will be doubled, for they could neither hear nor see.
- NQ** By no means will they escape (from Allāh's Torment) on earth, nor have they protectors besides Allāh! Their torment will be doubled! They could not bear to hear (the preachers of the truth) and they used not to see (the truth because of their severe aversin, inspite of the fact that they had the sense of hearing and sight).
- PK** Such will not escape in the earth, nor have they any protecting friends beside Allah. For them the torment will be double. They could not bear to hear, and they used not to see.
- SH** These shall not escape in the earth, nor shall they have any guardians besides Allah; the punishment shall be doubled for them, they could not bear to hear and they did not see.
- YU** They will in no wise frustrate (His design) on earth, nor have they protectors besides Allah! Their penalty will be doubled! They lost the power to hear, and they did not see!

**21.**

- AA** They are verily those who exceeded themselves, and the (gods) they invented abandoned them.
- NQ** They are those who have lost their ownelves, and their invented false deities will vanish from them.
- PK** Such are they who have lost their souls, and that which they used to invent hath failed them.
- SH** These are they who have lost their souls, and what they forged is gone from them.
- YU** They are the ones who have lost their own souls: and the (fancies) they invented have left them in the lurch!

**22.**

- AA** Undoubtedly they will be losers in the life to come.
- NQ** Certainly, they are those who will be the greatest losers in the Hereafter.
- PK** Assuredly in the Hereafter they will be the greatest losers.
- SH** Truly in the hereafter they are the greatest losers.
- YU** Without a doubt, these are the very ones who will lose most in the Hereafter!

**23.**

- AA** But those who believe and do things good, and are humble before their Lord, are men of Paradise where they will abide for ever.
- NQ** Verily, those who believe (in the Oneness of Allāh - Islāmic Monotheism) and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, - they will be dwellers of Paradise to dwell

therein forever.

PK Lo! those who believe and do good works and humble themselves before their Lord: such are rightful owners of the Garden; they will abide therein.

SH Surely (as to) those who believe and do good and humble themselves to their Lord, these are the dwellers of the garden, in it they will abide.

YU But those who believe and work righteousness, and humble themselves before their Lord,- They will be companions of the gardens, to dwell therein for aye!

## 24.

AA The semblance of these two groups is that of a man who is deaf and blind, and the other who can hear and see. Can they be equal? Why do you not reflect?

NQ The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?

PK The similitude of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal in similitude? Will ye not then be admonished?

SH The likeness of the two parties is as the blind and the deaf and the seeing and the hearing: are they equal in condition? Will you not then mind?

YU These two kinds (of men) may be compared to the blind and deaf, and those who can see and hear well. Are they equal when compared? Will ye not then take heed?

## 25.

AA We sent Noah to his people (and he said): "I give you a clear warning.

NQ And indeed We sent Nûh (Noah) to his people (and he said): "I have come to you as a plain warner."

PK And We sent Noah unto his folk (and he said): Lo! I am a plain warner unto you.

SH And certainly We sent Nuh to his people: Surely I am a plain warner for you:

YU We sent Noah to his people (with a mission): "I have come to you with a Clear Warning:

## 26.

AA Do not worship anyone but God; for I fear the punishment of a dreadful day for you."

NQ "That you worship none but Allâh, surely, I fear for you the torment of a painful Day."

PK That ye serve none, save Allah. Lo! I fear for you the retribution of a painful Day.

SH That you shall not serve any but Allah, surely I fear for you the punishment of a painful day.

YU "That ye serve none but Allah: Verily I do fear for you the penalty of a grievous day."

## 27.

AA The leaders of the people who were unbelievers, replied: "We see that you are but a man like us, and see that none among us follows you but the meanest and immature of judgement, and do not see any excellence in you above us. In fact, we think you are a liar."

NQ The chiefs of the disbelievers among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars."

- PK The chieftains of his folk, who disbelieved, said: We see thee but a mortal like us, and we see not that any follow thee save the most abject among us, without reflection. We behold in you no merit above us - nay, we deem you liars.
- SH But the chiefs of those who disbelieved from among his people said: We do not consider you but a mortal like ourselves, and we do not see any have followed you but those who are the meanest of us at first thought and we do not see in you any excellence over us; nay, we deem you liars.
- YU But the chiefs of the Unbelievers among his people said: "We see (in) thee nothing but a man like ourselves: Nor do we see that any follow thee but the meanest among us, in judgment immature: Nor do we see in you (all) any merit above us: in fact we think ye are liars!"

**28.**

- AA He said: "O my people, think. If I have a clear proof from my Lord, and He has bestowed on me His grace, though unknown to you, can we force it upon you when you are averse?"
- NQ He said: "O my people! Tell me, if I have a clear proof from my Lord, and a Mercy (Prophethood, etc.) has come to me from Him, but that (Mercy) has been obscured from your sight. Shall we compel you to accept it (Islâmic Monotheism) when you have a strong hatred for it?"
- PK He said: O my people! Bethink you, if I rely on a clear proof from my Lord and there hath come unto me a mercy from His presence, and it hath been made obscure to you, can we compel you to accept it when ye are averse thereto?
- SH He said: O my people! tell me if I have with me clear proof from my Lord, and He has granted me mercy from Himself and it has been made obscure to you; shall we constrain you to (accept) it while you are averse from it?
- YU He said: "O my people! See ye if (it be that) I have a Clear Sign from my Lord, and that He hath sent Mercy unto me from His own presence, but that the Mercy hath been obscured from your sight? shall we compel you to accept it when ye are averse to it?"

**29.**

- AA I do not demand for it any wealth from you, O my people. My reward is with God. And I will not drive those away who believe. They have also to meet their Lord. But I see you are an ignorant people.
- NQ "And O my people! I ask of you no wealth for it, my reward is from none but Allâh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.
- PK And O my people! I ask of you no wealth therefor. My reward is the concern only of Allah, and I am not going to thrust away those who believe - Lo! they have to meet their Lord! - but I see you a folk that are ignorant.
- SH And, O my people! I ask you not for wealth in return for it; my reward is only with Allah and I am not going to drive away those who believe; surely they shall meet their Lord, but I consider you a people who are ignorant:
- YU "And O my people! I ask you for no wealth in return: my reward is from none but Allah: But I will not drive away (in contempt) those who believe: for verily they are to meet their Lord, and ye I see are the ignorant ones!"

**30.**

- AA O my people, who will save me from God if I drive them away? Do you not understand?
- NQ "And O my people! Who will help me against Allâh, if I drove them away? Will you not then give a thought?"

- PK And, O my people! who would deliver me from Allah if I thrust them away?  
Will ye not then reflect?
- SH And, O my people! who will help me against Allah if I drive them away? Will  
you not then mind?
- YU "And O my people! who would help me against Allah if I drove them away?  
Will ye not then take heed?"

**31.**

- AA I say not that I have the treasures of God, or that I possess the knowledge of  
the unknown. I do not claim to be an angel, nor can I say that God will not  
bestow any good on those you disdain, for God is cognisant of what is in their  
hearts. If I say this, I will surely be unjust."
- NO "And I do not say to you that with me are the Treasures of Allāh, "Nor that I  
know the Ghaib (unseen);"nor do I say I am an angel, and I do not say of  
those whom your eyes look down upon that Allāh will not bestow any good on  
them. Allāh knows what is in their inner-selves (as regards belief, etc.). In  
that case, I should, indeed be one of the Zālimūn (wrong-doers, oppressors,  
etc.)."
- PK I say not unto you: "I have the treasures of Allah" nor "I have knowledge of  
the Unseen," nor say I: "Lo! I am an angel!" Nor say I unto those whom your  
eyes scorn that Allah will not give them good - Allah knoweth best what is in  
their hearts - Lo! then indeed I should be of the wrong-doers.
- SH And I do not say to you that I have the treasures of Allah and I do not know  
the unseen, nor do I say that I am an angel, nor do I say about those whom  
your eyes hold in mean estimation (that) Allah will never grant them (any)  
good-- Allah knows best what is in their souls-- for then most surely I should  
be of the unjust.
- YU "I tell you not that with me are the treasures of Allah, nor do I know what is  
hidden, nor claim I to be an angel. Nor yet do I say, of those whom your eyes  
do despise that Allah will not grant them (all) that is good: Allah knoweth  
best what is in their souls: I should, if I did, indeed be a wrong-doer."

**32.**

- AA They said: "O Noah, you have argued with us, and disputed at length; so  
bring that (retribution) you promise, if you speak the truth."
- NO They said: "O Nūh (Noah)! You have disputed with us and much have you  
prolonged the dispute with us, now bring upon us what you threaten us with,  
if you are of the truthful."
- PK They said: O Noah! Thou hast disputed with us and multiplied disputation  
with us; now bring upon us that wherewith thou threatenest us, if thou art of  
the truthful.
- SH They said: O Nuh! indeed you have disputed with us and lengthened dispute  
with us, therefore bring to us what you threaten us with, if you are of the  
truthful ones.
- YU They said: "O Noah! thou hast disputed with us, and (much) hast thou  
prolonged the dispute with us: now bring upon us what thou threatenest us  
with, if thou speakest the truth!?"

**33.**

- AA He replied: "Only God will bring it on you if He please, and you cannot prevail  
against Him.
- NO He said: "Only Allāh will bring it (the punishment) on you, if He will, and then  
you will escape not.
- PK He said: Only Allah will bring it upon you if He will, and ye can by no means  
escape.

- SH He said: Allah only will bring it to you if He please, and you will not escape:  
 YU He said: "Truly, Allah will bring it on you if He wills,- and then, ye will not be able to frustrate it!

**34.**

- AA Even if I wish to advise you aright, my counsel will not profit you if God intend that you go astray, for He is your Lord and to Him you will return."  
 NQ "And my advice will not profit you, even if I wish to give you good counsel, if Allâh's Will is to keep you astray. He is your Lord! and to Him you shall return."  
 PK My counsel will not profit you if I were minded to advise you, if Allah's will is to keep you astray. He is your Lord and unto Him ye will be brought back.  
 SH And if I intend to give you good advice, my advice will not profit you if Allah intended that He should leave you to go astray; He is your Lord, and to Him shall you be returned.  
 YU "Of no profit will be my counsel to you, much as I desire to give you (good) counsel, if it be that Allah willeth to leave you astray: He is your Lord! and to Him will ye return!"

**35.**

- AA Do they say you have fabricated it? Tell them: "If I have fabricated it, then mine is the guilt; but I am clear of what you are guilty."  
 NQ Or they (the pagans of Makkah) say: "He (Muhammad SAW) has fabricated it (the Qur'ân)." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit."  
 PK Or say they (again): He hath invented it? Say: If I have invented it, upon me be my crimes, but I am innocent of (all) that ye commit.  
 SH Or do they say: He has forged it? Say: If I have forged it, on me is my guilt, and I am clear of that of which you are guilty.  
 YU Or do they say, "He has forged it"? Say: "If I had forged it, on me were my sin! and I am free of the sins of which ye are guilty!"

**36.**

- AA And Noah was informed through revelation: "Apart from those who have come to believe already not one of your people is going to believe. So grieve not for what they are doing.  
 NQ And it was inspired to Nûh (Noah): "None of your people will believe except those who have believed already. So be not sad because of what they used to do.  
 PK And it was inspired in Noah, (saying): No-one of thy folk will believe save him who hath believed already. Be not distressed because of what they do.  
 SH And it was revealed to Nuh: That none of your people will believe except those who have already believed, therefore do not grieve at what they do:  
 YU It was revealed to Noah: "None of thy people will believe except those who have believed already! So grieve no longer over their (evil) deeds.

**37.**

- AA Build an ark under Our eye and as We instruct. Do not plead for those who have been wicked, for they shall certainly be drowned."  
 NQ "And construct the ship under Our Eyes and with Our Inspiration, and address Me not on behalf of those who did wrong; they are surely to be drowned."  
 PK Build the ship under Our eyes and by Our inspiration, and speak not unto Me on behalf of those who do wrong. Lo! they will be drowned.  
 SH And make the ark before Our eyes and (according to) Our revelation, and do

not speak to Me in respect of those who are unjust; surely they shall be drowned.

YU "But construct an Ark under Our eyes and Our inspiration, and address Me no (further) on behalf of those who are in sin: for they are about to be overwhelmed (in the Flood)."

### 38.

AA So he built the ark; and when groups of his people passed by him, they scoffed at him. He said to them: "Though you laugh at us (now), we shall laugh at you, as you are laughing at us.

NQ And as he was constructing the ship, whenever the chiefs of his people passed by him, they made a mockery of him. He said: "If you mock at us, so do we mock at you likewise for your mocking.

PK And he was building the ship, and every time that chieftains of his people passed him, they made mock of him. He said: Though ye make mock of Us, yet We mock at you even as ye mock;

SH And he began to make the ark; and whenever the chiefs from among his people passed by him they laughed at him. He said: If you laugh at us, surely we too laugh at you as you laugh (at us).

YU Forthwith he (starts) constructing the Ark: Every time that the chiefs of his people passed by him, they threw ridicule on him. He said: "If ye ridicule us now, we (in our turn) can look down on you with ridicule likewise!

### 39.

AA You will soon come to know who suffers the punishment that would put him to shame, and who suffers lasting torment."

NQ "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment."

PK And ye shall know to whom a punishment that will confound him cometh, and upon whom a lasting doom will fall.

SH So shall you know who it is on whom will come a chastisement which will disgrace him, and on whom will lasting chastisement come down.

YU "But soon will ye know who it is on whom will descend a penalty that will cover them with shame,- on whom will be unloosed a penalty lasting:"

### 40.

AA When Our command was issued and the waters gushed forth from the source, We said: "Take into (the ark) a pair of every species, and members of your family other than those against whom the sentence has been passed already, and those who come to believe." But only a few believed in him.

NQ (So it was) till then there came Our Command and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family, except him against whom the Word has already gone forth, and those who believe. And none believed with him, except a few."

PK (Thus it was) till, when Our commandment came to pass and the oven gushed forth water, We said: Load therein two of every kind, a pair (the male and female), and thy household, save him against whom the word hath gone forth already, and those who believe. And but a few were they who believed with him.

SH Until when Our command came and water came forth from the valley, We said: Carry in it two of all things, a pair, and your own family-- except those against whom the word has already gone forth, and those who believe. And there believed not with him but a few.

YU At length, behold! there came Our command, and the fountains of the earth gushed forth! We said: "Embark therein, of each kind two, male and female, and your family - except those against whom the word has already gone forth,- and the Believers." but only a few believed with him.

**41.**

AA And (Noah) said: "Embark. In the name of God be its course and mooring. My Lord is surely forgiving and kind."

NQ And he [Nūh (Noah) >>] said: "Embark therein, in the Name of Allāh will be its moving course and its resting anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful." (Tafsir At-Tabarī, Vol. 12, Page 43)

PK And he said: Embark therein! In the name of Allah be its course and its mooring. Lo! my Lord is Forgiving, Merciful.

SH And he said: Embark in it, in the name of Allah be its sailing and its anchoring; most surely my Lord is Forgiving, Merciful.

YU So he said: "Embark ye on the Ark, In the name of Allah, whether it move or be at rest! For my Lord is, be sure, Oft-Forgiving, Most Merciful!"

**42.**

AA It sailed on waves like mountains (high), and Noah called to his son who was separated from him: "Embark with us, O my son, and be not one of those who do not believe."

NQ So it (the ship) sailed with them amidst the waves like mountains, and Nūh (Noah) called out to his son, who had separated himself (apart), "O my son! Embark with us and be not with the disbelievers."

PK And it sailed with them amid waves like mountains, and Noah cried unto his son - and he was standing aloof - O my son! Come ride with us, and be not with the disbelievers.

SH And it moved on with them amid waves like mountains; and Nuh called out to his son, and he was aloof: O my son! embark with us and be not with the unbelievers.

YU So the Ark floated with them on the waves (towering) like mountains, and Noah called out to his son, who had separated himself (from the rest): "O my son! embark with us, and be not with the unbelievers!"

**43.**

AA "I shall go up a mountain," he said, "which will keep me from the water." "There is no getting away," said Noah, "from the decree of God today, except for those on whom be His mercy." And a wave came between them, and he was among those who were drowned.

NQ The son replied: "I will betake myself to a mountain, it will save me from the water." Nūh (Noah) said: "This day there is no saviour[] from the Decree of Allāh except him on whom He has mercy." And a wave came in between them, so he (the son) was among the drowned.

PK He said: I shall betake me to some mountain that will save me from the water. (Noah) said: This day there is none that saveth from the commandment of Allah save him on whom He hath had mercy. And the wave came in between them, so he was among the drowned.

SH He said: I will betake myself for refuge to a mountain that shall protect me from the water. Nuh said: There is no protector today from Allah's punishment but He Who has mercy; and a wave intervened between them, so he was of the drowned.

YU The son replied: "I will betake myself to some mountain: it will save me from the water." Noah said: "This day nothing can save, from the command of Allah, any but those on whom He hath mercy! "And the waves came between

them, and the son was among those overwhelmed in the Flood.

#### 44.

- AA Then it was said: "O earth, swallow back your water; and, O sky, desist." And the water subsided, and the decree was accomplished. The ark came to rest on Judi (Mount Ararat), and it was said: "Away with the cursed people!"
- NQ And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was diminished (made to subside) and the Decree (of Allâh) was fulfilled (i.e. the destruction of the people of Nûh (Noah). And it (the ship) rested on Mount Judi, and it was said: "Away with the people who are Zalimûn (polytheists and wrong-doing)!"
- PK And it was said: O earth! Swallow thy water and, O sky! be cleared of clouds! And the water was made to subside. And the commandment was fulfilled. And it (the ship) came to rest upon (the mount) Al-Judi and it was said: A far removal for wrongdoing folk!
- SH And it was said: O earth, swallow down your water, and O cloud, clear away; and the water was made to abate and the affair was decided, and the ark rested on the Judi, and it was said: Away with the unjust people.
- YU Then the word went forth: "O earth! swallow up thy water, and O sky! Withhold (thy rain)!" and the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: "Away with those who do wrong!"

#### 45.

- AA Noah called on his Lord and said: "O Lord, my son is surely a member of my family, and verily Your promise is true, as You are the most just of all judges."
- NQ And Nûh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges."
- PK And Noah cried unto his Lord and said: My Lord! Lo! my son is of my household! Surely Thy promise is the truth and Thou are the Most Just of Judges.
- SH And Nuh cried out to his Lord and said: My Lord! surely my son is of my family, and Thy promise is surely true, and Thou art the most just of the judges.
- YU And Noah called upon his Lord, and said: "O my Lord! surely my son is of my family! and Thy promise is true, and Thou art the justest of Judges!"

#### 46.

- AA "O Noah", He answered, "truly he is not of your family. He is surely the outcome of an unrighteous act. So ask Me not of what you do not know. I warn you not to be one of the ignorant."
- NQ He said: "O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you be one of the ignorants."
- PK He said: O Noah! Lo! he is not of thy household; lo! he is of evil conduct, so ask not of Me that whereof thou hast no knowledge. I admonish thee lest thou be among the ignorant.
- SH He said: O Nuh! surely he is not of your family; surely he is (the doer of) other than good deeds, therefore ask not of Me that of which you have no knowledge; surely I admonish you lest you may be of the ignorant
- YU He said: "O Noah! He is not of thy family: For his conduct is unrighteous. So ask not of Me that of which thou hast no knowledge! I give thee counsel, lest thou act like the ignorant!"

**47.**

- AA "Preserve me, O Lord," said (Noah), "from asking You that of which I have no knowledge. If You do not forgive me and have mercy on me I shall be among those who perish."
- NQ Nūh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I would indeed be one of the losers."
- PK He said: My Lord! Lo! in Thee do I seek refuge (from the sin) that I should ask of Thee that whereof I have no knowledge. Unless Thou forgive me and have mercy on me I shall be among the lost.
- SH He said: My Lord! I seek refuge in Thee from asking Thee that of which I have no knowledge; and if Thou shouldst not forgive me and have mercy on me, I should be of the losers.
- YU Noah said: "O my Lord! I do seek refuge with Thee, lest I ask Thee for that of which I have no knowledge. And unless thou forgive me and have Mercy on me, I should indeed be lost!"

**48.**

- AA (And the Lord) said: "O Noah, disembark with peace and safety from Us and blessings on you and the people with you. As for some (of them), We shall bestow advantages for a time, then send a grievous punishment on them."
- NQ It was said: "O Nūh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their off spring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."
- PK It was said (unto him): O Noah! Go thou down (from the mountain) with peace from Us and blessings upon thee and some nations (that will spring) from those with thee. (There will be other) nations unto whom We shall give enjoyment a long while and then a painful doom from Us will overtake them.
- SH It was said: O Nuh! descend with peace from Us and blessings on you and on the people from among those who are with you, and there shall be nations whom We will afford provisions, then a painful punishment from Us shall afflict them.
- YU The word came: "O Noah! Come down (from the Ark) with peace from Us, and blessing on thee and on some of the peoples (who will spring) from those with thee: but (there will be other) peoples to whom We shall grant their pleasures (for a time), but in the end will a grievous penalty reach them from Us."

**49.**

- AA This is news of the Unknown We reveal to you, which neither you nor your people knew before. So endure with patience. The future is for those who keep away from evil and follow the straight path.
- NQ This is of the news of the unseen which We reveal unto you (O Muhammad SAW), neither you nor your people knew them before this. So be patient. Surely, the (good) end is for the Muttaqūn (pious - see V.2:2)
- PK This is of the tidings of the Unseen which We inspire in thee (Muhammad). Thou thyself knewest it not, nor did thy folk (know it) before this. Then have patience. Lo! the sequel is for those who ward off (evil).
- SH These are announcements relating to the unseen which We reveal to you, you did not know them-- (neither) you nor your people-- before this; therefore be patient; surely the end is for those who guard (against evil).
- YU Such are some of the stories of the unseen, which We have revealed unto

thee: before this, neither thou nor thy people knew them. So persevere patiently: for the End is for those who are righteous.

**50.**

- AA We sent to the people of 'Ad their brother Hud, who said: "O my people, worship God; you have no other god but He. (As for the idols,) you are only inventing lies.
- NQ And to 'Ad (people We sent) their brother Hūd. He said, "O my people! Worship Allāh! You have no other Ilāh (God) but Him. Certainly, you do nothing but invent (lies)!
- PK And unto (the tribe of) A'ad (We sent) their brother, Hud. He said: O my people! Serve Allah! Ye have no other Allah save Him. Lo! ye do but invent.
- SH And to Ad (We sent) their brother Hud. He said: O my people! serve Allah, you have no god other than He; you are nothing but forgers (of lies).
- YU To the 'Ad People (We sent) Hud, one of their own brethren. He said: "O my people! worship Allah! ye have no other god but Him. (Your other gods) ye do nothing but invent!

**51.**

- AA O my people, I ask no recompense of you for it: My reward is with Him who created me. Will you not, therefore, understand?
- NQ "O my people I ask of you no reward for it (the Message). My reward is only from Him, Who created me. Will you not then understand?
- PK O my people! I ask of you no reward for it. Lo! my reward is the concern only of Him Who made me. Have ye then no sense?
- SH O my people! I do not ask of you any reward for it; my reward is only with Him Who created me; do you not then understand?
- YU "O my people! I ask of you no reward for this (Message). My reward is from none but Him who created me: Will ye not then understand?

**52.**

- AA O my people, beg your Lord to forgive you, and turn to Him in repentance. He will send down rain in torrents for you from the shies, and give you added strength. So do not turn away from Him as sinners."
- NQ "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as Mujrimūn (criminals, disbelievers in the Oneness of Allāh)."
- PK And, O my people! Ask forgiveness of your Lord, then turn unto Him repentant; He will cause the sky to rain abundance on you and will add unto you strength to your strength. Turn not away, guilty!
- SH And, O my people! ask forgiveness of your Lord, then turn to Him; He will send on you clouds pouring down abundance of rain and add strength to your strength, and do not turn back guilty.
- YU "And O my people! Ask forgiveness of your Lord, and turn to Him (in repentance): He will send you the skies pouring abundant rain, and add strength to your strength: so turn ye not back in sin!"

**53.**

- AA They said: "O Hud, you have come to us with no proofs. We shall not abandon our gods because you say so, nor believe in you.
- NQ They said: "O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you.
- PK They said: O Hud! Thou hast brought us no clear proof and we are not going

to forsake our gods on thy (mere) saying, and we are not believers in thee.

SH They said: O Hud! you have not brought to us any clear argument and we are not going to desert our gods for your word, and we are not believers in you:

YU They said: "O Hud! No Clear (Sign) that hast thou brought us, and we are not the ones to desert our gods on thy word! Nor shall we believe in thee!

#### 54.

AA All we can say is that some of our gods have smitten you with evil." He replied: " I call God to witness, and you be witness too, that I am clear of what you associate (in your affairs)

NO "All that we say is that some of our gods (false deities) have seized you with evil (madness)." He said: "I call Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship, -

PK We say naught save that one of our gods hath possessed thee in an evil way. He said: I call Allah to witness, and do ye (too) bear witness, that I am innocent of (all) that ye ascribe as partners (to Allah)

SH We cannot say aught but that some of our gods have smitten you with evil. He said: Surely I call Allah to witness, and do you bear witness too, that I am clear of what you associate (with Allah).

YU "We say nothing but that (perhaps) some of our gods may have seized thee with imbecility." He said: "I call Allah to witness, and do ye bear witness, that I am free from the sin of ascribing, to Him,

#### 55.

AA Apart from Him. Contrive against me as much as you like, and give me no respite.

NO With Him (Allāh). So plot against me, all of you, and give me no respite.

PK Beside Him. So (try to) circumvent me, all of you, give me no respite.

SH Besides Him, therefore scheme against me all together; then give me no respite:

YU "Other gods as partners! so scheme (your worst) against me, all of you, and give me no respite.

#### 56.

AA I place my trust in God who is my Lord and your Lord. There is no creature that moves on the earth who is not held by the forelock firmly by Him. Verily the way of my Lord is straight.

NO "I put my trust in Allāh, my Lord and your Lord! There is not a moving (living) creature but He has grasp of its forelock. Verily, my Lord is on the Straight Path (the truth).

PK Lo! I have put my trust in Allah, my Lord and your Lord. Not an animal but He doth grasp it by the forelock! Lo! my Lord is on a straight path.

SH Surely I rely on Allah, my Lord and your Lord; there is no living creature but He holds it by its forelock; surely my Lord is on the right path.

YU "I put my trust in Allah, My Lord and your Lord! There is not a moving creature, but He hath grasp of its fore-lock. Verily, it is my Lord that is on a straight Path.

#### 57.

AA If you turn away, then (remember) I have delivered to you the message I was sent with. My Lord will put other people in your place, and you will not be able to prevail against Him. Indeed my Lord keeps a watch over all things."

NO "So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm

Him in the least. Surely, my Lord is Guardian over all things."

PK And if ye turn away, still I have conveyed unto you that wherewith I was sent unto you, and my Lord will set in place of you a folk other than you. Ye cannot injure Him at all. Lo! my Lord is Guardian over all things.

SH But if you turn back, then indeed I have delivered to you the message with which I have been sent to you, and my Lord will bring another people in your place, and you cannot do Him any harm; surely my Lord is the Preserver of all things.

YU "If ye turn away, - I (at least) have conveyed the Message with which I was sent to you. My Lord will make another people to succeed you, and you will not harm Him in the least. For my Lord hath care and watch over all things."

## 58.

AA So, when Our command was issued We rescued Hud by Our grace, and those who believed, with him, and saved them from a dreadful doom.

NQ And when Our Commandment came, We saved Hūd and those who believed with him by a Mercy from Us, and We saved them from a severe torment.

PK And when Our commandment came to pass We saved Hud and those who believed with him by a mercy from Us; We saved them from a harsh doom.

SH And when Our decree came to pass, We delivered Hud and those who believed with him with mercy from Us, and We delivered them from a hard chastisement.

YU So when Our decree issued, We saved Hud and those who believed with him, by (special) Grace from Ourselves: We saved them from a severe penalty.

## 59.

AA These were the people of 'Ad who denied the word of their Lord and rebelled against His apostles, and followed the bidding of every perverse tyrant.

NQ Such were 'Ad (people). They rejected the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud obstinate (oppressor of the truth, from their leaders).

PK And such were A'ad. They denied the revelations of their Lord and flouted His messengers and followed the command of every froward potentate.

SH And this was Ad; they denied the communications of their Lord, and disobeyed His messengers and followed the bidding of every insolent opposer (of truth).

YU Such were the 'Ad People: they rejected the Signs of their Lord and Cherisher; disobeyed His messengers; And followed the command of every powerful, obstinate transgressor.

## 60.

AA So they were accursed in the world, and they will be damned on the Day Doom. Beware! The 'Ad turned away from their Lord.

NQ And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Ad disbelieved in their Lord. So away with 'Ad, the people of Hūd.

PK And a curse was made to follow them in the world and on the Day of Resurrection. Lo! A'ad disbelieved in their Lord. A far removal for A'ad, the folk of Hud!

SH And they were overtaken by curse in this world and on the resurrection day; now surely Ad disbelieved in their Lord; now surely, away with Ad, the people of Hud.

YU And they were pursued by a Curse in this life, - and on the Day of Judgment.

Ah! Behold! for the 'Ad rejected their Lord and Cherisher! Ah! Behold! removed (from sight) were 'Ad the people of Hud!

**61.**

- AA Be warned! Accursed are the people of 'Ad who were Hud's. To Thamud We Sent their brother Saleh. "O my people," he said, "worship God; you have no other god but He. It is He who raised you from the earth and settled you upon it. So beg your Lord to forgive you, and turn to Him in repentance. Surely my Lord is near and answers."
- NQ And to Thamūd (people, We sent) their brother Sâlih (Saleh). He said: "O my people! Worship Allâh, you have no other Ilâh (God) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive."
- PK And unto (the tribe of) Thamud (We sent) their brother Salih. He said: O my people! Serve Allah, Ye have no other Allah save Him. He brought you forth from the earth and hath made you husband it. So ask forgiveness of Him and turn unto Him repentant. Lo! my Lord is Nigh, Responsive.
- SH And to Samood (We sent) their brother Salih. He said: O my people! serve Allah, you have no god other than He; He brought you into being from the earth, and made you dwell in it, therefore ask forgiveness of Him, then turn to Him; surely my Lord is Nigh, Answering.
- YU To the Thamud People (We sent) Salih, one of their own brethren. He said: "O my people! Worship Allah: ye have no other god but Him. It is He Who hath produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him (in repentance): for my Lord is (always) near, ready to answer."

**62.**

- AA They said: "O Saleh, we had placed our hopes in you, but you forbid us from worshipping that which our fathers worshipped, and we are suspicious of what you are calling us to."
- NQ They said: "O Sâlih (Saleh)! You have been among us as a figure of good hope (and we wished for you to be our chief), till this [new thing which you have brought; that we leave our gods and worship your God (Allâh) Alone]! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that which you invite us to (monotheism)."
- PK They said: O Salih! Thou hast been among us hitherto as that wherein our hope was placed. Dost thou ask us not to worship what our fathers worshipped? Lo! we verily are in grave doubt concerning that to which thou callest us.
- SH They said: O Salih! surely you were one amongst us in whom great expectations were placed before this; do you (now) forbid us from worshipping what our fathers worshipped? And as to that which you call us to, most surely we are in disquieting doubt.
- YU They said: "O Salih! thou hast been of us! a centre of our hopes hitherto! dost thou (now) forbid us the worship of what our fathers worshipped? But we are really in suspicious (disquieting) doubt as to that to which thou invitest us."

**63.**

- AA He said: "O my people, have you considered that if my Lord has clearly shown me the way, and I have His blessings too, who will save me then from God if I disobey? You will only add to my ruin.
- NQ He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a Mercy (Prophethood, etc.) from Him, who then can

help me against Allāh, if I were to disobey Him? Then you increase me not but in loss.

PK He said: O my people! Bethink you: if I am (acting) on clear proof from my Lord and there hath come unto me a mercy from Him, who will save me from Allah if I disobey Him? Ye would add to me naught save perdition.

SH He said: O my people! tell me if I have clear proof from my Lord and He has granted to me mercy from Himself-- who will then help me against Allah if I disobey Him? Therefore you do not add to me other than loss:

YU He said: "O my people! do ye see? if I have a Clear (Sign) from my Lord and He hath sent Mercy unto me from Himself,- who then can help me against Allah if I were to disobey Him? What then would ye add to my (portion) but perdition?"

#### 64.

AA O my people, this she-camel of God is a token for you. So leave her alone to graze on God's earth, and do not molest her, otherwise the swiftest punishment would befall you."

NQ "And O my people! This she-camel of Allāh is a sign to you, leave her to feed on Allāh's earth, and touch her not with evil, lest a near torment will seize you."

PK O my people! This is the camel of Allah, a token unto you, so suffer her to feed in Allah's earth, and touch her not with harm lest a near torment seize you.

SH And, O my people! this will be (as) Allah's she-camel for you, a sign; therefore leave her to pasture on Allah's earth and do not touch her with evil, for then a near chastisement will overtake you.

YU "And O my people! This she-camel of Allah is a symbol to you: leave her to feed on Allah's (free) earth, and inflict no harm on her, or a swift penalty will seize you!"

#### 65.

AA But they hamstrung her. Then (Saleh) said: "You have but three days to enjoy life in your homes. Infallible is this promise.

NQ But they killed her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied."

PK But they hamstrung her, and then he said: Enjoy life in your dwelling-place three days! This is a threat that will not be belied.

SH But they slew her, so he said: Enjoy yourselves in your abode for three days, that is a promise not to be belied.

YU But they did ham-string her. So he said: "Enjoy yourselves in your homes for three days: (Then will be your ruin): (Behold) there a promise not to be belied!"

#### 66.

AA So, when Our command (of punishment) came We delivered Saleh by Our grace, and those who believed, with him, from the disgrace of that day. Verily your Lord is mighty and powerful.

NQ So when Our Commandment came, We saved Sālih (Saleh) and those who believed with him by a Mercy from Us, and from the disgrace of that Day. Verily, your Lord, He is the All-Strong, the All- Mighty.

PK So, when Our commandment came to pass, We saved Salih, and those who believed with him, by a mercy from Us, from the ignominy of that day. Lo, thy Lord! He is the Strong, the Mighty.

SH So when Our decree came to pass, We delivered Salih and those who believed

with him by mercy from Us, and (We saved them) from the disgrace of that day; surely your Lord is the Strong, the Mighty.

YU When Our Decree issued, We saved Salih and those who believed with him, by (special) Grace from Ourselves - and from the Ignominy of that day. For thy Lord - He is the Strong One, and able to enforce His Will.

### 67.

AA The sinners were seized by a blast from heaven, and lay overturned in their homes in the morning,

NQ And As-Saiḥah (torment - awful cry, etc.) overtook the wrong-doers, so they lay (dead), prostrate in their homes, -

PK And the (awful) Cry overtook those who did wrong, so that morning found them prostrate in their dwellings,

SH And the rumbling overtook those who were unjust, so they became motionless bodies in their abodes,

YU The (mighty) Blast overtook the wrong-doers, and they lay prostrate in their homes before the morning,-

### 68.

AA As though they had never lived there at all. Beware! The people of Thamud turned away from their Lord. Beware! Accursed are the people of Thamud.

NQ As if they had never lived there. No doubt! Verily, Thamūd disbelieved in their Lord. So away with Thamūd!

PK As though they had not dwelt there. Lo! Thamud disbelieved in their Lord. A far removal for Thamud!

SH As though they had never dwelt in them; now surely did Samood disbelieve in their Lord; now surely, away with Samood.

YU As if they had never dwelt and flourished there. Ah! Behold! for the Thamud rejected their Lord and Cherisher! Ah! Behold! removed (from sight) were the Thamud!

### 69.

AA Our angels came to Abraham with good news, and said: "Peace on you. "Peace on you too," said Abraham, and hastened to bring a roasted calf.

NQ And verily, there came Our Messengers to Ibrāhīm (Abraham) with glad tidings. They said: Salām (greetings or peace!) He answered, Salām (greetings or peace!) and he hastened to entertain them with a roasted calf.

PK And Our messengers came unto Abraham with good news. They said: Peace! He answered: Peace! and delayed not to bring a roasted calf.

SH And certainly Our messengers came to Ibrahim with good news. They said: Peace. Peace, said he, and he made no delay in bringing a roasted calf.

YU There came Our messengers to Abraham with glad tidings. They said, "Peace!" He answered, "Peace!" and hastened to entertain them with a roasted calf.

### 70.

AA When they did not stretch their hands towards it he became suspicious and afraid of them. They said: "Do not be afraid. We have been sent to the people of Lot."

NQ But when he saw their hands went not towards it (the meal), he felt some mistrust of them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lout (Lot)."

PK And when he saw their hands reached not to it, he mistrusted them and conceived a fear of them. They said: Fear not! Lo! we are sent unto the folk

of Lot.

SH But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them. . They said: Fear not, surely we are sent to Lut's people.

YU But when he saw their hands went not towards the (meal), he felt some mistrust of them, and conceived a fear of them. They said: "Fear not: We have been sent against the people of Lut."

## 71.

AA His wife who stood near, laughed as We gave her the good news of Isaac, and after Isaac of Jacob.

NO And his wife was standing (there), and she laughed (either, because the Messengers did not eat their food or for being glad for the destruction of the people of Lout (Lot). But We gave her glad tidings of Ishâque (Isaac), and after him, of Ya'qûb (Jacob).

PK And his wife, standing by laughed when We gave her good tidings (of the birth) of Isaac, and, after Isaac, of Jacob.

SH And his wife was standing (by), so she laughed, then We gave her the good news of Ishaq and after Ishaq of (a son's son) Yaqoub.

YU And his wife was standing (there), and she laughed: But we gave her glad tidings of Isaac, and after him, of Jacob.

## 72.

AA She said: "Woe betide me! Will I give birth when I am old and this my husband be aged? This is indeed surprising!"

NO She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband, an old man? Verily! This is a strange thing!"

PK She said: Oh woe is me! Shall I bear a child when I am an old woman, and this my husband is an old man? Lo! this is a strange thing!

SH She said: O wonder! shall I bear a son when I am an extremely old woman and this my husband an extremely old man? Most surely this is a wonderful thing.

YU She said: "Alas for me! shall I bear a child, seeing I am an old woman, and my husband here is an old man? That would indeed be a wonderful thing!"

## 73.

AA "Why are you surprised at the command of God? God's mercy and blessings be upon you, O members of this household," they said. "Verily He is worthy of praise and glory."

NO They said: "Do you wonder at the Decree of Allâh? The Mercy of Allâh and His Blessings be on you, O the family [of Ibrahîm (Abraham)]. Surely, He (Allâh) is All-Praiseworthy, All-Glorious."

PK They said: Wonderest thou at the commandment of Allah? The mercy of Allah and His blessings be upon you, O people of the house! Lo! He is Owner of Praise, Owner of Glory!

SH They said: Do you wonder at Allah's bidding? The mercy of Allah and His blessings are on you, O people of the house, surely He is Praised, Glorious.

YU They said: "Dost thou wonder at Allah's decree? The grace of Allah and His blessings on you, o ye people of the house! for He is indeed worthy of all praise, full of all glory!"

## 74.

AA When Abraham's fear was dispelled, and the good news had come to him, he

pleaded for the people of Lot with Us.

- NO Then when the fear had gone away from (the mind of) Ibrahîm (Abraham), and the glad tidings had reached him, he began to plead with Us (Our Messengers) for the people of Lout (Lot).
- PK And when the awe departed from Abraham, and the glad news reached him, he pleaded with Us on behalf of the folk of Lot.
- SH So when fear had gone away from Ibrahim and good news came to him, he began to plead with Us for Lut's people.
- YU When fear had passed from (the mind of) Abraham and the glad tidings had reached him, he began to plead with us for Lut's people.

## 75.

- AA Abraham was kind, compassionate, and penitent.
- NO Verily, Ibrahîm (Abraham) was, without doubt, forbearing, used to invoke Allâh with humility, and was repentant (to Allâh all the time, again and again).
- PK Lo! Abraham was mild, imploring, penitent.
- SH Most surely Ibrahim was forbearing, tender-hearted, oft-returning (to Allah):
- YU For Abraham was, without doubt, forbearing (of faults), compassionate, and given to look to Allah.

## 76.

- AA "Desist from pleading, O Abraham," (they said). "Your Lord's command has verily been issued, and a punishment that cannot be averted is bound to fall on them."
- NO "O Ibrahîm (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."
- PK (It was said) O Abraham! Forsake this! Lo! thy Lord's commandment hath gone forth, and lo! there cometh unto them a doom which cannot be repelled.
- SH O Ibrahim! leave off this, surely the decree of your Lord has come to pass, and surely there must come to them a chastisement that cannot be averted.
- YU O Abraham! Seek not this. The decree of thy Lord hath gone forth: for them there cometh a penalty that cannot be turned back!

## 77.

- AA So when Our angels came to Lot, he grieved for them, and felt powerless to help them, and said: "This is a day of sorrow.
- NO And when Our Messengers came to Lout (Lot), he was grieved on their account and felt himself straitened for them (lest the town people should approach them to commit sodomy with them). He said: "This is a distressful day."
- PK And when Our messengers came unto Lot, he was distressed and knew not how to protect them. He said: This is a distressful day.
- SH And when Our messengers came to Lut, he was grieved for them, and he lacked strength to protect them, and said: This is a hard day.
- YU When Our messengers came to Lut, he was grieved on their account and felt himself powerless (to protect) them. He said: "This is a distressful day."

## 78.

- AA His people came excited to him. They were addicted to sin already. Said (Lot): "O my people, these daughters of mine are cleaner (and lawful) for you. Have fear of God, and do not shame me before my guests. Is there no man of discernment among you?"

- NQ** And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy, etc.), he said: "O my people! Here are my daughters (i.e. the daughters of my nation), they are purer for you (if you marry them lawfully). So fear Allâh and degrade me not as regards my guests! Is there not among you a single right-minded man?"
- PK** And his people came unto him, running towards him - and before then they used to commit abominations - He said: O my people! Here are my daughters! They are purer for you. Beware of Allah, and degrade me not in (the person of) my guests. Is there not among you any upright man?
- SH** And his people came to him, (as if) rushed on towards him, and already they did evil deeds. He said: O my people! these are my daughters-- they are purer for you, so guard against (the punishment of) Allah and do not disgrace me with regard to my guests; is there not among you one right-minded man?
- YU** And his people came rushing towards him, and they had been long in the habit of practising abominations. He said: "O my people! Here are my daughters: they are purer for you (if ye marry)! Now fear Allah, and cover me not with shame about my guests! Is there not among you a single right-minded man?"

**79.**

- AA** They said: "You know we have no need for your daughters, and know well what we want."
- NQ** They said: "Surely you know that we have neither any desire nor in need of your daughters, and indeed you know well what we want!"
- PK** They said: Well thou knowest that we have no right to thy daughters, and well thou knowest what we want.
- SH** They said: Certainly you know that we have no claim on your daughters, and most surely you know what we desire.
- YU** They said: "Well dost thou know we have no need of thy daughters: indeed thou knowest quite well what we want!"

**80.**

- AA** "I wish I had the power to resist you," said (Lot), "or powerful support."
- NQ** He said: "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)."
- PK** He said: Would that I had strength to resist you or had some strong support (among you)!
- SH** He said: Ah! that I had power to suppress you, rather I shall have recourse to a strong support.
- YU** He said: "Would that I had power to suppress you or that I could betake myself to some powerful support."

**81.**

- AA** (The angels) said: "O Lot, we have verily been sent by your Lord. They will never be able to harm you. So, leave late at night with your family, and none of you should turn back to look; but your wife will suffer (the fate) they are going to suffer. Their hour of doom is in the morning: Is not the morning nigh?"
- NQ** They (Messengers) said: "O Lout (Lot)! Verily, we are the Messengers from your Lord! They shall not reach you![] So travel with your family in a part of the night, and let not any of you look back, but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"
- PK** (The messengers) said: O Lot! Lo! we are messengers of thy Lord; they shall

not reach thee. So travel with thy people in a part of the night, and let not one of you turn round - (all) save thy wife. Lo! that which smiteth them will smite her (also). Lo! their tryst is (for) the morning. Is not the morning nigh?

SH They said: O Lut! we are the messengers of your Lord; they shall by no means reach you; so remove your followers in a part of the night-- and let none of you turn back-- except your wife, for surely whatsoever befalls them shall befall her; surely their appointed time is the morning; is not the morning nigh?

YU (The Messengers) said: "O Lut! We are Messengers from thy Lord! By no means shall they reach thee! now travel with thy family while yet a part of the night remains, and let not any of you look back: but thy wife (will remain behind): To her will happen what happens to the people. Morning is their time appointed: Is not the morning nigh?"

## 82.

AA So when the decreed moment arrived, We turned the habitations upside down, and rained upon them stones of hardened lava in quick succession,

NQ So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, piled up;

PK So when Our commandment came to pass We overthrew (that township) and rained upon it stones of clay, one after another,

SH So when Our decree came to pass, We turned them upside down and rained down upon them stones, of what had been decreed, one after another.

YU When Our Decree issued, We turned (the cities) upside down, and rained down on them brimstones hard as baked clay, spread, layer on layer, -

## 83.

AA Impressed with (the signs) of your Lord. And such (punishment) is not far for the (other) transgressors.

NQ Marked from your Lord, and they are not ever far from the Zâlimûn (polytheists, evil-doers, etc.).

PK Marked with fire in the providence of thy Lord (for the destruction of the wicked). And they are never far from the wrong-doers.

SH Marked (for punishment) with your Lord and it is not far off from the unjust.

YU Marked as from thy Lord: Nor are they ever far from those who do wrong!

## 84.

AA We sent to Midian their brother Shu'aib. He said: "O my people, worship God; you have no other god but He. So do not give in short measure nor underweigh. I see you are prosperous, but I fear the doom of an overwhelming Day for you.

NQ And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh, you have no other Ilâh (God) but Him, and give not short measure or weight, I see you in prosperity; and verily I fear for you the torment of a Day encompassing.

PK And unto Midian (We sent) their brother Shu'eyb. He said: O my people! Serve Allah. Ye have no other Allah save Him! And give not short measure and short weight. Lo! I see you well-to-do, and lo! I fear for you the doom of a besetting Day.

SH And to Madyan (We sent) their brother Shu'aib. He said: O my people! serve Allah, you have no god other than He, and do not give short measure and weight: surely I see you in prosperity and surely I fear for you the punishment of an all-encompassing day.

YU To the Madyan People (We sent) Shu'aib, one of their own brethren: he said:

"O my people! worship Allah: Ye have no other god but Him. And give not short measure or weight: I see you in prosperity, but I fear for you the penalty of a day that will compass (you) all round.

**85.**

- AA So, O my people, weigh and measure with justness, and do not withhold things due to men, and do not spread corruption in the land, despoiling it.
- NQ "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.
- PK O my people! Give full measure and full weight in justice, and wrong not people in respect of their goods. And do not evil in the earth, causing corruption.
- SH And, O my people! give full measure and weight fairly, and defraud not men their things, and do not act corruptly in the land, making mischief:
- YU "And O my people! give just measure and weight, nor withhold from the people the things that are their due: commit not evil in the land with intent to do mischief.

**86.**

- AA That which is left to you by God is better, if you are true believers; yet I am not a warden over you."
- NQ "That which is left by Allâh for you (after giving the rights of the people) is better for you, if you are believers. And I am not set over you as a guardian.
- PK That which Allah leaveth with you is better for you if ye are believers; and I am not a keeper over you.
- SH What remains with Allah is better for you if you are believers, and I am not a keeper over you.
- YU "That which is left you by Allah is best for you, if ye (but) believed! but I am not set over you to keep watch!"

**87.**

- AA They said: "O Shu'aib, does your piety teach that we should abandon what our fathers worshipped, or desist from doing what we like with our goods? How gracious a man of discernment you are indeed!"
- NQ They said: "O Shu'aib! Does your Salât (prayer) (i.e. the prayers which you offer has spoiled your mind, so you) command that we leave off what our fathers used to worship, or that we leave off doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically).
- PK They said: O Shu'eyb! Doth thy way of prayer command thee that we should forsake that which our fathers (used to) worship, or that we (should leave off) doing what we will with our own property. Lo! thou art the mild, the guide to right behaviour.
- SH They said: O Shu'aib! does your prayer enjoin you that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property? Forsooth you are the forbearing, the right-directing one.
- YU They said: "O Shu'aib! Does thy (religion of) prayer command thee that we leave off the worship which our fathers practised, or that we leave off doing what we like with our property? truly, thou art the one that forbearth with faults and is right-minded!"

**88.**

- AA He said: "O my people, think. I have a clear sign from my Lord, who has also

given me a goodly provision, and I do not wish for myself what I forbid you: I only wish to reform you as best I can. My success is from God alone. In Him I have placed my trust, and to Him I turn.

- NQ** He said: "O my people! Tell me, if I have a clear evidence from my Lord, and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from Allāh, in Him I trust and unto Him I repent.
- PK** He said: O my people! Bethink you: if I am (acting) on a clear proof from my Lord and He sustaineth me with fair sustenance from Him (how can I concede aught to you)? I desire not to do behind your backs that which I ask you not to do. I desire naught save reform so far as I am able. My welfare is only in Allah. In Him I trust and unto Him I turn (repentant).
- SH** He said: O my people! have you considered if I have a clear proof from my Lord and He has given me a goodly sustenance from Himself, and I do not desire that in opposition to you I should betake myself to that which I forbid you: I desire nothing but reform so far as I am able, and with none but Allah is the direction of my affair to a right issue; on Him do I rely and to Him do I turn:
- YU** He said: "O my people! see ye whether I have a Clear (Sign) from my Lord, and He hath given me sustenance (pure and) good as from Himself? I wish not, in opposition to you, to do that which I forbid you to do. I only desire (your) betterment to the best of my power; and my success (in my task) can only come from Allah. In Him I trust, and unto Him I look.

## 89.

- AA** "O my people (I fear) lest your opposition to me should bring you the like of what befell the people of Noah or Hud or Saleh; and the people of Lot are not distant from you.
- NQ** "And O my people! Let not my Shiqâq[] cause you to suffer the fate similar to that of the people of Nûh (Noah) or of Hûd or of Sâlih (Saleh), and the people of Lout (Lot) are not far off from you!
- PK** And, O my people! Let not the schism with me cause you to sin so that there befall you that which befell the folk of Noah and the folk of Hud, and the folk of Salih; and the folk of Lot are not far off from you.
- SH** And, O my people! let not opposition to me make you guilty so that there may befall you the like of what befell the people of Nuh, or the people of Hud, or the people of Salih, nor are the people of Lut far off from you;
- YU** "And O my people! let not my dissent (from you) cause you to sin, lest ye suffer a fate similar to that of the people of Noah or of Hud or of Salih, nor are the people of Lut far off from you!

## 90.

- AA** "Beg your Lord to forgive you, and turn to Him. Indeed my Lord is compassionate and loving."
- NQ** "And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving."
- PK** Ask pardon of your Lord and then turn unto Him (repentant). Lo! my Lord is Merciful, Loving.
- SH** And ask forgiveness of your Lord, then turn to Him; surely my Lord is Merciful, Loving-kind.
- YU** "But ask forgiveness of your Lord, and turn unto Him (in repentance): For my Lord is indeed full of mercy and loving-kindness."

**91.**

- AA They said: "O Shu'aib, much of what you say is meaningless to us, and then (for sure) you are powerless among us. But for your clan we would have stoned you to death. You have no power over us.
- NO They said: "O Shu'aib! We do not understand much of what you say, and we see you a weak (man, it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us."
- PK They said: O Shu'eyb! We understand not much of that thou tellest, and lo! we do behold thee weak among us. But for thy family, we should have stoned thee, for thou art not strong against us.
- SH They said: O Shu'aib! we do not understand much of what you say and most surely we see you to be weak among us, and were it not for your family we would surely stone you, and you are not mighty against us.
- YU They said: "O Shu'aib! much of what thou sayest we do not understand! In fact among us we see that thou hast no strength! Were it not for thy family, we should certainly have stoned thee! for thou hast among us no great position!"

**92.**

- AA He said: "My clan seems mightier to you than God whom you neglect and push behind your backs. Surely what you do is within the power of my Lord.
- NO He said: "O my people! Is then my family of more weight with you than Allāh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.
- PK He said: O my people! Is my family more to be honoured by you than Allah? and ye put Him behind you, neglected! Lo! my Lord surroundeth what ye do.
- SH He said: O my people! is my family more esteemed by you than Allah? And you neglect Him as a thing cast behind your back; surely my Lord encompasses what you do:
- YU He said: "O my people! is then my family of more consideration with you than Allah? For ye cast Him away behind your backs (with contempt). But verily my Lord encompasseth on all sides all that ye do!

**93.**

- AA Do on your part what you can, O people, I will do what I will. You will come to know who suffers the punishment that would put him to shame, and who is the liar. So watch; I am watching with you."
- NO "And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you."
- PK And, O my people! Act according to your power, lo! I (too) am acting. Ye will soon know on whom there cometh a doom that will abase him, and who it is that lieth. And watch! Lo! I am a watcher with you.
- SH And, O my people! act according to your ability, I too am acting; you will come to know soon who it is on whom will light the punishment that will disgrace him and who it is that is a liar, and watch, surely I too am watching with you.
- YU "And O my people! Do whatever ye can: I will do (my part): Soon will ye know who it is on whom descends the penalty of ignominy; and who is a liar! and watch ye! for I too am watching with you!"

**94.**

- AA And when Our word came to pass, We rescued Shu'aib and those who believed, with him, by Our grace, but those who were wicked were seized by a punishment from heaven, and lay overturned in their homes in the morning.
- NQ And when Our Commandment came, We saved Shu'aib and those who believed with him by a Mercy from Us. And As-Saiḥah (torment - awful cry, etc.) seized the wrong-doers, and they lay (dead) prostrate in their homes.
- PK And when Our commandment came to pass We saved Shu'eyb and those who believed with him by a mercy from Us; and the (Awful) Cry seized those who did injustice, and morning found them prostrate in their dwellings,
- SH And when Our decree came to pass We delivered Shu'aib, and those who believed with him by mercy from Us, and the rumbling overtook those who were unjust so they became motionless bodies in their abodes,
- YU When Our decree issued, We saved Shu'aib and those who believed with him, by (special) mercy from Ourselves: But the (mighty) blast did seize the wrong-doers, and they lay prostrate in their homes by the morning,-

**95.**

- AA As though they had not dwelt there at all. Beware! Condemmed were the people of Midian as those of Thamud had been before them!
- NQ As if they had never lived there! So away with Madyan (Midian)! As away with Thamud! (All these nations were destroyed).
- PK As though they had not dwelt there. A far removal for Midian, even as Thamud had been removed afar!
- SH As though they had never dwelt in them; now surely perdition overtook Madyan as had perished Samood.
- YU As if they had never dwelt and flourished there! Ah! Behold! How the Madyan were removed (from sight) as were removed the Thamud!

**96.**

- AA We sent Moses with Our signs and full authority
- NQ And indeed We sent Mûsa (Moses) with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and a manifest authority;
- PK And verily We sent Moses with Our revelations and a clear warrant
- SH And certainly We sent Musa with Our communications and a clear authority,
- YU And we sent Moses, with Our Clear (Signs) and an authority manifest,

**97.**

- AA To the Pharaoh and his nobles, but they followed the bidding of Pharaoh, though the bidding of Pharaoh was unrightful.
- NQ To Fir'aun (Pharaoh) and his chiefs, but they followed the command of Fir'aun (Pharaoh), and the command of Fir'aun (Pharaoh) was no right guide.
- PK Unto Pharaoh and his chiefs, but they did follow the command of Pharaoh, and the command of Pharaoh was no right guide.
- SH To Firon and his chiefs, but they followed the bidding of Firon, and Firon's bidding was not right-directing.
- YU Unto Pharaoh and his chiefs: but they followed the command of Pharaoh and the command of Pharaoh was no right (guide).

**98.**

- AA He shall be at the head of his people on the Day of Resurrection, and drive them into Hell like cattle driven to water -- what an evil watering-place to reach!
- NQ He will go ahead of his people on the Day of Resurrection, and will lead them

into the Fire, and evil indeed is the place to which they are led.

- PK He will go before his people on the Day of Resurrection and will lead them to the Fire for watering-place. Ah, hapless is the watering-place (whither they are) led.
- SH He shall lead his people on the resurrection day, and bring them down to the fire; and evil the place to which they are brought.
- YU He will go before his people on the Day of Judgment, and lead them into the Fire (as cattle are led to water): But woeful indeed will be the place to which they are led!

### 99.

- AA Damned will they be in this world, and on the Day of Doom how evil the gift that they will receive!
- NQ They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. How bad is the curse (in this world) pursued by another curse (in the Hereafter).
- PK A curse is made to follow them in the world and on the Day of Resurrection. Hapless is the gift (that will be) given (them).
- SH And they are overtaken by curse in this (world), and on the resurrection day, evil the gift which shall be given.
- YU And they are followed by a curse in this (life) and on the Day of Judgment: and woeful is the gift which shall be given (unto them)!

### 100.

- AA These are a few accounts of settlements that We narrate to you. Some still survive, and some have been mowed down.
- NQ These are some of the news of the (population of) towns which We relate unto you (O Muhammad SAW); of them, some are standing, and some have been (already) reaped.
- PK That is (something) of the tidings of the townships (which were destroyed of old). We relate it unto thee (Muhammad). Some of them are standing and some (already) reaped.
- SH This is an account of (the fate of) the towns which We relate to you; of them are some that stand and (others) mown down.
- YU These are some of the stories of communities which We relate unto thee: of them some are standing, and some have been mown down (by the sickle of time).

### 101.

- AA We did not wrong them; they wronged themselves. When your Lord's chastisement descended upon them, their gods, on whom they called apart from God, were not of the least avail, and all they did was only to add to their destruction.
- NQ We wronged them not, but they wronged themselves. So their âliha (gods), other than Allâh, whom they invoked, profited them naught when there came the Command of your Lord, nor did they add aught (to their lot) but destruction.
- PK We wronged them not, but they did wrong themselves; and their gods on whom they call beside Allah availed them naught when came thy Lord's command; they added to them naught save ruin.
- SH And We did not do them injustice, but they were unjust to themselves, so their gods whom they called upon besides Allah did not avail them aught when the decree of your Lord came to pass; and they added but to their ruin.
- YU It was not We that wronged them: They wronged their own souls: the deities,

other than Allah, whom they invoked, profited them no whit when there issued the decree of thy Lord: Nor did they add aught (to their lot) but perdition!

**102.**

- AA Such is the punishment of your Lord when He seizes human settlements in the acts of wickedness. Surely His hold is grievous and terrible.
- NQ Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful, and severe[.].
- PK Even thus is the grasp of thy Lord when He graspeth the townships while they are doing wrong. Lo! His grasp is painful, very strong.
- SH And such is the punishment of your Lord when He punishes the towns while they are unjust; surely His punishment is painful, severe.
- YU Such is the chastisement of thy Lord when He chastises communities in the midst of their wrong: grievous, indeed, and severe is His chastisement.

**103.**

- AA In this surely is a sign for him who fears the torment of the Hereafter, the day when mankind will be assembled together, which will be a day when all things would become evident.
- NQ Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present.
- PK Lo! herein verily there is a portent for those who fear the doom of the Hereafter. That is a day unto which mankind will be gathered, and that is a day that will be witnessed.
- SH Most surely there is a sign in this for him who fears the chastisement of the hereafter; this is a day on which the people shall be gathered together and this is a day that shall be witnessed.
- YU In that is a Sign for those who fear the penalty of the Hereafter: that is a Day for which mankind will be gathered together: that will be a Day of Testimony.

**104.**

- AA We are deferring it only for a time ordained.
- NQ And We delay it only for a term (already) fixed.
- PK And We defer it only to a term already reckoned.
- SH And We do not delay it but to an appointed term.
- YU Nor shall We delay it but for a term appointed.

**105.**

- AA The day it comes no soul will dare say a word but by His leave; and some will be wretched, some will be blessed.
- NQ On the Day when it comes, no person shall speak except by His (Allāh's) Leave. Some among them will be wretched and (others) blessed.
- PK On the day when it cometh no soul will speak except by His permission; some among them will be wretched, (others) glad.
- SH On the day when it shall come, no soul shall speak except with His permission, then (some) of them shall be unhappy and (others) happy.
- YU The day it arrives, no soul shall speak except by His leave: of those (gathered) some will be wretched and some will be blessed.

**106.**

- AA And those who are doomed, will be in Hell: For them will be sighing and sobbing,

NQ As for those who are wretched, they will be in the Fire, sighing in a high and low tone.

PK As for those who will be wretched (on that day) they will be in the Fire; sighing and wailing will be their portion therein,

SH So as to those who are unhappy, they shall be in the fire; for them shall be sighing and groaning in it:

YU Those who are wretched shall be in the Fire: There will be for them therein (nothing but) the heaving of sighs and sobs:

### 107.

AA Where they will dwell so long as heaven and earth endure, unless your Lord will otherwise. Verily your Lord does as He wills.

NQ They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the doer of what He wills.

PK Abiding there so long as the heavens and the earth endure save for that which thy Lord willeth. Lo! thy Lord is Doer of what He will.

SH Abiding therein so long as the heavens and the earth endure, except as your Lord please; surely your Lord is the mighty doer of what He intends.

YU They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: for thy Lord is the (sure) accomplisher of what He planneth.

### 108.

AA Those who are blessed will be in Paradise, where they will dwell so long as heaven and earth survive, unless your Lord wills otherwise: This will be a gift uninterrupted.

NQ And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord will, a gift without an end.

PK And as for those who will be glad (that day) they will be in the Garden, abiding there so long as the heavens and the earth endure save for that which thy Lord willeth: a gift unailing.

SH And as to those who are made happy, they shall be in the garden, abiding in it as long as the heavens and the earth endure, except as your Lord please; a gift which shall never be cut off.

YU And those who are blessed shall be in the Garden: They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: a gift without break.

### 109.

AA So, you should not entertain any doubt about those whom they worship: They only worship what their fathers had worshipped before them. We shall verily give them their meed without diminution.

NQ So be not in doubt (O Muhammad SAW) as to what these (pagans and polytheists) men worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.

PK So be not thou in doubt concerning that which these (folk) worship. They worship only as their fathers worshipped aforetime. Lo! we shall pay them their whole due unabated.

SH Therefore be not in doubt as to what these worship; they do not worship but as their fathers worshipped before; and most surely We will pay them back in full their portion undiminished.

YU Be not then in doubt as to what these men worship. They worship nothing but

what their fathers worshipped before (them): but verily We shall pay them back (in full) their portion without (the least) abatement.

**110.**

- AA Verily We gave to Moses the Book, but there was disagreement about it. Had the decree of your Lord (delaying it) not been issued the matter would have been settled between them. They are still suspicious of it and in doubt.
- NO Indeed, We gave the Book to Mūsa (Moses), but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'ān).
- PK And we verily gave unto Moses the Scripture, and there was strife thereupon; and had it not been for a Word that had already gone forth from thy Lord, the case would have been judged between them, and lo! they are in grave doubt concerning it.
- SH And certainly We gave the book to Musa, but it was gone against; and had not a word gone forth from your Lord, the matter would surely have been decided between them; and surely they are in a disquieting doubt about it.
- YU We certainly gave the Book to Moses, but differences arose therein: had it not been that a word had gone forth before from thy Lord, the matter would have been decided between them, but they are in suspicious doubt concerning it.

**111.**

- AA Surely your Lord will reward everyone in accordance with his deeds. He is certainly aware of all they do.
- NO And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.
- PK And lo! unto each thy Lord will verily repay his works in full. Lo! He is Informed of what they do.
- SH And your Lord will most surely pay back to all their deeds in full; surely He is aware of what they do.
- YU And, of a surety, to all will your Lord pay back (in full the recompense) of their deeds: for He knoweth well all that they do.

**112.**

- AA So, you and those who turned to God with you, should walk along the straight path as you have been commanded, and do not transgress, for He verily sees whatsoever you do.
- NO So stand (ask Allāh to make) you (Muhammad SAW) firm and straight (on the religion of Islāmic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allāh) with you, and transgress not (Allāh's legal limits). Verily, He is All-Seer of what you do.
- NO And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allāh, nor you would then be helped[].
- PK So tread thou the straight path as thou art commanded, and those who turn (unto Allah) with thee, and transgress not. Lo! He is Seer of what ye do.
- SH Continue then in the right way as you are commanded, as also he who has turned (to Allah) with you, and be not inordinate (O men!), surely He sees what you do.
- YU Therefore stand firm (in the straight Path) as thou art commanded,- thou and those who with thee turn (unto Allah); and transgress not (from the Path): for He seeth well all that ye do.

**113.**

- AA Do not lean towards the wicked, or you will be caught in the flames of Hell,

and have none to befriend you other than God, nor will you be given help.

- PK And incline not toward those who do wrong lest the Fire touch you, and ye have no protecting friends against Allah, and afterward ye would not be helped.
- SH And do not incline to those who are unjust, lest the fire touch you, and you have no guardians besides Allah, then you shall not be helped.
- YU And incline not to those who do wrong, or the Fire will seize you; and ye have no protectors other than Allah, nor shall ye be helped.

#### 114.

- AA Stand up for the service of prayer at the two ends of day and the first watch of night. Remember that good deeds nullify the bad. This is a reminder for those who are observant.
- NQ And perform As-Salât (Iqâmat-as-Salât), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salât (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).[]
- PK Establish worship at the two ends of the day and in some watches of the night. Lo! good deeds annul ill-deeds. This is reminder for the mindful.
- SH And keep up prayer in the two parts of the day and in the first hours of the night; surely good deeds take away evil deeds this is a reminder to the mindful.
- YU And establish regular prayers at the two ends of the day and at the approaches of the night: For those things, that are good remove those that are evil: Be that the word of remembrance to those who remember (their Lord):

#### 115.

- AA Be steadfast, for verily God does not let the reward of those who are upright and do good to go waste.
- NQ And be patient; verily, Allâh loses not the reward of the good-doers.
- PK And have patience, (O Muhammad), for lo! Allah loseth not the wages of the good.
- SH And be patient, for surely Allah does not waste the reward of the good-doers.
- YU And be steadfast in patience; for verily Allah will not suffer the reward of the righteous to perish.

#### 116.

- AA If only there had been men endued with virtue in the ages before you, who could preserve men from doing evil in the world, other than the few We saved from among them. Those who were wicked followed that which made them dissolute, and became sinners.
- NQ If only there had been among the generations before you, persons having wisdom, prohibiting (others) from Al-Fasâd (disbelief, polytheism, and all kinds of crimes and sins) in the earth, except a few of those whom We saved from among them. Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were Mujrimûn (criminals, disbelievers in Allâh, polytheists, sinners, etc.).
- PK If only there had been among the generations before you men possessing a remnant (of good sense) to warn (their people) from corruption in the earth, as did a few of those whom We saved from them! The wrong-doers followed that by which they were made sapless, and were guilty.
- SH But why were there not among the generations before you those possessing understanding, who should have forbidden the making of mischief in the

earth, except a few of those whom We delivered from among them? And those who were unjust went after what they are made to enjoy of plenty, and they were guilty.

YU Why were there not, among the generations before you, persons possessed of balanced good sense, prohibiting (men) from mischief in the earth - except a few among them whom We saved (from harm)? But the wrong-doers pursued the enjoyment of the good things of life which were given them, and persisted in sin.

### 117.

AA Your Lord would not surely destroy unjustly human habitations so long as the people are righteous.

NO . And your Lord would never destroy the towns wrongfully, while their people were right-doers.

PK In truth thy Lord destroyed not the townships tyrannously while their folk were doing right.

SH And it did not beseem your Lord to have destroyed the towns tyrannously, while their people acted well.

YU Nor would thy Lord be the One to destroy communities for a single wrongdoing, if its members were likely to mend.

### 118.

AA But if your Lord had pleased He could have made all human beings into one community of belief. But they would still have differed from one another,

NO And if your Lord had so willed, He could surely have made mankind one Ummah [nation or community (following one religion only i.e. Islâm)], but they will not cease to disagree, -

PK And if thy Lord had willed, He verily would have made mankind one nation, yet they cease not differing,

SH And if your Lord had pleased He would certainly have made people a single nation, and they shall continue to differ.

YU If thy Lord had so willed, He could have made mankind one people: but they will not cease to dispute.

### 119.

AA Except those on whom your Lord had mercy for which He has created them. But fulfilled shall be the word of your Lord. "I will fill up Hell with jinns and men."

NO Except him on whom your Lord has bestowed His Mercy (the follower of truth - Islâmic Monotheism) and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): "Surely, I shall fill Hell with jinns and men all together."

PK Save him on whom thy Lord hath mercy; and for that He did create them. And the Word of thy Lord hath been fulfilled: Verily I shall fill hell with the jinn and mankind together.

SH Except those on whom your Lord has mercy; and for this did He create them; and the word of your Lord is fulfilled: Certainly I will fill hell with the jinn and the men, all together.

YU Except those on whom thy Lord hath bestowed His Mercy: and for this did He create them: and the Word of thy Lord shall be fulfilled: "I will fill Hell with jinns and men all together."

### 120.

AA The histories of apostles that We relate to you are (meant) to strengthen your heart. Through them has the truth come to you, and guidance, and reminder

to those who believe.

- NQ** And all that We relate to you (O Muhammad SAW) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'an) has come to you the truth, as well as an admonition and a reminder for the believers.
- PK** And all that We relate unto thee of the story of the messengers is in order that thereby We may make firm thy heart. And herein hath come unto thee the Truth and an exhortation and a reminder for believers.
- SH** And all we relate to you of the accounts of the messengers is to strengthen your heart therewith; and in this has come to you the truth and an admonition, and a reminder to the believers.
- YU** All that we relate to thee of the stories of the messengers,- with it We make firm thy heart: in them there cometh to thee the Truth, as well as an exhortation and a message of remembrance to those who believe.

### 121.

- AA** Say to the infidels. "Act as best you can, we are acting too;
- NQ** And say to those who do not believe: "Act according to your ability and way, We are acting (in our way).
- PK** And say unto those who believe not: Act according to your power. Lo! We (too) are acting.
- SH** And say to those who do not believe: Act according to your state; surely we too are acting.
- YU** Say to those who do not believe: "Do what ever ye can: We shall do our part;

### 122.

- AA** And wait (for what is to come), we are also waiting (to see)."
- NQ** And you wait ! We (too) are waiting."
- PK** And wait! Lo! We (too) are waiting.
- SH** And wait; surely we are waiting also.
- YU** "And wait ye! We too shall wait."

### 123.

- AA** To God belong the secrets of the heavens and the earth, and all things will go back to Him. So worship Him and put your trust in Him; your Lord is not heedless of what you do.
- NQ** And to Allâh belongs the Ghaib (unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad SAW) and put your trust in Him. And your Lord is not unaware of what you (people) do."
- PK** And Allah's is the Invisible of the heavens and the earth, and unto Him the whole matter will be returned. So worship Him and put thy trust in Him. Lo! thy Lord is not unaware of what ye (mortals) do.
- SH** And Allah's is the unseen in the heavens and the earth, and to Him is returned the whole of the affair; therefore serve Him and rely on Him, and your Lord is not heedless of what you do.
- YU** To Allah do belong the unseen (secrets) of the heavens and the earth, and to Him goeth back every affair (for decision): then worship Him, and put thy trust in Him: and thy Lord is not unmindful of aught that ye do.

# 12

## Yûsuf

### Joseph

**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. These are the verses of the immaculate Book.
- NQ** Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'an, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Clear Book (the Qur'ân that makes clear the legal and illegal things, legal laws, a guidance and a blessing).
- PK** Alif. Lam. Ra. These are verse of the Scripture that maketh plain.
- SH** Alif Lam Ra. These are the verses of the Book that makes (things) manifest.
- YU** A.L.R. These are the symbols (or Verses) of the perspicuous Book.

#### 2.

- AA** We have sent it down as a clear discourse that you may understand.
- NQ** Verily, We have sent it down as an Arabic Qur'ân in order that you may understand.
- PK** Lo! We have revealed it, a Lecture in Arabic, that ye may understand.
- SH** Surely We have revealed it-- an Arabic Quran-- that you may understand.
- YU** We have sent it down as an Arabic Qur'an, in order that ye may learn wisdom.

#### 3.

- AA** Through the revelation of this Qur'an We narrate the best of histories of which you were unaware before.
- NQ** We relate unto you (Muhammad SAW) the best of stories through Our Revelations unto you, of this Qur'ân. And before this (i.e. before the coming of Divine Inspiration to you), you were among those who knew nothing about it (the Qur'ân).
- PK** We narrate unto thee (Muhammad) the best of narratives in that We have inspired in thee this Qur'an, though aforetime thou wast of the heedless.
- SH** We narrate to you the best of narratives, by Our revealing to you this Quran, though before this you were certainly one of those who did not know.
- YU** We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur'an: before this, thou too was among those who knew it not.

#### 4.

- AA** When Joseph told his father: "O my father, I saw eleven stars and the sun and the moon bowing before me in homage,"
- NQ** (Remember) when Yûsuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon, I saw them prostrating themselves to me."
- PK** When Joseph said unto his father: O my father! Lo! I saw in a dream eleven

planets and the sun and the moon, I saw them prostrating themselves unto me.

- SH When Yusuf said to his father: O my father! surely I saw eleven stars and the sun and the moon-- I saw them making obeisance to me.
- YU Behold! Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!"

## 5.

- AA He said: "O son, do not narrate your dream to your brothers, or they will plot against you. Surely Satan is man's acknowledged foe.
- NQ He (the father) said: "O my son! Relate not your vision to your brothers, lest they arrange a plot against you. Verily! Shaitân (Satan) is to man an open enemy!
- PK He said: O my dear son! Tell not thy brethren of thy vision, lest they plot a plot against thee. Lo! Satan is for man an open foe.
- SH He said: O my son! do not relate your vision to your brothers, lest they devise a plan against you; surely the Shaitan is an open enemy to man.
- YU Said (the father): "My (dear) little son! relate not thy vision to thy brothers, lest they concoct a plot against thee: for Satan is to man an avowed enemy!

## 6.

- AA Your Lord will choose you and teach you to interpret events, and confer His favours on you and the house of Jacob, as He had done in the case of two ancestors of yours, Abraham and Isaac, before you. Indeed your Lord is all-knowing and all-wise."
- NQ "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qûb (Jacob), as He perfected it on your fathers, Ibrahim (Abraham) and Ishâque (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."
- PK Thus thy Lord will prefer thee and will teach thee the interpretation of events, and will perfect His grace upon thee and upon the family of Jacob as He perfected it upon thy forefathers, Abraham and Isaac. Lo! thy Lord is Knower, Wise.
- SH And thus will your Lord choose you and teach you the interpretation of sayings and make His favor complete to you and to the children of Yaqoub, as He made it complete before to your fathers, Ibrahim and Ishaq; surely your Lord is Knowing, Wise.
- YU "Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favour to thee and to the posterity of Jacob - even as He perfected it to thy fathers Abraham and Isaac aforetime! for Allah is full of knowledge and wisdom."

## 7.

- AA In the story of Joseph and his brothers are lessons for those who inquire.
- NQ Verily, in Yûsuf (Joseph) and his brethren, there were Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask.
- PK Verily in Joseph and his brethren are signs (of Allah's Sovereignty) for the inquiring.
- SH Certainly in Yusuf and his brothers there are signs for the inquirers.
- YU Verily in Joseph and his brethren are signs (or symbols) for seekers (after Truth).

## 8.

- AA "Surely Joseph and his brother are dearer to our father than we," (said his

half brothers) "even though we are a well-knit band. Our father is surely in the wrong.

- NQ When they said: "Truly, Yûsuf (Joseph) and his brother (Benjamin) are loved more by our father than we, but we are 'Usbah (a strong group). Really, our father is in a plain error.
- PK When they said: Verily Joseph and his brother are dearer to our father than we are, many though we be. Lo! our father is in plain aberration.
- SH When they said: Certainly Yusuf and his brother are dearer to our father than we, though we are a (stronger) company; most surely our father is in manifest error:
- YU They said: "Truly Joseph and his brother are loved more by our father than we: But we are a goodly body! really our father is obviously wandering (in his mind)!

## 9.

- AA Let us kill Joseph or cast him in some distant land so that we may get our father's exclusive affection; then play innocent."
- NQ "Kill Yûsuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin)."
- PK (One said): Kill Joseph or cast him to some (other) land, so that your father's favour may be all for you, and (that) ye may afterward be righteous folk.
- SH Slay Yusuf or cast him (forth) into some land, so that your father's regard may be exclusively for you, and after that you may be a righteous people.
- YU "Slay ye Joseph or cast him out to some (unknown) land, that so the favour of your father may be given to you alone: (there will be time enough) for you to be righteous after that!"

## 10.

- AA One of them said: "If you must do so, then do not kill Joseph, but throw him into an unused well. Some passing caravan may rescue him."
- NQ One from among them said: "Kill not Yûsuf (Joseph), but if you must do something, throw him down to the bottom of a well, he will be picked up by some caravan of travellers."
- PK One among them said: Kill not Joseph but, if ye must be doing, fling him into the depth of the pit; some caravan will find him.
- SH A speaker from among them said: Do not slay Yusuf, and cast him down into the bottom of the pit if you must do (it), (so that) some of the travellers may pick him up.
- YU Said one of them: "Slay not Joseph, but if ye must do something, throw him down to the bottom of the well: he will be picked up by some caravan of travellers."

## 11.

- AA (Then going to their father) they said: "O father, why don't you trust us with Joseph? We are in fact his well-wishers.
- NQ They said: "O our father! Why do you not trust us with Yûsuf (Joseph), - when we are indeed his well-wishers?"
- PK They said: O our father! Why wilt thou not trust us with Joseph, when lo! we are good friends to him?
- SH They said: O our father! what reason have you that you do not trust in us with respect to Yusuf? And most surely we are his sincere well-wishers:
- YU They said: "O our father! why dost thou not trust us with Joseph,- seeing we are indeed his sincere well-wishers?"

**12.**

- AA Let him go out with us tomorrow that he may enjoy and play. We shall take care of him."
- NQ "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."
- PK Send him with us to-morrow that he may enjoy himself and play. And lo! we shall take good care of him.
- SH Send him with us tomorrow that he may enjoy himself and sport, and surely we will guard him well.
- YU "Send him with us tomorrow to enjoy himself and play, and we shall take every care of him."

**13.**

- AA He said: "I am afraid of sending him with you lest a wolf should devour him when you are unmindful."
- NQ He [Ya'qûb (Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him."
- PK He said: Lo! in truth it saddens me that ye should take him with you, and I fear lest the wolf devour him while ye are heedless of him.
- SH He said: Surely it grieves me that you should take him off, and I fear lest the wolf devour him while you are heedless of him.
- YU (Jacob) said: "Really it saddens me that ye should take him away: I fear lest the wolf should devour him while ye attend not to him."

**14.**

- AA They replied: "If a wolf should devour him when we are there, a well-knit band, we shall certainly be treacherous."
- NQ They said: "If a wolf devours him, while we are 'Usbah (a strong group) (to guard him), then surely, we are the losers."
- PK They said: If the wolf should devour him when we are (so strong) a band, then surely we should have already perished.
- SH They said: Surely if the wolf should devour him notwithstanding that we are a (strong) company, we should then certainly be losers.
- YU They said: "If the wolf were to devour him while we are (so large) a party, then should we indeed (first) have perished ourselves!"

**15.**

- AA So, when they took him out they planned to throw him into an unused well. We revealed to Joseph: "You will tell them (one day) of this deed when they will not apprehend it."
- NQ So, when they took him away, they all agreed to throw him down to the bottom of the well, and We inspired in him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."
- PK Then, when they led him off, and were of one mind that they should place him in the depth of the pit, We inspired in him: Thou wilt tell them of this deed of theirs when they know (thee) not.
- SH So when they had gone off with him and agreed that they should put him down at the bottom of the pit, and We revealed to him: You will most certainly inform them of this their affair while they do not perceive.
- YU So they did take him away, and they all agreed to throw him down to the bottom of the well: and We put into his heart (this Message): 'Of a surety thou shalt (one day) tell them the truth of this their affair while they know (thee) not'

**16.**

- AA At nightfall they came to their father weeping,  
 NQ And they came to their father in the early part of the night weeping.  
 PK And they came weeping to their father in the evening.  
 SH And they came to their father at nightfall, weeping.  
 YU Then they came to their father in the early part of the night, weeping.

**17.**

- AA And said: "We went racing with one another and left Joseph to guard our things when a wolf devoured him. But you will not believe us even though we tell the truth."  
 NQ They said: "O our father! We went racing with one another, and left Yûsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth."  
 PK Saying: O our father! We went racing one with another, and left Joseph by our things, and the wolf devoured him, and thou believest not our saying even when we speak the truth.  
 SH They said: O our father! surely we went off racing and left Yusuf by our goods, so the wolf devoured him, and you will not believe us though we are truthful.  
 YU They said: "O our father! We went racing with one another, and left Joseph with our things; and the wolf devoured him.... But thou wilt never believe us even though we tell the truth."

**18.**

- AA They showed him the shirt with false blood on it. (Their father) said: "It is not so; you have made up the story. Yet endurance is best. I seek the help of God alone for what you impute."  
 NQ And they brought his shirt stained with false blood. He said: "Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allâh (Alone) Whose help can be sought against that which you assert."  
 PK And they came with false blood on his shirt. He said: Nay, but your minds have beguiled you into something. (My course is) comely patience. And Allah it is Whose help is to be sought in that (predicament) which ye describe.  
 SH And they brought his shirt with false blood upon it. He said: Nay, your souls have made the matter light for you, but patience is good and Allah is He Whose help is sought for against what you describe.  
 YU They stained his shirt with false blood. He said: "Nay, but your minds have made up a tale (that may pass) with you, (for me) patience is most fitting: Against that which ye assert, it is Allah (alone) Whose help can be sought"..

**19.**

- AA A caravan happened to pass, and sent the water-carrier to bring water from the well. He let down his bucket (and pulled Joseph up with it). "What luck," said the man; "here is a boy;" and they hid him as an item of merchandise; but what they did was known to God.  
 NQ And there came a caravan of travellers; they sent their water-drawer, and he let down his bucket (into the well). He said: "What good news! Here is a boy." So they hid him as merchandise (a slave). And Allâh was the All-Knower of what they did.  
 PK And there came a caravan, and they sent their waterdrawer. He let down his pail (into the pit). He said: Good luck! Here is a youth. And they hid him as a treasure, and Allah was Aware of what they did.

- SH And there came travellers and they sent their water-drawer and he let down his bucket. He said: O good news! this is a youth; and they concealed him as an article of merchandise, and Allah knew what they did.
- YU Then there came a caravan of travellers: they sent their water-carrier (for water), and he let down his bucket (into the well)...He said: "Ah there! Good news! Here is a (fine) young man!" So they concealed him as a treasure! But Allah knoweth well all that they do!

**20.**

- AA And they sold him as worthless for a few paltry dirham.
- NQ And they sold him for a low price, - for a few Dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant.
- PK And they sold him for a low price, a number of silver coins; and they attached no value to him.
- SH And they sold him for a small price, a few pieces of silver, and they showed no desire for him.
- YU The (Brethren) sold him for a miserable price, for a few dirhams counted out: in such low estimation did they hold him!

**21.**

- AA The Egyptian who bought him instructed his wife: "House him honourably. He may be of use to us. We may even adopt him as a son." So, We firmly established Joseph in the land, and taught him the interpretation of dreams. God dominated in his affairs, though most men do not know.
- NQ And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son." Thus did We establish Yûsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allâh has full power and control over His Affairs, but most of men know not.
- PK And he of Egypt who purchased him said unto his wife: Receive him honourably. Perchance he may prove useful to us or we may adopt him as a son. Thus we established Joseph in the land that We might teach him the interpretation of events. And Allah was predominant in His career, but most of mankind know not.
- SH And the Egyptian who bought him said to his wife: Give him an honorable abode, maybe he will be useful to us, or we may adopt him as a son. And thus did We establish Yusuf in the land and that We might teach him the interpretation of sayings; and Allah is the master of His affair, but most people do not know.
- YU The man in Egypt who bought him, said to his wife: "Make his stay (among us) honourable: may be he will bring us much good, or we shall adopt him as a son." Thus did We establish Joseph in the land, that We might teach him the interpretation of stories (and events). And Allah hath full power and control over His affairs; but most among mankind know it not.

**22.**

- AA When he reached the prime of life We gave him wisdom and knowledge. Thus We reward those who are good.
- NQ And when he [Yûsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood), thus We reward the Muhsinûn (doers of good - see V.2: 112).
- PK And And when he reached his prime We gave him wisdom and knowledge. Thus We reward the good.
- SH And when he had attained his maturity, We gave him wisdom and knowledge:

and thus do We reward those who do good.

YU When Joseph attained His full manhood, We gave him power and knowledge: thus do We reward those who do right.

### 23.

AA But she in whose house he resided wished to seduce him and, closing the doors, said: "Come into me. "God forbid!" he said; "he is my master who has approved my stay. Surely those who act wrongly do not prosper."

NQ And she, in whose house he was, sought to seduce him (to do an evil act), she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allâh (or Allâh forbid)! Truly, he (your husband) is my master! He made my stay agreeable! (So I will never betray him). Verily, the Zâlimûn (wrong and evil-doers) will never be successful."

PK And she, in whose house he was, asked of him an evil act. She bolted the doors and said: Come! He said: I seek refuge in Allah! Lo! he is my lord, who hath treated me honourably. Lo! wrong-doers never prosper.

SH And she in whose house he was sought to make himself yield (to her), and she made fast the doors and said: Come forward. He said: I seek Allah's refuge, surely my Lord made good my abode: Surely the unjust do not prosper.

YU But she in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: "Now come, thou (dear one)!" He said: "Allah forbid! truly (thy husband) is my lord! he made my sojourn agreeable! truly to no good come those who do wrong!"

### 24.

AA But the woman desired him, and he would have desired her but for the indication he received from his Lord. This was so that We may avert both evil and lechery from him, for he was one of Our chosen devotees.

NQ And indeed she did desire him and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, guided slaves.

PK She verily desired him, and he would have desired her if it had not been that he saw the argument of his Lord. Thus it was, that We might ward off from him evil and lewdness. Lo! he was of Our chosen slaves.

SH And certainly she made for him, and he would have made for her, were it not that he had seen the manifest evidence of his Lord; thus (it was) that We might turn away from him evil and indecency, surely he was one of Our sincere servants.

YU And (with passion) did she desire him, and he would have desired her, but that he saw the evidence of his Lord: thus (did We order) that We might turn away from him (all) evil and shameful deeds: for he was one of Our servants, sincere and purified.

### 25.

AA Both of them raced to the door, and she (grabbed and) rent his shirt from behind. They met her lord outside the door. "There is no other penalty for a man," said she, "who wanted to outrage your wife but imprisonment or grievous punishment."

NQ So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"

PK And they raced with one another to the door, and she tore his shirt from

behind, and they met her lord and master at the door. She said: What shall be his reward, who wisheth evil to thy folk, save prison or a painful doom?

SH And they both hastened to the door, and she rent his shirt from behind and they met her husband at the door. She said: What is the punishment of him who intends evil to your wife except imprisonment or a painful chastisement?

YU So they both raced each other to the door, and she tore his shirt from the back: they both found her lord near the door. She said: "What is the (fitting) punishment for one who formed an evil design against thy wife, but prison or a grievous chastisement?"

## 26.

AA (Joseph) said: "It was she who wanted to seduce me." And a witness from her family testified: "If the shirt is torn from the front then the woman is speaking the truth, and he is a liar.

NQ He [Yūsuf (Joseph)] said: "It was she that sought to seduce me," - and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!

PK (Joseph) said: She it was who asked of me an evil act. And a witness of her own folk testified: If his shirt is torn from before, then she speaketh truth and he is of the liars.

SH He said: She sought to make me yield (to her); and a witness of her own family bore witness: If his shirt is rent from front, she speaks the truth and he is one of the liars:

YU He said: "It was she that sought to seduce me - from my (true) self." And one of her household saw (this) and bore witness, (thus): - "If it be that his shirt is rent from the front, then is her tale true, and he is a liar!

## 27.

AA But if the shirt is torn from behind then she is a liar, and he speaks the truth."

NQ "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!"

PK And if his shirt is torn from behind, then she hath lied and he is of the truthful.

SH And if his shirt is rent from behind, she tells a lie and he is one of the truthful.

YU "But if it be that his shirt is torn from the back, then is she the liar, and he is telling the truth!"

## 28.

AA When the husband saw the shirt torn at the back, he said: "Surely this is a woman's ruse, and the wiles of women are great.

NQ So when he (her husband) saw his [(Yūsuf's (Joseph)] shirt torn at the back; (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!

PK So when he saw his shirt torn from behind, he said: Lo! this is of the guile of you women. Lo! the guile of you is very great.

SH So when he saw his shirt rent from behind, he said: Surely it is a guile of you women; surely your guile is great:

YU So when he saw his shirt,- that it was torn at the back,- (her husband) said: "Behold! It is a snare of you women! truly, mighty is your snare!

## 29.

AA Ignore this affair, O Joseph; and you, O woman, ask forgiveness for your sin, for you were surely errant."

- NQ** "O Yūsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."
- PK** O Joseph! Turn away from this, and thou, (O woman), ask forgiveness for thy sin. Lo! thou art of the faulty.
- SH** O Yusuf! turn aside from this; and (O my wife)! ask forgiveness for your fault, surely you are one of the wrong-doers.
- YU** "O Joseph, pass this over! (O wife), ask forgiveness for thy sin, for truly thou hast been at fault!"

**30.**

- AA** In the city the women gossiped: "The minister's wife longs after her page. He has captured her heart. We think she is in clear error."
- NQ** And women in the city said: "The wife of Al-'Azîz is seeking to seduce her (slave) young man, indeed she loves him violently; verily we see her in plain error."
- PK** And women in the city said: The ruler's wife is asking of her slave-boy an ill-deed. Indeed he has smitten her to the heart with love. We behold her in plain aberration.
- SH** And women in the city said: The chiefs wife seeks her slave to yield himself (to her), surely he has affected her deeply with (his) love; most surely we see her in manifest error.
- YU** Ladies said in the City: "The wife of the (great) 'Aziz is seeking to seduce her slave from his (true) self: Truly hath he inspired her with violent love: we see she is evidently going astray."

**31.**

- AA** When she heard their slanderings, she sent for them and prepared a banquet, and gave each of them a knife (for paring fruit), and called (to Joseph): "Come out before them." When they saw him, the women were so wonderstruck they cut their hands, and exclaimed: "O Lord preserve us! He is no mortal but an honourable angel."
- NQ** So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [(to Yūsuf (Joseph))]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allāh (or Allāh forbid)! No man is this! This is none other than a noble angel!"
- PK** And when she heard of their sly talk, she sent to them and prepared for them a cushioned couch (to lie on at the feast) and gave to every one of them a knife and said (to Joseph): Come out unto them! And when they saw him they exalted him and cut their hands, exclaiming: Allah Blameless! This is no a human being. This is not other than some gracious angel.
- SH** So when she heard of their sly talk she sent for them and prepared for them a repast, and gave each of them a knife, and said (to Yusuf): Come forth to them. So when they saw him, they deemed him great, and cut their hands (in amazement), and said: Remote is Allah (from imperfection); this is not a mortal; this is but a noble angel.
- YU** When she heard of their malicious talk, she sent for them and prepared a banquet for them: she gave each of them a knife: and she said (to Joseph), "Come out before them." When they saw him, they did extol him, and (in their amazement) cut their hands: they said, "Allah preserve us! no mortal is this! this is none other than a noble angel!"

**32.**

- AA** She said: "This is the one you blamed me for. I did desire his person, but he

preserved himself from sin. Yet in case he does not do my bidding he will be put into prison and disgraced."

NQ She said: "This is he (the young man) about whom you did blame me (for his love), and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced."

PK She said: This is he on whose account ye blamed me. I asked of him an evil act, but he proved continent, but if he do not my behest he verily shall be imprisoned, and verily shall be of those brought low.

SH She said: This is he with respect to whom you blamed me, and certainly I sought his yielding himself (to me), but he abstained, and if he does not do what I bid him, he shall certainly be imprisoned, and he shall certainly be of those who are in a state of ignominy.

YU She said: "There before you is the man about whom ye did blame me! I did seek to seduce him from his (true) self but he did firmly save himself guiltless!....and now, if he doth not my bidding, he shall certainly be cast into prison, and (what is more) be of the company of the vilest!"

### 33.

AA (Joseph) prayed: "O Lord, dearer is prison than what they invite me to. Unless You turn their guiles away from me I shall succumb to their charms and thus become a pagan."

NQ He said: "O my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorants."

PK He said: O my Lord! Prison is more dear than that unto which they urge me, and if Thou fend not off their wiles from me I shall incline unto them and become of the foolish.

SH He said: My Lord! the prison house is dearer to me than that to which they invite me; and if Thou turn not away their device from me, I will yearn towards them and become (one) of the ignorant.

YU He said: "O my Lord! the prison is more to my liking than that to which they invite me: Unless Thou turn away their snare from me, I should (in my youthful folly) feel inclined towards them and join the ranks of the ignorant."

### 34.

AA His Lord heard his prayer, and averted the women's wiles from him. He verily hears and knows everything.

NQ So his Lord answered his invocation and turned away from him their plot. Verily, He is the All- Hearer, the All-Knower.

PK So his Lord heard his prayer and fended off their wiles from him. Lo! He is Hearer, Knower.

SH Thereupon his Lord accepted his prayer and turned away their guile from him; surely He is the Hearing, the Knowing.

YU So his Lord hearkened to him (in his prayer), and turned away from him their snare: Verily He heareth and knoweth (all things).

### 35.

AA And yet in spite of having seen these clear proofs they found it proper to incarcerate him for a time.

NQ Then it appeared to them, after they had seen the proofs (of his innocence) to imprison him for a time.

PK And it seemed good to them (the men-folk) after they had seen the signs (of

his innocence) to imprison him for a time.

- SH Then it occurred to them after they had seen the signs that they should imprison him till a time.
- YU Then it occurred to the men, after they had seen the signs, (that it was best) to imprison him for a time.

### 36.

- AA Two other youths were imprisoned along with him. Said one of them: "I dreamt that I was pressing grapes;" and the other: "I dreamt that I was carrying bread on my head, and the birds were pecking at it. You tell us the meaning of this. You seem to be a righteous man."
- NQ And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the Muhsinūn (doers of good - see V.2: 112)."
- PK And two young men went to prison with him. One of them said: I dreamed that I was pressing wine. The other said: I dreamed that I was carrying upon my head bread whereof the birds were eating. Announce unto us the interpretation, for we see thee of those good (at interpretation).
- SH And two youths entered the prison with him. One of them said: I saw myself pressing wine. And the other said: I saw myself carrying bread on my head, of which birds ate. Inform us of its interpretation; surely we see you to be of the doers of good.
- YU Now with him there came into the prison two young men. Said one of them: "I see myself (in a dream) pressing wine." said the other: "I see myself (in a dream) carrying bread on my head, and birds are eating, thereof." "Tell us" (they said) "The truth and meaning thereof: for we see thou art one that doth good (to all)."

### 37.

- AA (Joseph) answered: "I will give you its interpretation before the food you are served arrives. This knowledge is one of the things my Lord has taught me. I have given up the religion of those who do not believe in God and deny the life to come.
- NQ He said: "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allāh and are disbelievers in the Hereafter (i.e. the Kan'āniūn of Egypt who were polytheists and used to worship sun and other false deities).
- PK He said: The food which ye are given (daily) shall not come unto you but I shall tell you the interpretation ere it cometh unto you. This is of that which my Lord hath taught me. Lo! I have forsaken the religion of folk who believe not in Allah and are disbelievers in the Hereafter.
- SH He said: There shall not come to you the food with which you are fed, but I will inform you both of its interpretation before it comes to you; this is of what my Lord has taught me; surely I have forsaken the religion of a people who do not believe in Allah, and they are deniers of the hereafter:
- YU He said: "Before any food comes (in due course) to feed either of you, I will surely reveal to you the truth and meaning of this ere it befall you: that is part of the (duty) which my Lord hath taught me. I have (I assure you) abandoned the ways of a people that believe not in Allah and that (even) deny the Hereafter.

**38.**

- AA I follow the faith of my fathers, of Abraham and Isaac and Jacob. We cannot associate anyone with God. This is among God's favours to us and to all mankind; but most men are not grateful.
- NQ "And I have followed the religion of my fathers[], - Ibrahîm (Abraham), Ishâque (Isaac) and Ya'qûb (Jacob) [>ã>], and never could we attribute any partners whatsoever to Allâh. This is from the Grace of Allâh to us and to mankind, but most men thank not (i.e. they neither believe in Allâh, nor worship Him).
- PK And I have followed the religion of my fathers, Abraham and Isaac and Jacob. It never was for us to attribute aught as partner to Allah. This is of the bounty of Allah unto us (the seed of Abraham) and unto mankind; but most men give not thanks.
- SH And I follow the religion of my fathers, Ibrahim and Ishaq and Yaqoub; it beseems us not that we should associate aught with Allah; this is by Allah's grace upon us and on mankind, but most people do not give thanks:
- YU "And I follow the ways of my fathers,- Abraham, Isaac, and Jacob; and never could we attribute any partners whatever to Allah: that (comes) of the grace of Allah to us and to mankind: yet most men are not grateful.

**39.**

- AA (Tell me) O fellow-prisoners, are a number of gods better, or one God omnipotent?
- NQ "O two companions of the prison! Are many different lords (gods) better or Allâh, the One, the Irresistible?
- PK O my fellow-prisoners! Are divers lords better, or Allah the One, Almighty?
- SH O my two mates of the prison! are sundry lords better or Allah the One, the Supreme?
- YU "O my two companions of the prison! (I ask you): are many lords differing among themselves better, or the One Allah, Supreme and Irresistible?

**40.**

- AA (What) you worship besides Him are nothing but names that you and your fathers have assigned, for which no sanction has been sent down by God. Authority belongs to God alone. He commands that you worship none but Him. This is the right way; but most men are ignorant.
- NQ "You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allâh has sent down no authority. The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion, but most men know not.
- PK Those whom ye worship beside Him are but names which ye have named, ye and your fathers. Allah hath revealed no sanction for them. The decision rests with Allah only, Who hath commanded you that ye worship none save Him. This is the right religion, but most men know not.
- SH You do not serve besides Him but names which you have named, you and your fathers; Allah has not sent down any authority for them; judgment is only Allah's; He has commanded that you shall not serve aught but Him; this is the right religion but most people do not know:
- YU "If not Him, ye worship nothing but names which ye have named,- ye and your fathers,- for which Allah hath sent down no authority: the command is for none but Allah: He hath commanded that ye worship none but Him: that is the right religion, but most men understand not...

**41.**

- AA O fellow-prisoners, one of you will serve wine to your master, the other will be crucified and the birds will peck at his brain. Determined is the matter of your inquiry."
- NO "O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire."
- PK O my two fellow-prisoners! As for one of you, he will pour out wine for his lord to drink; and as for the other, he will be crucified so that the birds will eat from his head. Thus is the case judged concerning which ye did inquire.
- SH O my two mates of the prison! as for one of you, he shall give his lord to drink wine; and as for the other, he shall be crucified, so that the birds shall eat from his head, the matter is decreed concerning which you inquired.
- YU "O my two companions of the prison! As to one of you, he will pour out the wine for his lord to drink: as for the other, he will hang from the cross, and the birds will eat from off his head. (so) hath been decreed that matter whereof ye twain do enquire"...

**42.**

- AA And (Joseph) asked the man he knew would be released: "Remember me to your lord;" but Satan made him forget to mention this to his lord, and Joseph remained in prison for a number of years.
- NO And he said to the one whom he knew to be saved: "Mention me to your lord (i.e. your king, so as to get me out of the prison)." But Shaitân (Satan) made him forget to mention it to his Lord [or Satan made [(Yûsuf (Joseph))] to forget the remembrance of his Lord (Allâh) as to ask for His Help, instead of others]. So [Yûsuf (Joseph)] stayed in prison a few (more) years.
- PK And he said unto him of the twain who he knew would be released: Mention me in the presence of thy lord. But Satan caused him to forget to mention it to his lord, so he (Joseph) stayed in prison for some years.
- SH And he said to him whom he knew would be delivered of the two: Remember me with your lord; but the Shaitan caused him to forget mentioning (it) to his lord, so he remained in the prison a few years.
- YU And of the two, to that one whom he consider about to be saved, he said: "Mention me to thy lord." But Satan made him forget to mention him to his lord: and (Joseph) lingered in prison a few (more) years.

**43.**

- AA (One day) the king said (to his courtiers): "I saw seven fat cows in a dream being devoured by seven lean ones, and seven ears of corn that were green and seven others that were seared. O courtiers, tell me the significance of my dream, if you know how to interpret them."
- NO And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring - and of seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams."
- PK And the king said: Lo! I saw in a dream seven fat kine which seven lean were eating, and seven green ears of corn and other (seven) dry. O notables! Expound for me my vision, if ye can interpret dreams.
- SH And the king said: Surely I see seven fat kine which seven lean ones devoured; and seven green ears and (seven) others dry: O chiefs! explain to me my dream, if you can interpret the dream.
- YU The king (of Egypt) said: "I do see (in a vision) seven fat kine, whom seven

lean ones devour, and seven green ears of corn, and seven (others) withered. O ye chiefs! Expound to me my vision if it be that ye can interpret visions."

**44.**

- AA "They were only confused dreams," they said; "we do not know how to interpret them."
- NQ They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams."
- PK They answered: Jumbled dreams! And we are not knowing in the interpretation of dreams.
- SH They said: Confused dreams, and we do not know the interpretation of dreams.
- YU They said: "A confused medley of dreams: and we are not skilled in the interpretation of dreams."

**45.**

- AA Then the servant, who of the two had been released, remembering (Joseph), said: "I will give you its interpretation; let me go for it."
- NQ Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."
- PK And he of the two who was released, and (now) at length remembered, said: I am going to announce unto you the interpretation, therefore send me forth.
- SH And of the two (prisoners) he who had found deliverance and remembered after a long time said: I will inform you of its interpretation, so let me go:
- YU But the man who had been released, one of the two (who had been in prison) and who now bethought him after (so long) a space of time, said: "I will tell you the truth of its interpretation: send ye me (therefore)."

**46.**

- AA (And coming to the prison) he said: "O Joseph the truthful, tell us (the meaning of) seven fat cows being devoured by seven lean ones, and seven green ears of corn and seven seared, that I may go back to the people and tell them."
- NQ (He said): "O Yûsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know."
- PK (And when he came to Joseph in the prison, he exclaimed): Joseph! O thou truthful one! Expound for us the seven fat kine which seven lean were eating and the seven green ears of corn and other (seven) dry, that I may return unto the people, so that they may know.
- SH Yusuf! O truthful one! explain to us seven fat kine which seven lean ones devoured, and seven green ears and (seven) others dry, that I may go back to the people so that they may know.
- YU "O Joseph!" (he said) "O man of truth! Expound to us (the dream) of seven fat kine whom seven lean ones devour, and of seven green ears of corn and (seven) others withered: that I may return to the people, and that they may understand."

**47.**

- AA He said: "Sow as usual for seven years, and after reaping leave the corn in the ears, except the little you need for food.
- NQ [(Yûsuf (Joseph))] said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave in ears, (all) - except a

little of it which you may eat.

- PK He said: Ye shall sow seven years as usual, but that which ye reap, leave it in the ear, all save a little which ye eat.
- SH He said: You shall sow for seven years continuously, then what you reap leave it in its ear except a little of which you eat.
- YU (Joseph) said: "For seven years shall ye diligently sow as is your wont: and the harvests that ye reap, ye shall leave them in the ear,- except a little, of which ye shall eat.

#### 48.

- AA Then there will come seven years of hardship which will consume the grain you had laid up against them, except a little you may have stored away.
- NQ "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).
- PK Then after that will come seven hard years which will devour all that ye have prepared for them, save a little of that which ye have stored.
- SH Then there shall come after that seven years of hardship which shall eat away all that you have beforehand laid up in store for them, except a little of what you shall have preserved:
- YU "Then will come after that (period) seven dreadful (years), which will devour what ye shall have laid by in advance for them,- (all) except a little which ye shall have (specially) guarded.

#### 49.

- AA This will be followed by a year of rain, and people shall press (the grapes)."
- NQ "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."
- PK Then, after that, will come a year when the people will have plenteous crops and when they will press (wine and oil).
- SH Then there will come after that a year in which people shall have rain and in which they shall press (grapes).
- YU "Then will come after that (period) a year in which the people will have abundant water, and in which they will press (wine and oil)."

#### 50.

- AA The king said: "Bring him to me. So when the messenger came to Joseph, he said: "Go back to your lord and ask him: 'How fare the women who had cut their hands?' My Lord is cognisant of their guile."
- NQ And the king said: "Bring him to me." But when the messenger came to him, [Yûsuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allâh) is Well-Aware of their plot'"
- PK And the king said: Bring him unto me. And when the messenger came unto him, he (Joseph) said: Return unto thy lord and ask him what was the case of the women who cut their hands. Lo! my Lord knoweth their guile.
- SH And the king said: Bring him to me. So when the messenger came to him, he said: Go back to your lord and ask him, what is the case of the women who cut their hands; surely my Lord knows their guile.
- YU So the king said: "Bring ye him unto me." But when the messenger came to him, (Joseph) said: "Go thou back to thy lord, and ask him, 'What is the state of mind of the ladies who cut their hands'? For my Lord is certainly well aware of their snare."

**51.**

- AA The king asked the women: "What was the affair of seducing Joseph?" "God preserve us," they said; "we know no evil against him." The wife of the minister said: "The truth has now come out. It was I who desired to seduce him, but he is indeed a man of virtue." --
- NO (The King) said (to the women): "What was your affair when you did seek to seduce Yûsuf (Joseph)?" The women said: "Allâh forbid! No evil know we against him!" The wife of Al-'Azîz said: "Now the truth is manifest (to all), it was I who sought to seduce him, and he is surely of the truthful."
- PK He (the king) (then sent for those women and) said: What happened when ye asked an evil act of Joseph? They answered: Allah Blameless! We know no evil of him. Said the wife of the ruler: Now the truth is out. I asked of him an evil act, and he is surely of the truthful.
- SH He said: How was your affair when you sought Yusuf to yield himself (to you)? They said: Remote is Allah (from imperfection), we knew of no evil on his part. The chief's wife said: Now has the truth become established: I sought him to yield himself (to me), and he is most surely of the truthful ones.
- YU (The king) said (to the ladies): "What was your affair when ye did seek to seduce Joseph from his (true) self?" The ladies said: "Allah preserve us! no evil know we against him!" Said the 'Aziz's wife: "Now is the truth manifest (to all): it was I who sought to seduce him from his (true) self: He is indeed of those who are (ever) true (and virtuous).

**52.**

- AA (At this Joseph remarked:) "From this (the Minister) should know that I did not betray him in his absence, and that God does not surely let the wiles of those who betray ever succeed.
- NO [Then Yûsuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Azîz) may know that I betrayed him not in secret. And, verily! Allâh guides not the plot of the betrayers.[]
- PK (Then Joseph said: I asked for) this, that he (my lord) may know that I betrayed him not in secret, and that surely Allah guideth not the snare of the betrayers.
- SH This is that he might know that I have not been unfaithful to him in secret and that Allah does not guide the device of the unfaithful.
- YU "This (say I), in order that He may know that I have never been false to him in his absence, and that Allah will never guide the snare of the false ones.

**53.**

- AA But I do not wish to absolve myself, for the soul is prone to evil, unless my Lord have mercy. Indeed my Lord is forgiving and kind." --
- NO "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."
- PK I do not exculpate myself. Lo! the (human) soul enjoineth unto evil, save that whereon my Lord hath mercy. Lo! my Lord is Forgiving, Merciful.
- SH And I do not declare myself free, most surely (man's) self is wont to command (him to do) evil, except such as my Lord has had mercy on, surely my Lord is Forgiving, Merciful.
- YU "Nor do I absolve my own self (of blame): the (human) soul is certainly prone to evil, unless my Lord do bestow His Mercy: but surely my Lord is Oft-forgiving, Most Merciful."

**54.**

- AA When the king heard this he said: "Bring him to me. I shall take him in my special service." When he had talked to him, he said: "Today you are established in a rank of trust with us."
- NO And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted."
- PK And the king said: Bring him unto me that I may attach him to my person. And when he had talked with him he said: Lo! thou art to-day in our presence established and trusted.
- SH And the king said: Bring him to me, I will choose him for myself. So when he had spoken with him, he said: Surely you are in our presence today an honorable, a faithful one.
- YU So the king said: "Bring him unto me; I will take him specially to serve about my own person." Therefore when he had spoken to him, he said: "Be assured this day, thou art, before our own presence, with rank firmly established, and fidelity fully proved!"

**55.**

- AA "Appoint me over the granaries of the land," (he said); "I shall be a knowledgeable keeper."
- NO [Yūsuf (Joseph)] said: "Set me over the storehouses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt, in place of Al-'Aziz who was dead at that time).
- PK He said: Set me over the storehouses of the land. Lo! I am a skilled custodian.
- SH He said: Place me (in authority) over the treasures of the land, surely I am a good keeper, knowing well.
- YU (Joseph) said: "Set me over the store-houses of the land: I will indeed guard them, as one that knows (their importance)."

**56.**

- AA Thus We gave Joseph authority in the land so that he lived wherever he liked. We bestow Our favours on whomsoever We please, and do not allow the reward of those who are good to go waste.
- NO Thus did We give full authority to Yūsuf (Joseph) in the land, to take possession therein, as when or where he likes. We bestow of Our Mercy on whom We please, and We make not to be lost the reward of Al-Muhsinūn (the good doers - see V.2:112).
- PK Thus gave We power to Joseph in the land. He was the owner of it where he pleased. We reach with Our mercy whom We will. We lose not the reward of the good.
- SH And thus did We give to Yusuf power in the land-- he had mastery in it wherever he liked; We send down Our mercy on whom We please, and We do not waste the reward of those who do good.
- YU Thus did We give established power to Joseph in the land, to take possession therein as, when, or where he pleased. We bestow of our Mercy on whom We please, and We suffer not, to be lost, the reward of those who do good.

**57.**

- AA And certainly the recompense of the life to come is better for those who believe and follow the right path.
- NO And verily, the reward of the Hereafter is better for those who believe and used to fear Allāh and keep their duty to Him (by abstaining from all kinds of

sins and evil deeds and by performing all kinds of righteous good deeds).

PK And the reward of the Hereafter is better, for those who believe and ward off (evil).

SH And certainly the reward of the hereafter is much better for those who believe and guard (against evil).

YU But verily the reward of the Hereafter is the best, for those who believe, and are constant in righteousness.

## 58.

AA The brothers of Joseph came (to Egypt) and visited him. He recognised them, though they did not recognise him.

NQ And Yûsuf's (Joseph) brethren came and they entered unto him, and he recognized them, but they recognized him not.

PK And Joseph's brethren came and presented themselves before him, and he knew them but they knew him not.

SH And Yusuf's brothers came and went in to him, and he knew them, while they did not recognize him.

YU Then came Joseph's brethren: they entered his presence, and he knew them, but they knew him not.

## 59.

AA When he had supplied their provisions, he said to them: "Bring your (half) brother with you. Have you not seen that I have given full measure, and that I am the best of hosts?"

NQ And when he had furnished them forth with provisions (according to their need), he said: "Bring me a brother of yours from your father; (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts?"

PK And when he provided them with their provision he said: Bring unto me a brother of yours from your father. See ye not that I fill up the measure and I am the best of hosts?"

SH And when he furnished them with their provision, he said: Bring to me a brother of yours from your father; do you not see that I give full measure and that I am the best of hosts?"

YU And when he had furnished them forth with provisions (suitable) for them, he said: "Bring unto me a brother ye have, of the same father as yourselves, (but a different mother): see ye not that I pay out full measure, and that I do provide the best hospitality?"

## 60.

AA But if you do not bring him with you, then I shall have no grain for you, nor should you come back to me."

NQ "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me."

PK And if ye bring him not unto me, then there shall be no measure for you with me, nor shall ye draw near.

SH But if you do not bring him to me, you shall have no measure (of corn) from me, nor shall you come near me.

YU "Now if ye bring him not to me, ye shall have no measure (of corn) from me, nor shall ye (even) come near me."

## 61.

AA They said: "We shall request his father, and will certainly do that."

NQ They said: "We shall try to get permission (for him) from his father, and

verily, we shall do it."

- PK They said: We will try to win him from his father: that we will surely do.
- SH They said: We will strive to make his father yield in respect of him, and we are sure to do (it).
- YU They said: "We shall certainly seek to get our wish about him from his father: Indeed we shall do it."

## 62.

- AA Then he ordered his servants: "Put their money back in their packs: They may find it on reaching home, and perhaps come again."
- NQ And [Yūsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people, in order that they might come back.
- PK He said unto his young men: Place their merchandise in their saddlebags, so that they may know it when they go back to their folk, and so will come again.
- SH And he said to his servants: Put their money into their bags that they may recognize it when they go back to their family, so that they may come back.
- YU And (Joseph) told his servants to put their stock-in-trade (with which they had bartered) into their saddle-bags, so they should know it only when they returned to their people, in order that they might come back.

## 63.

- AA When they returned to their father, they said: "O father, a further measure has been denied us. So send our brother with us that he may bring more grain. We shall take care of him."
- NQ So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly we will guard him."
- PK So when they went back to their father they said: O our father! The measure is denied us, so send with us our brother that we may obtain the measure, surely we will guard him well.
- SH So when they returned to their father, they said: O our father, the measure is withheld from us, therefore send with us our brother, (so that) we may get the measure, and we will most surely guard him.
- YU Now when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother): So send our brother with us, that we may get our measure; and we will indeed take every care of him."

## 64.

- AA He replied: "Should I trust you with him as I did his brother? But God is the best of guardians, and most merciful of all."
- NQ He said: "Can I entrust him to you except as I entrusted his brother [Yūsuf (Joseph)] to you aforetime? But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy."
- PK He said: Can I entrust him to you save as I entrusted his brother to you aforetime? Allah is better at guarding, and He is the Most Merciful of those who show mercy.
- SH He said: I cannot trust in you with respect to him, except as I trusted in you with respect to his brother before; but Allah is the best Keeper, and He is the most Merciful of the merciful ones.
- YU He said: "Shall I trust you with him with any result other than when I trusted you with his brother aforetime? But Allah is the best to take care (of him),

and He is the Most Merciful of those who show mercy!"

## 65.

- AA When they unpacked their goods they said: "O father, what more can we ask? Look, even our money has been returned. We shall go and bring a camel-load more of grain for our family, and take good care of our brother. That will be an easy measure."
- NQ And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us, so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)."
- PK And when they opened their belongings they discovered that their merchandise had been returned to them. They said: O our father! What (more) can we ask? Here is our merchandise returned to us. We shall get provision for our folk and guard our brother, and we shall have the extra measure of a camel (load). This (that we bring now) is a light measure.
- SH And when they opened their goods, they found their money returned to them. They said: O our father! what (more) can we desire? This is our property returned to us, and we will bring corn for our family and guard our brother, and will have in addition the measure of a camel (load); this is an easy measure.
- YU Then when they opened their baggage, they found their stock-in-trade had been returned to them. They said: "O our father! What (more) can we desire? this our stock-in-trade has been returned to us: so we shall get (more) food for our family; We shall take care of our brother; and add (at the same time) a full camel's load (of grain to our provisions). This is but a small quantity.

## 66.

- AA He said: "I will never send him with you until you swear by God that you will bring him back to me, unless all of you are overtaken (by misfortune)." When they had given their promise, he said: "God is witness to our conversation."
- NQ He [Ya'qūb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allāh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies, etc.)," And when they had sworn their solemn oath, he said: "Allāh is the Witness over what we have said."
- PK He said: I will not send him with you till ye give me an undertaking in the name of Allah that ye will bring him back to me, unless ye are surrounded. And when they gave him their undertaking he said: Allah is the Warden over what we say.
- SH He said: I will by no means send him with you until you give me a firm covenant in Allah's name that you will most certainly bring him back to me, unless you are completely surrounded. And when they gave him their covenant, he said: Allah is the One in Whom trust is placed as regards what we say.
- YU (Jacob) said: "Never will I send him with you until ye swear a solemn oath to me, in Allah's name, that ye will be sure to bring him back to me unless ye are yourselves hemmed in (and made powerless). And when they had sworn their solemn oath, he said: "Over all that we say, be Allah the witness and guardian!"

## 67.

- AA (As they were leaving) their father said to them: "O my sons, do not seek one approach but employ different ways (of attaining your object). If anything should befall you from God I shall not be able to avert it, for all authority belongs to God. I have placed my trust in Him, and the trusting should rely

on Him alone."

- NQ** And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allâh at all. Verily! The decision rests only with Allâh. In him, I put my trust and let all those that trust, put their trust in Him."[]
- PK** And he said: O my sons! Go not in by one gate; go in by different gates. I can naught avail you as against Allah. Lo! the decision rests with Allah only. In Him do I put my trust, and in Him let all the trusting put their trust.
- SH** And he said: O my sons ! do not (all) enter by one gate and enter by different gates and I cannot avail you aught against Allah; judgment is only Allah's; on Him do I rely, and on Him let those who are reliant rely.
- YU** Further he said: "O my sons! enter not all by one gate: enter ye by different gates. Not that I can profit you aught against Allah (with my advice): None can command except Allah: On Him do I put my trust: and let all that trust put their trust on Him."

## 68.

- AA** When they entered as their father had advised them, nothing could avail them against (the will of) God, yet it confirmed a premonition Jacob had, for verily he had knowledge as We had taught him, though most men do not know.
- NQ** And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allâh, it was but a need of Ya'qûb's (Jacob) inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.
- PK** And when they entered in the manner which their father had enjoined, it would have naught availed them as against Allah; it was but a need of Jacob's soul which he thus satisfied; and lo! he was a lord of knowledge because We had taught him; but most of mankind know not.
- SH** And when they had entered as their father had bidden them, it did not avail them aught against Allah, but (it was only) a desire in the soul of Yaqoub which he satisfied; and surely he was possessed of knowledge because We had given him knowledge, but most people do not know.
- YU** And when they entered in the manner their father had enjoined, it did not profit them in the least against (the plan of) Allah: It was but a necessity of Jacob's soul, which he discharged. For he was, by our instruction, full of knowledge (and experience): but most men know not.

## 69.

- AA** When they came to Joseph he made his brother his guest, and said: "I am your brother. So do not grieve for what they had done."
- NQ** And when they went in before Yûsuf (Joseph), he betook his brother (Benjamin) to himself and said: "Verily! I am your brother, so grieve not for what they used to do."
- PK** And when they went in before Joseph, he took his brother unto him, saying: Lo! I, even I, am thy brother, therefore sorrow not for what they did.
- SH** And when they went in to Yusuf. he lodged his brother with himself, saying: I am your brother, therefore grieve not at what they do.
- YU** Now when they came into Joseph's presence, he received his (full) brother to stay with him. He said (to him): "Behold! I am thy (own) brother; so grieve not at aught of their doings."

## 70.

- AA** When he had given them their provisions he put his goblet in his brother's saddle-bag. Then a crier announced: "O men of the caravan, you are

thieves."

- NO So when he had furnished them forth with their provisions, he put the (golden) bowl into his brother's bag, then a crier cried: "O you (in) the caravan! Surely, you are thieves!"
- PK And when he provided them with their provision, he put the drinking-cup in his brother's saddlebag, and then a crier cried: O camel-riders! Lo! ye are surely thieves!
- SH So when he furnished them with their provisions, (someone) placed the drinking cup in his brother's bag. Then a crier cried out: O caravan! you are most surely thieves.
- YU At length when he had furnished them forth with provisions (suitable) for them, he put the drinking cup into his brother's saddle-bag. Then shouted out a crier: "O ye (in) the caravan! behold! ye are thieves, without doubt!"

## 71.

- AA They turned to them and asked: "What is it you have lost?"
- NO They, turning towards them, said: "What is it that you have missed?"
- PK They cried, coming toward them: What is it ye have lost?
- SH They said while they were facing them: What is it that you miss?
- YU They said, turning towards them: "What is it that ye miss?"

## 72.

- AA "We cannot find the master's goblet. Whoever comes up with it will be given a camel-load of grain; I vouch for it."
- NO They said: "We have missed the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; I will be bound by it."
- PK They said: We have lost the king's cup, and he who bringeth it shall have a camel-load, and I (said Joseph) am answerable for it.
- SH They said: We miss the king's drinking cup, and he who shall bring it shall have a camel-load and I am responsible for it.
- YU They said: "We miss the great beaker of the king; for him who produces it, is (the reward of) a camel load; I will be bound by it."

## 73.

- AA They said: "We swear by God. You know we did not come to commit any crime in the land, nor are we thieves."
- NO They said: "By Allâh! Indeed you know that we came not to make mischief in the land, and we are no thieves!"
- PK They said: By Allah, well ye know we came not to do evil in the land, and are no thieves.
- SH They said: By Allah! you know for certain that we have not come to make mischief in the land, and we are not thieves.
- YU (The brothers) said: "By Allah! well ye know that we came not to make mischief in the land, and we are no thieves!"

## 74.

- AA "What should be the punishment," they were asked, "in case you are liars?"
- NO They [Yûsuf's (Joseph) men] said: "What then shall be the penalty of him, if you are (proved to be) liars."
- PK They said: And what shall be the penalty for it, if ye prove liars?
- SH They said: But what shall be the requital of this, if you are liars?
- YU (The Egyptians) said: "What then shall be the penalty of this, if ye are

(proved) to have lied?"

## 75.

- AA "The punishment for that (should be)," they said, "that he in whose luggage it is found should be held as punishment. This is how we repay the wrong-doers."
- NQ They [Yûsuf's (Joseph) brothers] said: "The penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the Zâlimûn (wrong-doers, etc.)!"
- PK They said: The penalty for it! He in whose bag (the cup) is found, he is the penalty for it. Thus we requite wrong-doers.
- SH They said: The requital of this is that the person in whose bag it is found shall himself be (held for) the satisfaction thereof; thus do we punish the wrongdoers.
- YU They said: "The penalty should be that he in whose saddle-bag it is found, should be held (as bondman) to atone for the (crime). Thus it is we punish the wrong-doers!"

## 76.

- AA So he searched their saddle-bags before his brother's, then produced the cup from his brother's bag. That is how We planned an excuse for Joseph, for under the law of the king he could not detain his brother unless God so willed. We raise the status of whom We please. Over every man of knowledge there is one more knowing.
- NQ So he [Yûsuf (Joseph)] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yûsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allâh willed it. (So Allâh made the brothers to bind themselves with their way of "punishment, i.e. enslaving of a thief.") We raise to degrees whom We please, but over all those endowed with knowledge is the All-Knowing (Allâh).
- PK Then he (Joseph) began the search with their bags before his brother's bag, then he produced it from his brother's bag. Thus did We contrive for Joseph. He could not have taken his brother according to the king's law unless Allah willed. We raise by grades (of mercy) whom We will, and over every lord of knowledge there is one more knowing.
- SH So he began with their sacks before the sack of his brother, then he brought it out from his brother's sack. Thus did We plan for the sake of Yusuf; it was not (lawful) that he should take his brother under the king's law unless Allah pleased; We raise the degrees of whomsoever We please, and above every one possessed of knowledge is the All-knowing one.
- YU So he began (the search) with their baggage, before (he came to) the baggage of his brother: at length he brought it out of his brother's baggage. Thus did We plan for Joseph. He could not take his brother by the law of the king except that Allah willed it (so). We raise to degrees (of wisdom) whom We please: but over all endued with knowledge is one, the All-Knowing.

## 77.

- AA Said the brothers: "If he has stolen (no wonder), his brother had stolen before." But Joseph kept this secret and did not disclose it to them, and said (to himself): "You are worse in the degree of evil, for God knows better of what you allege."
- NQ They [(Yûsuf's (Joseph) brothers)] said: "If he steals, there was a brother of his [Yûsuf (Joseph)] who did steal before (him)." But these things did Yûsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within

himself): "You are in worst case, and Allāh knows best the truth of what you assert!"

- PK They said: If he steal, a brother of his stole before. But Joseph kept it secret in his soul and revealed it not unto them. He said (within himself): Ye are in worse case, and Allah knoweth best (the truth of) that which ye allege.
- SH They said: If he steal, a brother of his did indeed steal before; but Yusuf kept it secret in his heart and did not disclose it to them. He said: You are in an evil condition and Allah knows best what you state.
- YU They said: "If he steals, there was a brother of his who did steal before (him)." But these things did Joseph keep locked in his heart, revealing not the secrets to them. He (simply) said (to himself): "Ye are the worse situated; and Allah knoweth best the truth of what ye assert!"

## 78.

- AA They said: "O Minister, he has an aged father, so keep one of us in his place. We see you are a virtuous man."
- NQ They said: "O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the Muhsinūn (good-doers - see V.2: 112)."
- PK They said: O ruler of the land! Lo! he hath a very aged father, so take one of us instead of him. Lo! we behold thee of those who do kindness.
- SH They said: O chief! he has a father, a very old man, therefore retain one of us in his stead; surely we see you to be of the doers of good.
- YU They said: "O exalted one! Behold! he has a father, aged and venerable, (who will grieve for him); so take one of us in his place; for we see that thou art (gracious) in doing good."

## 79.

- AA "May God forgive us," he said, "if we hold any one but him with whom we found our property, or else we would be unjust."
- NQ He said: "Allāh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be Zālimūn (wrong-doers)."
- PK He said: Allah forbid that we should seize save him with whom we found our property; then truly we should be wrong-doers.
- SH He said: Allah protect us that we should seize other than him with whom we found our property, for then most surely we would be unjust.
- YU He said: "Allah forbid that we take other than him with whom we found our property: indeed (if we did so), we should be acting wrongfully."

## 80.

- AA When they despaired of (persuading) him, they went aside to confer. The oldest of them said: "You know that your father has pledged you in the name of God, and you have been guilty of iniquity in the case of Joseph before. I will not leave this place unless my father permits or God decides for me, for He is the best of all judges.
- NQ So, when they despaired of him, they held a conference in private. The eldest among them said: "Know you not that your father did take an oath from you in Allāh's Name, and before this you did fail in your duty with Yūsuf (Joseph)? Therefore I will not leave this land until my father permits me, or Allāh decides my case (by releasing Benjamin) and He is the Best of the judges.
- PK So, When they despaired of (moving) him, they conferred together apart. The eldest of them said: Know ye not how your father took an undertaking from you in Allah's name and how ye failed in the case of Joseph aforetime?

Therefore I shall not go forth from the land until my father giveth leave or Allah judgeth for me. He is the Best of Judges.

- SH Then when they despaired of him, they retired, conferring privately together. The eldest of them said: Do you not know that your father took from you a covenant in Allah's name, and how you fell short of your duty with respect to Yusuf before? Therefore I will by no means depart from this land until my father permits me or Allah decides for me, and He is the best of the judges:
- YU Now when they saw no hope of his (yielding), they held a conference in private. The leader among them said: "Know ye not that your father did take an oath from you in Allah's name, and how, before this, ye did fail in your duty with Joseph? Therefore will I not leave this land until my father permits me, or Allah commands me; and He is the best to command.

### 81.

- AA So, go to your father and tell him: 'O father, your son has committed a theft. We bear witness to only what we know; we could not prevent the unknown.
- NQ "Return to your father and say, 'O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the unseen!
- PK Return unto your father and say: O our father! Lo! thy son hath stolen. We testify only to that which we know; we are not guardians of the Unseen.
- SH Go back to your father and say: O our father! surely your son committed theft, and we do not bear witness except to what we have known, and we could not keep watch over the unseen:
- YU "Turn ye back to your father, and say, 'O our father! behold! thy son committed theft! we bear witness only to what we know, and we could not well guard against the unseen!

### 82.

- AA Enquire from the people of that city, or ask the men of the caravan with whom we have come. We are verily speaking the truth."
- NQ "And ask (the people of) the town where we have been, and the caravan in which we returned, and indeed we are telling the truth."
- PK Ask the township where we were, and the caravan with which we travelled hither. Lo! we speak the truth.
- SH And inquire in the town in which we were and the caravan with which we proceeded, and most surely we are truthful.
- YU ""Ask at the town where we have been and the caravan in which we returned, and (you will find) we are indeed telling the truth.""

### 83.

- AA "No," said (the father). "You have made up the story; but patience is best; God may bring them back to me. He is all-knowing and all-wise."
- NQ He [Ya'qûb (Jacob)] said: "Nay, but your ownelves have beguiled you into something. So patience is most fitting (for me). May be Allâh will bring them (back) all to me. Truly He! only He is All- Knowing, All-Wise."
- PK (And when they came unto their father and had spoken thus to him) he said: Nay, but your minds have beguiled you into something. (My course is) comely patience! It may be that Allah will bring them all unto me. Lo! He, only He, is the Knower, the Wise.
- SH He (Yaquoub) said: Nay, your souls have made a matter light for you, so patience is good; maybe Allah will bring them all together to me; surely He is the Knowing, the Wise.
- YU Jacob said: "Nay, but ye have yourselves contrived a story (good enough) for

you. So patience is most fitting (for me). Maybe Allah will bring them (back) all to me (in the end). For He is indeed full of knowledge and wisdom."

**84.**

- AA He turned away from them and cried: "Alas for Joseph!" And his eyes turned white with grief which he bore in silence.
- NQ And he turned away from them and said: "Alas, my grief for Yūsuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing.
- PK And he turned away from them and said: Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing.
- SH And he turned away from them, and said: O my sorrow for Yusuf! and his eyes became white on account of the grief, and he was a repressor (of grief).
- YU And he turned away from them, and said: "How great is my grief for Joseph!" And his eyes became white with sorrow, and he fell into silent melancholy.

**85.**

- AA "By God," said they, "you will never stop thinking of Joseph till you are consumed or perish."
- NQ They said: "By Allāh! You will never cease remembering Yūsuf (Joseph) until you become weak with old age, or until you be of the dead."
- PK They said: By Allah, thou wilt never cease remembering Joseph till thy health is ruined or thou art of those who perish!
- SH They said: By Allah! you will not cease to remember Yusuf until you are a prey to constant disease or (until) you are of those who perish.
- YU They said: "By Allah! (never) wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die!"

**86.**

- AA He replied: "I cry my plaint and grief to God, and know from God what you do not know.
- NQ He said: "I only complain of my grief and sorrow to Allāh, and I know from Allāh that which you know not.
- PK He said: I expose my distress and anguish only unto Allah, and I know from Allah that which ye know not.
- SH He said: I only complain of my grief and sorrow to Allah, and I know from Allah what you do not know.
- YU He said: "I only complain of my distraction and anguish to Allah, and I know from Allah that which ye know not..."

**87.**

- AA O sons, go in search of Joseph and his brother, and do not despair of the mercy of God. Only they despair of God's mercy who do not believe."
- NQ "O my sons! Go you and enquire about Yūsuf (Joseph) and his brother, and never give up hope of Allāh's Mercy. Certainly no one despairs of Allāh's Mercy, except the people who disbelieve."
- PK Go, O my sons, and ascertain concerning Joseph and his brother, and despair not of the Spirit of Allah. Lo! none despaireth of the Spirit of Allah save disbelieving folk.
- SH O my sons! Go and inquire respecting Yusuf and his brother, and despair not of Allah's mercy; surely none despairs of Allah's mercy except the unbelieving people.
- YU "O my sons! go ye and enquire about Joseph and his brother, and never give up hope of Allah's Soothing Mercy: truly no one despairs of Allah's Soothing Mercy, except those who have no faith."

**88.**

- AA When they returned to him, they said (to Joseph): "O Minister, calamity has befallen us and our people. We have brought but a meagre sum, but give us full measure as alms bestowed. God surely rewards those who give alms." 89, He said: "Do you know what you did to Joseph and his brother in your ignorance?"
- NQ Then, when they entered unto him [Yûsuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allâh does reward the charitable."
- PK And when they came (again) before him (Joseph) they said: O ruler! Misfortune hath touched us and our folk, and we bring but poor merchandise, so fill for us the measure and be charitable unto us. Lo! Allah will requite the charitable,
- SH So when they came in to him, they said: O chief! distress has afflicted us and our family and we have brought scanty money, so give us full measure and be charitable to us; surely Allah rewards the charitable.
- YU Then, when they came (back) into (Joseph's) presence they said: "O exalted one! distress has seized us and our family: we have (now) brought but scanty capital: so pay us full measure, (we pray thee), and treat it as charity to us: for Allah doth reward the charitable."

**89.**

- NQ He said: "Do you know what you did with Yûsuf (Joseph) and his brother, when you were ignorant?"
- PK He said: Know ye what ye did unto Joseph and his brother in your ignorance?
- SH He said: Do you know how you treated Yusuf and his brother when you were ignorant?
- YU He said: "Know ye how ye dealt with Joseph and his brother, not knowing (what ye were doing)?"

**90.**

- AA They said: "Surely you are not Joseph!" "I am Joseph," he said, "and this is my brother. God has been gracious to us; for God does not verily deprive those who fear Him and are patient of the recompense of those who are good."
- NQ They said: "Are you indeed Yûsuf (Joseph)?" He said: "I am Yûsuf (Joseph), and this is my brother (Benjamin). Allâh has indeed been gracious to us. Verily, he who fears Allâh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allâh makes not the reward of the Muhsinûn (good-doers - see V.2:112) to be lost."
- PK They said: Is it indeed thou who art Joseph? He said: I am Joseph and this is my brother. Allah hath shown us favour. Lo! he who wardeth off (evil) and endureth (findeth favour); for lo! Allah loseth not the wages of the kindly.
- SH They said: Are you indeed Yusuf? He said: I am Yusuf and this is my brother; Allah has indeed been gracious to us; surely he who guards (against evil) and is patient (is rewarded) for surely Allah does not waste the reward of those who do good.
- YU They said: "Art thou indeed Joseph?" He said, "I am Joseph, and this is my brother: Allah has indeed been gracious to us (all): behold, he that is righteous and patient,- never will Allah suffer the reward to be lost, of those who do right."

**91.**

- AA They said: "By God, God has favoured you above us, for we have indeed been sinners."
- NQ They said: "By Allâh! Indeed Allâh has preferred you above us, and we certainly have been sinners."
- PK They said: By Allah, verily Allah hath preferred thee above us, and we were indeed sinful.
- SH They said: By Allah! now has Allah certainly chosen you over us, and we were certainly sinners.
- YU They said: "By Allah! indeed has Allah preferred thee above us, and we certainly have been guilty of sin!"

**92.**

- AA "There is no blame on you today," he said, "May God forgive you. He is the most merciful of all.
- NQ He said: "No reproach on you this day, may Allâh forgive you, and He is the Most Merciful of those who show mercy![]
- PK He said: Have no fear this day! May Allah forgive you, and He is the Most Merciful of those who show mercy.
- SH He said: (There shall be) no reproof against you this day; Allah may forgive you, and He is the most Merciful of the merciful.
- YU He said: "This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!

**93.**

- AA Take my shirt and put it on my father's face; his eyesight will be restored; and bring your entire family to me." The caravan departed (from Egypt) and Jacob said (at home): "Say not that I am in my dotage, but I get the smell of Joseph."
- NQ "Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family."
- PK Go with this shirt of mine and lay it on my father's face, he will become (again) a seer; and come to me with all your folk.
- SH Take this my shirt and cast it on my father's face, he will (again) be able to see, and come to me with all your families.
- YU "Go with this my shirt, and cast it over the face of my father: he will come to see (clearly). Then come ye (here) to me together with all your family."

**94.**

- NQ And when the caravan departed, their father said: "I do indeed feel the smell of Yûsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)."
- PK When the caravan departed their father had said: Truly I am conscious of the breath of Joseph, though ye call me dotard.
- SH And when the caravan had departed, their father said: Most surely I perceive the greatness of Yusuf, unless you pronounce me to be weak in judgment.
- YU When the caravan left (Egypt), their father said: "I do indeed scent the presence of Joseph: Nay, think me not a dotard."

**95.**

- AA They said: "By God, you are still persisting in your old delusion."
- NQ They said: "By Allâh! Certainly, you are in your old error."
- PK (Those around him) said: By Allah, lo! thou art in thine old aberration.
- SH They said: By Allah, you are most surely in your old error.

YU They said: "By Allah! truly thou art in thine old wandering mind."

## 96.

AA Then, as the harbinger of happy news arrived and put the garment over his face his eyesight was restored. He said: "Did I not tell you? I know from God what you do not know."

NQ Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allâh that which you know not' "

PK Then, when the bearer of glad tidings came, he laid it on his face and he became a seer once more. He said: Said I not unto you that I know from Allah that which ye know not?

SH So when the bearer of good news came he cast it on his face, so forthwith he regained his sight. He said: Did I not say to you that I know from Allah what you do not know?

YU Then when the bearer of the good news came, He cast (the shirt) over his face, and he forthwith regained clear sight. He said: "Did I not say to you, 'I know from Allah that which ye know not?'"

## 97.

AA Said (the sons): "O our father, pray for us that our sins be forgiven, for we are really sinners."

NQ They said: "O our father! Ask forgiveness (from Allâh) for our sins, indeed we have been sinners."

PK They said: O our father! Ask forgiveness of our sins for us, for lo! we were sinful.

SH They said: O our father! ask forgiveness of our faults for us, surely we were sinners.

YU They said: "O our father! ask for us forgiveness for our sins, for we were truly at fault."

## 98.

AA "I will ask my Lord to forgive you," he replied, "for He is forgiving and kind."

NQ He said: "I will ask my Lord for forgiveness for you, verily He! Only He is the Oft-Forgiving, the Most Merciful."

PK He said: I shall ask forgiveness for you of my Lord. Lo! He is the Forgiving, the Merciful.

SH He said: I will ask for you forgiveness from my Lord; surely He is the Forgiving, the Merciful.

YU He said: "Soon will I ask my Lord for forgiveness for you: for he is indeed Oft-Forgiving, Most Merciful."

## 99.

AA When they went back to Joseph he gave his father and mother a place of honour, and said: "Enter Egypt in peace by the will of God."

NQ Then, when they entered unto Yûsuf (Joseph), he betook his parents to himself and said: "Enter Egypt, if Allâh wills, in security."

PK And when they came in before Joseph, he took his parents unto him, and said: Come into Egypt safe, if Allah will!

SH Then when they came in to Yusuf, he took his parents to lodge with him and said: Enter safe into Egypt, if Allah please.

YU Then when they entered the presence of Joseph, he provided a home for his parents with himself, and said: "Enter ye Egypt (all) in safety if it please Allah."

**100.**

- AA He seated his parents by his side on the throne; and they fell down before him in homage. "O my father," said Joseph, "this is the meaning of my earlier dream. My Lord has made it come true. He was gracious in getting me out of the prison, and bringing you out of the desert to me after the discord created by Satan between me and my brothers, for my Lord is gracious to whomsoever He please. He is indeed all-knowing and all-wise.
- NO And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after Shaitân (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He will. Truly He! Only He is the All-Knowing, the All-Wise.
- PK And he placed his parents on the dais and they fell down before him prostrate, and he said: O my father! This is the interpretation of my dream of old. My Lord hath made it true, and He hath shown me kindness, since He took me out of the prison and hath brought you from the desert after Satan had made strife between me and my brethren. Lo! my Lord is tender unto whom He will. He is the Knower, the Wise.
- SH And he raised his parents upon the throne and they fell down in prostration before him, and he said: O my father! this is the significance of my vision of old; my Lord has indeed made it to be true; and He was indeed kind to me when He brought me forth from the prison and brought you from the desert after the Shaitan had sown dissensions between me and my brothers, surely my Lord is benignant to whom He pleases; surely He is the Knowing, the Wise.
- YU And he raised his parents high on the throne (of dignity), and they fell down in prostration, (all) before him. He said: "O my father! this is the fulfilment of my vision of old! Allah hath made it come true! He was indeed good to me when He took me out of prison and brought you (all here) out of the desert, (even) after Satan had sown enmity between me and my brothers. Verily my Lord understandeth best the mysteries of all that He planneth to do, for verily He is full of knowledge and wisdom.

**101.**

- AA O my Lord, you have given me dominion and taught me the interpretation of dreams; O Creator of the heavens and the earth, You alone are my saviour in this world and the world to come; let me die submitting to You, and place me among the upright."
- NO "My Lord! You have indeed bestowed on me of the sovereignty, and taught me the interpretation of dreams; The (only) Creator of the heavens and the earth! You are my Wali (Protector, Helper, Supporter, Guardian, etc.) in this world and in the Hereafter, cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous."
- PK O my Lord! Thou hast given me (something) of sovereignty and hast taught me (something) of the interpretation of events - Creator of the heavens and the earth! Thou art my Protecting Guardian in the world and the Hereafter. Make me to die muslim (unto Thee), and join me to the righteous.
- SH My Lord! Thou hast given me of the kingdom and taught me of the interpretation of sayings: Originator of the heavens and the earth! Thou art my guardian in this world and the hereafter; make me die a muslim and join me with the good.
- YU "O my Lord! Thou hast indeed bestowed on me some power, and taught me

something of the interpretation of dreams and events,- O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter. Take Thou my soul (at death) as one submitting to Thy will (as a Muslim), and unite me with the righteous."

**102.**

- AA This is news of the unknown We reveal to you, for you were not present when Joseph's brothers agreed on their course of action, and devised their plot.
- NO This is of the news of the Ghaib (unseen) which We reveal by Inspiration to you (O Muhammad SAW ). You were not (present) with them when they arranged their plan together, and (also, while) they were plotting.
- PK This is of the tidings of the Unseen which We inspire in thee (Muhammad). Thou wast not present with them when they fixed their plan and they were scheming.
- SH This is of the announcements relating to the unseen (which) We reveal to you, and you were not with them when they resolved upon their affair, and they were devising plans.
- YU Such is one of the stories of what happened unseen, which We reveal by inspiration unto thee; nor wast thou (present) with them then when they concerted their plans together in the process of weaving their plots.

**103.**

- AA Many men will not believe howsoever you wish,
- NO And most of mankind will not believe even if you desire it eagerly.
- PK And though thou try much, most men will not believe.
- SH And most men will not believe though you desire it eagerly.
- YU Yet no faith will the greater part of mankind have, however ardently thou dost desire it.

**104.**

- AA Even though you ask no recompense (for it). It is only a warning for all mankind. How many a sign there is in the heavens and the earth which most men pass by and ignore,
- NO And no reward you (O Muhammad SAW) ask of them (those who deny your Prophethood) for it, it(the Qur'ân) is no less than a Reminder and an advice unto the 'Alamin (men and jinns).
- PK Thou askest them no fee for it. It is naught else than a reminder unto the peoples.
- SH And you do not ask them for a reward for this; it is nothing but a reminder for all mankind.
- YU And no reward dost thou ask of them for this: it is no less than a message for all creatures.

**105.**

- NO And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.
- PK How many a portent is there in the heavens and the earth which they pass by with face averted!
- SH And how many a sign in the heavens and the earth which they pass by, yet they turn aside from it.
- YU And how many Signs in the heavens and the earth do they pass by? Yet they turn (their faces) away from them!

**106.**

- AA Not only do they not believe in God, but also associate others with Him.
- NO And most of them believe not in Allâh except that they attribute partners unto Him [i.e. they are Mushrikûn -polytheists - see Verse 6: 121].
- PK And most of them believe not in Allah except that they attribute partners (unto Him).
- SH And most of them do not believe in Allah without associating others (with Him).
- YU And most of them believe not in Allah without associating (other as partners) with Him!

**107.**

- AA Do they really believe that an all-embracing punishment of God will not come upon them, or the Day of Doom overtake them suddenly while they remain unaware?
- NO Do they then feel secure from the coming against them of the covering veil of the Torment of Allâh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?
- PK Deem they themselves secure from the coming on them of a pall of Allah's punishment, or the coming of the Hour suddenly while they are unaware?
- SH Do they then feel secure that there may come to them an extensive chastisement from Allah or (that) the hour may come to them suddenly while they do not perceive?
- YU Do they then feel secure from the coming against them of the covering veil of the wrath of Allah,- or of the coming against them of the (final) Hour all of a sudden while they perceive not?

**108.**

- AA Say: "My way, and that of my followers, is to call you to God with full perception. All glory to God, I am not an idolater."
- NO Say (O Muhammad SAW): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge. And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."
- PK Say: This is my Way: I call on Allah with sure knowledge. I and whosoever followeth me - Glory be to Allah! - and I am not of the idolaters.
- SH Say: This is my way: I call to Allah, I and those who follow me being certain, and glory be to Allah, and I am not one of the polytheists.
- YU Say thou: "This is my way: I do invite unto Allah,- on evidence clear as the seeing with one's eyes,- I and whoever follows me. Glory to Allah! and never will I join gods with Allah!"

**109.**

- AA All the apostles We had sent before you were men of those regions, to whom We sent Our revelations. Have they not travelled on the earth and seen what befell the people before them? Surely the abode of the Hereafter is better for those who fear straying from the right path. Do you not understand?
- NO And We sent not before you (as Messengers) any but men, whom We inspired from among the people of townships. Have they not travelled through the earth and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allâh and obey Him

(by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?

- PK We sent not before thee (any messengers) save men whom We inspired from among the folk of the townships - Have they not travelled in the land and seen the nature of the consequence for those who were before them? And verily the abode of the Hereafter, for those who ward off (evil), is best. Have ye then no sense? -
- SH And We have not sent before you but men from (among) the people of the towns, to whom We sent revelations. Have they not then travelled in the land and seen what was the end of those before them? And certainly the abode of the hereafter is best for those who guard (against evil); do you not then understand?
- YU Nor did We send before thee (as messengers) any but men, whom we did inspire, - (men) living in human habitations. Do they not travel through the earth, and see what was the end of those before them? But the home of the hereafter is best, for those who do right. Will ye not then understand?

### 110.

- AA When the apostles despaired and thought they were made false promises, Our help arrived, and We delivered whom We pleased; but never will Our punishment be averted from the sinners.
- NQ (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were delivered. And Our Punishment cannot be warded off from the people who are Mujrimûn (criminals, disobedients to Allâh, sinners, disbelievers, polytheists).
- PK Till, when the messengers despaired and thought that they were denied, then came unto them Our help, and whom We would was saved. And Our wrath cannot be warded from the guilty.
- SH Until when the messengers despaired and the people became sure that they were indeed told a lie, Our help came to them and whom We pleased was delivered; and Our punishment is not averted from the guilty people.
- YU (Respite will be granted) until, when the messengers give up hope (of their people) and (come to) think that they were treated as liars, there reaches them Our help, and those whom We will are delivered into safety. But never will be warded off our punishment from those who are in sin.

### 111.

- AA Verily in their accounts is a lesson for men of wisdom. This is not a fictitious tale, but a verification of earlier Books, and a clear exposition of everything, and a guidance and grace for those who believe.
- NQ Indeed in their stories, there is a lesson for men of understanding. It (the Qur'an) is not a forged statement but a confirmation of the Allâh's existing Books [the Taurât (Torah), the Injeel (Gospel) and other Scriptures of Allâh] and a detailed explanation of everything and a guide and a Mercy for the people who believe.[]
- PK In their history verily there is a lesson for men of understanding. It is no invented story but a confirmation of the existing (Scripture) and a detailed explanation of everything, and a guidance and a mercy for folk who believe.
- SH In their histories there is certainly a lesson for men of understanding. It is not a narrative which could be forged, but a verification of what is before it and a distinct explanation of all things and a guide and a mercy to a people who believe.
- YU There is, in their stories, instruction for men endued with understanding. It is not a tale invented, but a confirmation of what went before it, - a detailed

exposition of all things, and a guide and a mercy to any such as believe.

# 13

## Ar-Ra'd

### The Thunder

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

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

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

#### 1.

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

#### 2.

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

#### 3.

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

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

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

#### 4.

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

#### 5.

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

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

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

## 6.

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

## 7.

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

## 8.

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

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

**9.**

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

**10.**

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

**11.**

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

**12.**

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

**13.**

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

**14.**

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

**15.**

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

**16.**

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

**17.**

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

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

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

## 18.

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

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

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

## 19.

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

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

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

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

## 20.

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

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

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

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

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

## 21.

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

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

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

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

## 22.

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

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

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

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

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

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

### 23.

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

### 24.

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

### 25.

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

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

**26.**

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

**27.**

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

**28.**

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

**29.**

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

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

**30.**

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

**31.**

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

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

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

### 32.

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

### 33.

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

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

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

### 34.

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

### 35.

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

### 36.

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

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

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

### 37.

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

### 38.

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

### 39.

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

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

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

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

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

#### 40.

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

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

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

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

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

#### 41.

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

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

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

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

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

#### 42.

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

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

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

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

whom is the (better) issue of the abode.

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

### 43.

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

# 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 Islâmic 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.

15  
Al-Hijr  
Rock City  
Al Hijr, Stoneland

 **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. These are the verses of the Book and the perspicuous oration.
- NQ** Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book, and a plain Qur'ân.
- PK** Alif. Lam. Ra. These are verses of the Scripture and a plain Reading.
- SH** Alif Lam Ra. These are the verses of the Book and (of) a Quran that makes (things) clear.
- YU** A. L. R. These are the Ayats of Revelation,- of a Qur'an that makes things clear.

**2.**

- AA** The unbelievers would haply like to wish that they had submitted (and become Muslim).
- NQ** Perhaps (often) will those who disbelieve wish that they were Muslims [those who have submitted themselves to Allâh's Will in Islâm Islâmic Monotheism, this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise].[]
- PK** It may be that those who disbelieve wish ardently that they were Muslims.
- SH** Often will those who disbelieve wish that they had been Muslims.
- YU** Again and again will those who disbelieve, wish that they had bowed (to Allah's will) in Islam.

**3.**

- AA** Leave them to feast and revel, beguiled by hope; they will come to know soon.
- NQ** Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!
- PK** Let them eat and enjoy life, and let (false) hope beguile them. They will come to know!
- SH** Leave them that they may eat and enjoy themselves and (that) hope may beguile them, for they will soon know.
- YU** Leave them alone, to enjoy (the good things of this life) and to please themselves: let (false) hope amuse them: soon will knowledge (undeceive them).

**4.**

- AA** Not one habitation have We destroyed but at the time determined for it.
- NQ** And never did We destroy a township but there was a known decree for it.

- PK And We destroyed no township but there was a known decree for it.
- SH And never did We destroy a town but it had a term made known.
- YU Never did We destroy a population that had not a term decreed and assigned beforehand.

**5.**

- AA No people can hasten or delay the term already fixed for them.
- NQ No nation can anticipate its term, nor delay it.
- PK No nation can outstrip its term nor can they lag behind.
- SH No people can hasten on their doom nor can they postpone (it).
- YU Neither can a people anticipate its term, nor delay it.

**6.**

- AA And yet they say: "You, to whom this Exposition has been sent are surely possessed of the Devil.
- NQ And they say: "O you (Muhammad SAW ) to whom the Dhikr (the Qur'ân) has been sent down! Verily, you are a mad man.
- PK And they say: O thou unto whom the Reminder is revealed, lo! thou art indeed a madman!
- SH And they say: O you to whom the Reminder has been revealed! you are most surely insane:
- YU They say: "O thou to whom the Message is being revealed! truly thou art mad (or possessed)!"

**7.**

- AA If you are a man of truth, why can't you bring the angels to us?"
- NQ "Why do you not bring angels to us if you are of the truthful ones?"
- PK Why bringest thou not angels unto us, if thou art of the truthful?
- SH Why do you not bring to us the angels if you are of the truthful ones?
- YU "Why bringest thou not angels to us if it be that thou hast the Truth?"

**8.**

- AA But then We never send the angels down save with the purpose (of enforcing their doom), after which they will not be given more respite.
- NQ We send not the angels down except with the truth (i.e. for torment, etc.), and in that case, they (the disbelievers) would have no respite!
- PK We send not down the angels save with the Fact, and in that case (the disbelievers) would not be tolerated.
- SH We do not send the angels but with truth, and then they would not be respited.
- YU We send not the angels down except for just cause: if they came (to the ungodly), behold! no respite would they have!

**9.**

- AA We have sent down this Exposition, and We will guard it.
- NQ Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption)[].
- PK Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian.
- SH Surely We have revealed the Reminder and We will most surely be its guardian.
- YU We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).

**10.**

- AA We had also sent apostles to people of earlier persuasions.
- NQ Indeed, We sent Messengers before you (O Muhammad SAW) amongst the sects (communities) of old.
- PK We verily sent (messengers) before thee among the factions of the men of old.
- SH And certainly We sent (messengers) before you among the nations of yore.
- YU We did send messengers before thee amongst the religious sects of old:

**11.**

- AA But never once an apostle came to them at whom they did not scoff.
- NQ And never came a Messenger to them but they did mock him.
- PK And never came there unto them a messenger but they did mock him.
- SH And there never came a messenger to them but they mocked him.
- YU But never came a messenger to them but they mocked him.

**12.**

- AA We place in the hearts of sinners (disbelief).
- NQ Thus do We let it (polytheism and disbelief) enter into the hearts of the Mujrimûn [criminals, polytheists, pagans, etc. (because of their mockery at the Messengers)].
- PK Thus do We make it traverse the hearts of the guilty:
- SH Thus do We make it to enter into the hearts of the guilty;
- YU Even so do we let it creep into the hearts of the sinners -

**13.**

- AA So, they will not believe in it: The example of former people is there.
- NQ They would not believe in it (the Qur'ân), and already the example of (Allâh's punishment of) the ancients (who disbelieved) has gone forth.
- PK They believe not therein, though the example of the men of old hath gone before.
- SH They do not believe in it, and indeed the example of the former people has already passed.
- YU That they should not believe in the (Message); but the ways of the ancients have passed away.

**14.**

- AA Even if We open a door in the heavens and they ascend through it in broad daylight,
- NQ And even if We opened to them a gate from the heaven and they were to continue ascending thereto,
- PK And even if We opened unto them a gate of heaven and they kept mounting through it,
- SH And even if We open to them a gateway of heaven, so that they ascend into it all the while,
- YU Even if We opened out to them a gate from heaven, and they were to continue (all day) ascending therein,

**15.**

- AA They will say all the same: "Our eyes were dazed (and clouded over). We were a people ensorcelled."
- NQ They would surely say: "Our eyes have been (as if) dazzled. Nay, we are a

people bewitched."

PK They would say: Our sight is wrong - nay, but we are folk bewitched.

SH They would certainly say: Only our eyes have been covered over, rather we are an enchanted people.

YU They would only say: "Our eyes have been intoxicated: Nay, we have been bewitched by sorcery."

## 16.

AA We have placed the signs of the Zodiac in the sky, and decked it out for those who can see;

NQ And indeed, We have put the big stars in the heaven and We beautified it for the beholders.[]

PK And verily in the heaven we have set mansions of the stars, and We have beautified it for beholders.

SH And certainly We have made strongholds in the heaven and We have made it fair seeming to the beholders.

YU It is We Who have set out the zodiacal signs in the heavens, and made them fair-seeming to (all) beholders;

## 17.

AA And We have preserved it from every accursed devil,

NQ And We have guarded it (near heaven) from every outcast Shaitân (devil).

PK And We have guarded it from every outcast devil,

SH And We guard it against every accursed Shaitan,

YU And (moreover) We have guarded them from every cursed devil:

## 18.

AA Except the ones who listen on the sly, yet they are chased away by a shooting flame.

NQ Except him (devil) that gains hearing by stealing, he is pursued by a clear flaming fire.

PK Save him who stealeth the hearing, and them doth a clear flame pursue.

SH But he who steals a hearing, so there follows him a visible flame.

YU But any that gains a hearing by stealth, is pursued by a flaming fire, bright (to see).

## 19.

AA We stretched the earth and placed upon it firm stabilisers, and made all things grow upon it balanced evenly.

NQ And the earth We spread out, and placed therein firm mountains, and caused to grow therein all kinds of things in due proportion.

PK And the earth have We spread out, and placed therein firm hills, and caused each seemly thing to grow therein.

SH And the earth-- We have spread it forth and made in it firm mountains and caused to grow in it of every suitable thing.

YU And the earth We have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance.

## 20.

AA We have provided on it sustenance for you, and for those you cannot provide.

NQ And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals].

- PK And we have given unto you livelihoods therein, and unto those for whom ye provide not.
- SH And We have made in it means of subsistence for you and for him for whom you are not the suppliers.
- YU And We have provided therein means of subsistence,- for you and for those for whose sustenance ye are not responsible.

**21.**

- AA Of all things there are We have the stores, and send them down in determined measure.
- NO And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure.
- PK And there is not a thing but with Us are the stores thereof. And we send it not down save in appointed measure.
- SH And there is not a thing but with Us are the treasures of it, and We do not send it down but in a known measure.
- YU And there is not a thing but its (sources and) treasures (inexhaustible) are with Us; but We only send down thereof in due and ascertainable measures.

**22.**

- AA We send rain-impregnated winds, and water from the sky which you drink, but you are not the keepers of its store.
- NO And We send the winds fertilizing (to fill heavily the clouds with water), then caused the water (rain) to descend from the sky, and We gave it to you to drink, and it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like].
- PK And We send the winds fertilising, and cause water to descend from the sky, and give it you to drink. It is not ye who are the holders of the store thereof.
- SH And We send the winds fertilizing, then send down water from the cloud so We give it to you to drink of, nor is it you who store it up.
- YU And We send the fecundating winds, then cause the rain to descend from the sky, therewith providing you with water (in abundance), though ye are not the guardians of its stores.

**23.**

- AA It is We who give life and We who give death, and We are the One who will abide.
- NO And certainly We! We it is Who give life, and cause death[], and We are the Inheritors.
- PK Lo! and it is We, even We, Who quicken and give death, and We are the Inheritor.
- SH And most surely We bring to life and cause to die and We are the heirs.
- YU And verily, it is We Who give life, and Who give death: it is We Who remain inheritors (after all else passes away).

**24.**

- AA We surely know those of you who go forward and those of you who lag behind.
- NO And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.
- PK And verily We know the eager among you and verily We know the laggards.
- SH And certainly We know those of you who have gone before and We certainly know those who shall come later.

YU To Us are known those of you who hasten forward, and those who lag behind.

## 25.

AA Your Lord will surely gather them together: Certainly He is all-wise and all-knowing.

NQ And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knowing.

PK Lo! thy Lord will gather them together. Lo! He is Wise, Aware.

SH And surely your Lord will gather them together; surely He is Wise, Knowing.

YU Assuredly it is thy Lord Who will gather them together: for He is perfect in Wisdom and Knowledge.

## 26.

AA Man We fashioned from fermented clay dried tingling hard,

NQ And indeed, We created man from sounding clay of altered black smooth mud.

PK Verily We created man of potter's clay of black mud altered,

SH And certainly We created man of clay that gives forth sound, of black mud fashioned in shape.

YU We created man from sounding clay, from mud moulded into shape;

## 27.

AA As We fashioned jinns before from intense radiated heat.

NQ And the jinn, We created aforetime from the smokeless flame of fire.

PK And the jinn did We create aforetime of essential fire.

SH And the jinn We created before, of intensely hot fire.

YU And the Jinn race, We had created before, from the fire of a scorching wind.

## 28.

AA But when your Lord said to the angels: "I am verily going to create a human being from fermented clay dried tingling hard;

NQ And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from sounding clay of altered black smooth mud.

PK And (remember) when thy Lord said unto the angels: Lo! I am creating a mortal out of potter's clay of black mud altered,

SH And when your Lord said to the angels: Surely I am going to create a mortal of the essence of black mud fashioned in shape.

YU Behold! thy Lord said to the angels: "I am about to create man, from sounding clay from mud moulded into shape;

## 29.

AA And when I have fashioned him and breathed into him of My spirit, bow before him in homage;"

NQ "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him."

PK So, when I have made him and have breathed into him of My Spirit, do ye fall down, prostrating yourselves unto him.

SH So when I have made him complete and breathed into him of My spirit, fall down making obeisance to him.

YU "When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him."

## 30.

- AA The angels bowed in homage in a body  
 NQ So, the angels prostrated themselves, all of them together.  
 PK So the angels fell prostrate, all of them together  
 SH So the angels made obeisance, all of them together,  
 YU So the angels prostrated themselves, all of them together:

**31.**

- AA Except Iblis. He refused to bow with the adorers.  
 NQ Except Iblīs (Satan), - he refused to be among the prostrators.  
 PK Save Iblis. He refused to be among the prostrate.  
 SH But Iblis (did it not); he refused to be with those who made obeisance.  
 YU Not so Iblis: he refused to be among those who prostrated themselves.

**32.**

- AA "How is it, O Iblis," said (the Lord), "you did not join those who bowed in homage?"  
 NQ (Allāh) said: "O Iblīs (Satan)! What is your reason for not being among the prostrators?"  
 PK He said: O Iblis! What aileth thee that thou art not among the prostrate?  
 SH He said: O Iblis! what excuse have you that you are not with those who make obeisance?  
 YU (Allah) said: "O Iblis! what is your reason for not being among those who prostrated themselves?"

**33.**

- AA "How could I bow," said he, "before a mortal whom You created from fermented clay dried tingling hard?"  
 NQ [Iblīs (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from sounding clay of altered black smooth mud."  
 PK He said: I am not one to prostrate myself unto a mortal whom Thou hast created out of potter's clay of black mud altered!  
 SH He said: I am not such that I should make obeisance to a mortal whom Thou hast created of the essence of black mud fashioned in shape.  
 YU (Iblis) said: "I am not one to prostrate myself to man, whom Thou didst create from sounding clay, from mud moulded into shape."

**34.**

- AA "Go hence, execrable," (said the Lord), "from this place,  
 NQ (Allāh) said: "Then, get out from here, for verily, you are Rajīm (an outcast or a cursed one)." [Tafsīr At-Tabarī]  
 PK He said: Then go thou forth from hence, for lo! thou art outcast.  
 SH He said: Then get out of it, for surely you are driven away:  
 YU (Allah) said: "Then get thee out from here; for thou art rejected, accursed.

**35.**

- AA Condemned till the day of Doom!"  
 NQ "And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)."  
 PK And lo! the curse shall be upon thee till the Day of Judgment.  
 SH And surely on you is curse until the day of judgment.  
 "And the curse shall be on thee till the day of Judgment."

YU

**36.**

AA "O my Lord," said he, "give me respite till the day the dead are raised."

NQ [Iblīs (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected."

PK He said: My Lord! Reprieve me till the day when they are raised.

SH He said: My Lord! then respite me till the time when they are raised.

YU (Iblis) said: "O my Lord! give me then respite till the Day the (dead) are raised."

**37.**

AA "You are among the reprieved," (said the Lord),

NQ Allāh said: "Then, verily, you are of those reprieved,

PK He said: Then lo! thou art of those reprieved

SH He said: So surely you are of the respited ones

YU (Allah) said: "Respite is granted thee

**38.**

AA "Till the predetermined time."

NQ "Till the Day of the time appointed."

PK Till the Day of appointed time.

SH Till the period of the time made known.

YU "Till the Day of the Time appointed."

**39.**

AA "O my Lord," he said, "since You have led me into error I'll beguile them with the pleasures of the world and lead them astray,

NQ [Iblīs (Satan)] said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all.

PK He said: My Lord! Because Thou hast sent me astray, I verily shall adorn the path of error for them in the earth, and shall mislead them every one,

SH He said: My Lord! because Thou hast made life evil to me, I will certainly make (evil) fair-seeming to them on earth, and I will certainly cause them all to deviate

YU (Iblis) said: "O my Lord! because Thou hast put me in the wrong, I will make (wrong) fair-seeming to them on the earth, and I will put them all in the wrong,-

**40.**

AA Except the chosen ones among Your creatures."

NQ "Except Your chosen, (guided) slaves among them."

PK Save such of them as are Thy perfectly devoted slaves.

SH Except Thy servants from among them, the devoted ones.

YU "Except Thy servants among them, sincere and purified (by Thy Grace)."

**41.**

AA (To which God) said: "This way is right by Me.

NQ (Allāh) said: "This is the Way which will lead straight to Me."

PK He said: This is a right course incumbent upon Me:

SH He said: This is a right way with Me:

YU (Allah) said: "This (way of My sincere servants) is indeed a way that leads straight to Me.

#### 42.

AA No power shall you have over (all) My creatures except those who fall into error and follow you,

NQ "Certainly, you shall have no authority over My slaves, except those who follow you of the Ghâwîn (Mushrikûn and those who go astray, criminals, polytheists, and evil-doers, etc.).

PK Lo! as for My slaves, thou hast no power over any of them save such of the froward as follow thee,

SH Surely. as regards My servants, you have no authority ,over them except those who follow you of the deviators.

YU "For over My servants no authority shalt thou have, except such as put themselves in the wrong and follow thee."

#### 43.

AA For whom the ordained place is surely Hell,

NQ "And surely, Hell is the promised place for them all.

PK And lo! for all such, hell will be the promised place.

SH And surely Hell is the promised place of them all:

YU And verily, Hell is the promised abode for them all!

#### 44.

AA Which has several gates, and each gate is marked for every section of them."

NQ "It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned.

PK It hath seven gates, and each gate hath an appointed portion.

SH It has seven gates; for every gate there shall be a separate party of them.

YU To it are seven gates: for each of those gates is a (special) class (of sinners) assigned.

#### 45.

AA Verily those who keep away from evil and follow the straight path shall be in the midst of gardens and springs of water.

NQ "Truly! The Muttaqûn (pious and righteous persons - see V.2:2) will be amidst Gardens and watersprings (Paradise).

PK Lo! those who ward off (evil) are among gardens and watersprings.

SH Surely those who guard (against evil) shall be in the midst of gardens and fountains:

YU The righteous (will be) amid gardens and fountains (of clear-flowing water).

#### 46.

AA "Enter in peace and tranquility," (they will be told).

NQ "(It will be said to them): 'Enter therein (Paradise), in peace and security'

PK (And it is said unto them): Enter them in peace, secure.

SH Enter them in peace, secure.

YU (Their greeting will be): "Enter ye here in peace and security."

#### 47.

AA We shall cast out any grudge they may have in their hearts. (There) they will sit on couches face to face like brothers together.

- NO "And We shall remove from their breasts any sense of injury (that they may have), (So they will be like) brothers facing each other on thrones.
- PK And We remove whatever rancour may be in their breasts. As brethren, face to face, (they rest) on couches raised.
- SH And We will root out whatever of rancor is in their breasts-- (they shall be) as brethren, on raised couches, face to face.
- YU And We shall remove from their hearts any lurking sense of injury: (they will be) brothers (joyfully) facing each other on thrones (of dignity).

**48.**

- AA No weariness will come upon them, nor will they be sent away from there.
- NO "No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it."
- PK Toil cometh not unto them there, nor will they be expelled from thence.
- SH Toil shall not afflict them in it, nor shall they be ever ejected from it.
- YU There no sense of fatigue shall touch them, nor shall they (ever) be asked to leave.

**49.**

- AA Announce to My creatures that I am indeed forgiving and kind,
- NO Declare (O Muhammad SAW) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful.
- PK Announce, (O Muhammad) unto My slaves that verily I am the Forgiving, the Merciful,
- SH Inform My servants that I am the Forgiving, the Merciful,
- YU Tell My servants that I am indeed the Oft-forgiving, Most Merciful;

**50.**

- AA But My punishment is surely a painful one.
- NO And that My Torment is indeed the most painful torment.
- PK And that My doom is the dolorous doom.
- SH And that My punishment-- that is the painful punishment.
- YU And that My Penalty will be indeed the most grievous Penalty.

**51.**

- AA Inform them about the matter of Abraham's guests.
- NO And tell them about the guests (the angels) of Ibrâhim (Abraham).
- PK And tell them of Abraham's guests,
- SH And inform them of the guests of Ibrahim:
- YU Tell them about the guests of Abraham.

**52.**

- AA When they came to him and said: "Peace," he answered: "Truly we are afraid of you."
- NO When they entered unto him, and said: Salâman (peace)! [Ibrâhim (Abraham)] said: "Indeed! We are afraid of you."
- PK (How) when they came in unto him, and said: Peace. He said: Lo! we are afraid of you.
- SH When they entered upon him, they said, Peace. He said: Surely we are afraid of you.
- YU When they entered his presence and said, "Peace!" He said, "We feel afraid of

you!"

### 53.

- AA "Have no fear," they said. "We bring you news of a son full of wisdom."  
 NO They (the angels) said: "Do not be afraid! We give you glad tidings of a boy (son) possessing much knowledge and wisdom."  
 PK They said: Be not afraid! Lo! we bring thee good tidings of a boy possessing wisdom.  
 SH They said: Be not afraid, surely we give you the good news of a boy, possessing knowledge.  
 YU They said: "Fear not! We give thee glad tidings of a son endowed with wisdom."

### 54.

- AA "You bring me the good news now," he said, "when old age has come upon me. What good news are you giving me then?"  
 NO [Ibrâhim (Abraham)] said: "Do you give me glad tidings (of a son) when old age has overtaken me? Of what then is your news?"  
 PK He said: Bring ye me good tidings (of a son) when old age hath overtaken me? Of what then can ye bring good tidings?  
 SH He said: Do you give me good news (of a son) when old age has come upon me?-- Of what then do you give me good news!  
 YU He said: "Do ye give me glad tidings that old age has seized me? Of what, then, is your good news?"

### 55.

- AA "We have given you the happy tidings of a truth," they replied. "So do not be one of those who despair."  
 NO They (the angels) said: "We give you glad tidings in truth. So be not of the despairing ones."  
 PK They said: We bring thee good tidings in truth. So be not thou of the despairing.  
 SH They said: We give you good news with truth, therefore be not of the despairing.  
 YU They said: "We give thee glad tidings in truth: be not then in despair!"

### 56.

- AA "Who would despair of the mercy of his Lord," he answered, "but those who go astray."  
 NO [Ibrâhim (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?"  
 PK He said: And who despaireth of the mercy of his Lord save those who are astray?  
 SH He said: And who despairs of the mercy of his Lord but the erring ones?  
 YU He said: "And who despairs of the mercy of his Lord, but such as go astray?"

### 57.

- AA And asked them: "What matter, O angels, brings you here?"  
 NO [Ibrâhim (Abraham) again] said: "What then is the business on which you have come, O Messengers?"  
 PK He said: And afterward what is your business, O ye messengers (of Allah)?  
 SH He said: What is your business then, O messengers?  
 Abraham said: "What then is the business on which ye (have come), O ye

YU messengers (of Allah)?"

### 58.

AA "We have been sent," they said, "to (punish) a sinful people,

NQ They (the angels) said: "We have been sent to a people who are Mujrimūn (criminals, disbelievers, polytheists, sinners).

PK They said: We have been sent unto a guilty folk,

SH They said: Surely we are sent towards a guilty people,

YU They said: "We have been sent to a people (deep) in sin,

### 59.

AA "Except the family of Lot whom we shall save

NQ "(All) except the family of Lout (Lot). Them all we are surely going to save (from destruction).

PK (All) save the family of Lot. Them we shall deliver every one,

SH Except Lut's followers: We will most surely deliver them all,

YU "Excepting the adherents of Lut: them we are certainly (charged) to save (from harm),- All -

### 60.

AA "Other than his wife who, it is decreed, will remain with those who will stay behind."

NQ "Except his wife, of whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed)."

PK Except his wife, of whom We had decreed that she should be of those who stay behind.

SH Except his wife; We ordained that she shall surely be of those who remain behind.

YU "Except his wife, who, We have ascertained, will be among those who will lag behind."

### 61.

AA When the messengers came to the family of Lot,

NQ Then, when the Messengers (the angels) came unto the family of Lout (Lot).

PK And when the messengers came unto the family of Lot,

SH So when the messengers came to Lut's followers,

YU At length when the messengers arrived among the adherents of Lut,

### 62.

AA He said: "You are people I do not know."

NQ He said: "Verily! You are people unknown to me."

PK He said: Lo! ye are folk unknown (to me).

SH He said: Surely you are an unknown people.

YU He said: "Ye appear to be uncommon folk."

### 63.

AA "We have come to you with news," they said, "of what your people doubt;

NQ They said: "Nay, we have come to you with that (torment) which they have been doubting.

PK They said: Nay, but we bring thee that concerning which they keep disputing,

SH They said: Nay, we have come to you with that about which they disputed.

YU They said: "Yea, we have come to thee to accomplish that of which they doubt.

#### 64.

AA "Yet we bring to you the truth, and we are truthful.

NQ "And we have brought to you the truth (the news of the destruction of your nation) and certainly, we tell the truth.

PK And bring thee the Truth, and lo! we are truth-tellers.

SH And we have come to you with the truth, and we are most surely truthful.

YU "We have brought to thee that which is inevitably due, and assuredly we tell the truth.

#### 65.

AA "So leave with your family late in the night, yourself remaining in the rear, and let none turn back to look, and go where you will be commanded."

NQ "Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered."

PK So travel with thy household in a portion of the night, and follow thou their backs. Let none of you turn round, but go whither ye are commanded.

SH Therefore go forth with your followers in a part of the night and yourself follow their rear, and let not any one of you turn round, and go forth whither you are commanded.

YU "Then travel by night with thy household, when a portion of the night (yet remains), and do thou bring up the rear: let no one amongst you look back, but pass on whither ye are ordered."

#### 66.

AA We issued this command to him, for they were going to be destroyed in the morning.

NQ And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning.

PK And We made plain the case to him, that the root of them (who did wrong) was to be cut at early morn.

SH And We revealed to him this decree, that the roots of these shall be cut off in the morning.

YU And We made known this decree to him, that the last remnants of those (sinners) should be cut off by the morning.

#### 67.

AA Then came the people of the city, exulting at the news.

NQ And the inhabitants of the city came rejoicing (at the news of the young men's arrival).

PK And the people of the city came, rejoicing at the news (of new arrivals).

SH And the people of the town came rejoicing.

YU The inhabitants of the city came in (mad) joy (at news of the young men).

#### 68.

AA Said Lot: "These are my guests; do not put me to shame,

NQ [Lout (Lot)] said: "Verily! these are my guests, so shame me not.

PK He said: Lo! they are my guests. Affront me not!

SH He said: Surely these are my guests, therefore do not disgrace me,

YU Lut said: "These are my guests: disgrace me not:

**69.**

- AA "And do not disgrace me. Have some fear of God."  
 NQ "And fear Allâh and disgrace me not."  
 PK And keep your duty to Allah, and shame me not!  
 SH And guard against (the punishment of) Allah and do not put me to shame.  
 YU "But fear Allah, and shame me not."

**70.**

- AA "Did we not restrain you," they said, "from (entertaining) creatures from the outside world?"  
 NQ They (people of the city) said: "Did we not forbid you to entertain (or protect) any of the 'Alamîn (people, foreigners, strangers, etc. from us)?"  
 PK They said; Have we not forbidden you from (entertaining) anyone?  
 SH They said: Have we not forbidden you from (other) people?  
 YU They said: "Did we not forbid thee (to speak) for all and sundry?"

**71.**

- AA "Here are my daughters," said Lot, "if you are so active."  
 NQ [Lout (Lot)] said: "These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)."  
 PK He said: Here are my daughters, if ye must be doing (so).  
 SH He said: These are my daughters, if you will do (aught).  
 YU He said: "There are my daughters (to marry), if ye must act (so)."

**72.**

- AA Verily by your life they were utterly confused in their (lustful) drunkenness.  
 NQ Verily, by your life (O Muhammad SAW), in their wild intoxication, they were wandering blindly.  
 PK By thy life (O Muhammad) they moved blindly in the frenzy of approaching death.  
 SH By your life! they were blindly wandering on in their intoxication.  
 YU Verily, by thy life (O Prophet), in their wild intoxication, they wander in distraction, to and fro.

**73.**

- AA So they were seized by the mighty blast at break of day;  
 NQ So As-Saiḥah (torment - awful cry, etc.) overtook them at the time of sunrise;  
 PK Then the (Awful) Cry overtook them at the sunrise.  
 SH So the rumbling overtook them (while) entering upon the time of sunrise;  
 YU But the (mighty) Blast overtook them before morning,

**74.**

- AA And We turned the city upside down, and rained on them stones of hardened lava.  
 NQ And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay.  
 PK And We utterly confounded them, and We rained upon them stones of heated clay.  
 SH Thus did We turn it upside down, and rained down upon them stones of what had been decreed.

YU And We turned (the cities) upside down, and rained down on them brimstones hard as baked clay.

**75.**

AA Herein are really signs for those who discern.

NQ Surely! In this are signs, for those who see (or understand or learn the lessons from the Signs of Allâh).

PK Lo! therein verily are portents for those who read the signs.

SH Surely in this are signs for those who examine.

YU Behold! in this are Signs for those who by tokens do understand.

**76.**

AA This (city) lies on a road that still survives.

NQ And verily! They (the cities) were right on the highroad (from Makkah to Syria i.e. the place where the Dead Sea is now)[].

PK And lo! it is upon a road still uneffaced.

SH And surely it is on a road that still abides.

YU And the (cities were) right on the high-road.

**77.**

AA Indeed there is a portent in this for those who believe.

NQ Surely! Therein is indeed a sign for the believers.

PK Lo! therein is indeed a portent for believers.

SH Most surely there is a sign in this for the believers.

YU Behold! in this is a sign for those who believed.

**78.**

AA The dwellers of the Wood (near Midian) were also wicked.

NQ And the dwellers in the wood [i.e. the people of Madyan (Midian) to whom Prophet Shu'aib (>>) was sent by Allâh), were also Zâlimûn (polytheists and wrong-doers, etc.).

PK And the dwellers in the wood indeed were evil-doers.

SH And the dwellers of the thicket also were most surely unjust.

YU And the Companions of the Wood were also wrong-doers;

**79.**

AA So We punished them too. They are both situated by the highway, clearly visible.

NQ So, We took vengeance on them. They are both on an open highway, plain to see.

PK So we took vengeance on them; and lo! they both are on a high-road plain to see.

SH So We inflicted retribution on them, and they are both, indeed, on an open road (still) pursued.

YU So We exacted retribution from them. They were both on an open highway, plain to see.

**80.**

AA The people of Al-Hijr denied Our apostles;

NQ And verily, the dwellers of Al-Hijr (the rocky tract) denied the Messengers.

PK And the dwellers in Al-Hijr denied (Our) messengers.

SH And the dwellers of the Rock certainly rejected the messengers;  
 YU The Companions of the Rocky Tract also rejected the messengers:

**81.**

AA And though We had given them Our signs they turned away from them.  
 NQ And We gave them Our Signs, but they were averse to them.  
 PK And we gave them Our revelations, but they were averse to them.  
 SH And We gave them Our communications, but they turned aside from them;  
 YU We sent them Our Signs, but they persisted in turning away from them.

**82.**

AA They used to hew dwellings in the mountains to live in security.  
 NQ And they used to hew out dwellings from the mountains (feeling themselves) secure.  
 PK And they used to hew out dwellings from the hills, (wherein they dwelt) secure.  
 SH And they hewed houses in the mountains in security.  
 YU Out of the mountains did they hew (their) edifices, (feeling themselves) secure.

**83.**

AA But they were seized by the mighty blast towards the morning;  
 NQ But As-Saihah (torment - awful cry etc.) overtook them in the early morning (of the fourth day of their promised punishment days).  
 PK But the (Awful) Cry overtook them at the morning hour,  
 SH So the rumbling overtook them in the morning;  
 YU But the (mighty) Blast seized them of a morning,

**84.**

AA And all that they had done (for security) availed them nothing.  
 NQ And all that which they used to earn availed them not.  
 PK And that which they were wont to count as gain availed them not.  
 SH And what they earned did not avail them.  
 YU And of no avail to them was all that they did (with such art and care)!

**85.**

AA We have not created but with reason the heavens and the earth and all that lies within them. The Hour (of the great change) is certain to come. So turn away (from them) with a grace.  
 NQ And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming, so overlook (O Muhammad SAW), their faults with gracious forgiveness. [This was before the ordainment of Jihād holy fighting in Allāh's Cause].  
 PK We created not the heavens and the earth and all that is between them save with truth, and lo! the Hour is surely coming. So forgive, (O Muhammad), with a gracious forgiveness.  
 SH And We did not create the heavens and the earth and what is between them two but in truth; and the hour is most surely coming, so turn away with kindly forgiveness.  
 YU We created not the heavens, the earth, and all between them, but for just ends. And the Hour is surely coming (when this will be manifest). So overlook (any human faults) with gracious forgiveness.

**86.**

- AA Surely your Lord is the Creator and knows (everything).  
 NQ Verily, your Lord is the All-Knowing Creator.  
 PK Lo! Thy Lord! He is the All-Wise Creator.  
 SH Surely your Lord is the Creator of all things, the Knowing.  
 YU For verily it is thy Lord who is the Master-Creator, knowing all things.

**87.**

- AA We have indeed given you the seven oft-repeated (examples), and the majestic Qur'an.  
 NQ And indeed, We have bestowed upon you seven of Al-Mathâni (the seven repeatedly recited Verses), (i.e. Sûrat Al-Fâtiha) and the Grand Qur'ân[].  
 PK We have given thee seven of the oft-repeated (verses) and the great Qur'an.  
 SH And certainly We have given you seven of the oft-repeated (verses) and the grand Quran.  
 YU And We have bestowed upon thee the Seven Oft-repeated (verses) and the Grand Qur'an.

**88.**

- AA So covet not things We have bestowed on a portion of them to enjoy, and do not grieve for them, and protect those who believe;  
 NQ Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers).  
 PK Strain not thine eyes toward that which We cause some wedded pairs among them to enjoin, and be not grieved on their account, and lower thy wing (in tenderness) for the believers.  
 SH Do not strain your eyes after what We have given certain classes of them to enjoy, and do not grieve for them, and make yourself gentle to the believers.  
 YU Strain not thine eyes. (Wistfully) at what We have bestowed on certain classes of them, nor grieve over them: but lower thy wing (in gentleness) to the believers.

**89.**

- AA And say: "I am a distinct warner,"  
 NQ And say: "I am indeed a plain warner."  
 PK And say: Lo! I, even I, am a plain warner,  
 SH And say: Surely I am the plain warner.  
 YU And say: "I am indeed he that warneth openly and without ambiguity,"-

**90.**

- AA Like (those) We had sent to those schismatics who slandered their Books  
 NQ As We have sent down on the dividers, (Quraish pagans or Jews and Christians).  
 PK Such as We send down for those who make division,  
 SH Like as We sent down on the dividers  
 YU (Of just such wrath) as We sent down on those who divided (Scripture into arbitrary parts),-

**91.**

- AA And severed their Scripture into fragments.

**NQ** Who have made the Qur'ân into parts. (i.e. believed in a part and disbelieved in the other).

**PK** Those who break the Qur'an into parts.

**SH** Those who made the Quran into shreds.

**YU** (So also on such) as have made Qur'an into shreds (as they please).

## 92.

**AA** By your Lord We shall question them one and all

**NQ** So, by your Lord (O Muhammad SAW), We shall certainly call all of them to account.

**PK** Them, by thy Lord, We shall question, every one,

**SH** So, by your Lord, We would most certainly question them all,

**YU** Therefore, by the Lord, We will, of a surety, call them to account,

## 93.

**AA** About their deeds.

**NQ** For all that they used to do.

**PK** Of what they used to do.

**SH** As to what they did.

**YU** For all their deeds.

## 94.

**AA** So declare to them what We have enjoined, and turn away from idolaters.

**NQ** Therefore proclaim openly (Allâh's Message Islâmic Monotheism) that which you are commanded, and turn away from Al-Mushrikûn (polytheists, idolaters, and disbelievers, etc. - see V.2: 105).

**PK** So proclaim that which thou art commanded, and withdraw from the idolaters.

**SH** Therefore declare openly what you are bidden and turn aside from the polytheists.

**YU** Therefore expound openly what thou art commanded, and turn away from those who join false gods with Allah.

## 95.

**AA** We are surely sufficient to deal with those who scoff at you,

**NQ** Truly! We will suffice you against the scoffers.

**PK** Lo! We defend thee from the scoffers,

**SH** Surely We will suffice you against the scoffers

**YU** For sufficient are We unto thee against those who scoff,-

## 96.

**AA** Who place other gods besides God. They will come to know soon.

**NQ** Who set up along with Allâh another ilâh (god), they will come to know.

**PK** Who set some other god along with Allah. But they will come to know.

**SH** Those who set up another god with Allah; so they shall soon know.

**YU** Those who adopt, with Allah, another god: but soon will they come to know.

## 97.

**AA** We are well aware that you are disheartened by what they say.

**NQ** Indeed, We know that your breast is straitened at what they say.

**PK** Well know We that thy bosom is oppressed by what they say,

SH And surely We know that your breast straitens at what they say;

YU We do indeed know how thy heart is distressed at what they say.

**98.**

AA But you should glorify your Lord with praises, and be among those who bow in submission;

NQ So glorify the praises of your Lord and be of those who prostrate themselves (to Him).[]

PK But hymn the praise of thy Lord, and be of those who make prostration (unto Him).

SH Therefore celebrate the praise of your Lord, and be of those who make obeisance.

YU But celebrate the praises of thy Lord, and be of those who prostrate themselves in adoration.

**99.**

AA And go on worshipping your Lord till the certainty (of death) comes upon you.

NQ And worship your Lord until there comes unto you the certainty (i.e. death).[]

PK And serve thy Lord till the Inevitable cometh unto thee.

SH And serve your Lord until there comes to you that which is certain.

YU And serve thy Lord until there come unto thee the Hour that is Certain.

16  
**An-Nahl**  
**The Bee**  
**The Bees**

 **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. THE DECREE of GOD will surely come; so do not try to hasten it: Too glorious and high is He for what they associate with Him.
- NQ** The Event (the Hour or the punishment of disbelievers and polytheists or the Islâmic laws or commandments), ordained by Allâh will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him.
- PK** The commandment of Allah will come to pass, so seek not ye to hasten it. Glorified and Exalted be He above all that they associate (with Him).
- SH** Allah's commandment has come, therefore do not desire to hasten it; glory be to Him, and highly exalted be He above what they associate (with Him).
- YU** (Inevitable) cometh (to pass) the Command of Allah: seek ye not then to hasten it: Glory to Him, and far is He above having the partners they ascribe unto Him!

**2.**

- AA** He sends the angels with revelation by His command, to any of His creatures as He please, (saying): "Warn that there is no god but I, so fear Me."
- NQ** He sends down the angels with inspiration of His Command to whom of His slaves He pleases (saying): "Warn mankind that Lâ ilâha illa Ana (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds).
- PK** He sendeth down the angels with the Spirit of His command unto whom He will of His bondmen, (saying): Warn mankind that there is no Allah save Me, so keep your duty unto Me.
- SH** He sends down the angels with the inspiration by His commandment on whom He pleases of His servants, saying: Give the warning that there is no god but Me, therefore be careful (of your duty) to Me.
- YU** He doth send down His angels with inspiration of His Command, to such of His servants as He pleaseth, (saying): "Warn (Man) that there is no god but I: so do your duty unto Me."

**3.**

- AA** He created the heavens and the earth with reason. Too glorious and high is He for what they associate with Him.
- NQ** He has created the heavens and the earth with truth. High be He Exalted above all they associate as partners with Him.
- PK** He hath created the heavens and the earth with truth. High be He Exalted above all that they associate (with Him).

SH He created the heavens and the earth with the truth, highly exalted be He above what they associate (with Him).

YU He has created the heavens and the earth for just ends: Far is He above having the partners they ascribe to Him!

#### 4.

AA Man He created from a drop of semen; and still he becomes an open contender.

NO He has created man from Nutfah (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent.

PK He hath created man from a drop of fluid, yet behold! he is an open opponent.

SH He created man from a small seed and lo! he is an open contender.

YU He has created man from a sperm-drop; and behold this same (man) becomes an open disputer!

#### 5.

AA He created the cattle from whom you get warm clothing and (other) advantages, and some you eat.

NO And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat.

PK And the cattle hath He created, whence ye have warm clothing and uses, and whereof ye eat;

SH And He created the cattle for you; you have in them warm clothing and (many) advantages, and of them do you eat.

YU And cattle He has created for you (men): from them ye derive warmth, and numerous benefits, and of their (meat) ye eat.

#### 6.

AA There is life and cheer for you as you drive them home in the evening, and lead them out in the morning to graze.

NO And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning.

PK And wherein is beauty for you, when ye bring them home, and when ye take them out to pasture.

SH And there is beauty in them for you when you drive them back (to home), and when you send them forth (to pasture).

YU And ye have a sense of pride and beauty in them as ye drive them home in the evening, and as ye lead them forth to pasture in the morning.

#### 7.

AA They carry your burdens to lands so distant you could not have reached without much hardship. Indeed your Lord is compassionate and kind.

NO And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of Kindness, Most Merciful.

PK And they bear your loads for you unto a land ye could not reach save with great trouble to yourselves. Lo! your Lord is Full of Pity, Merciful.

SH And they carry your heavy loads to regions which you could not reach but with distress of the souls; most surely your Lord is Compassionate, Merciful.

YU And they carry your heavy loads to lands that ye could not (otherwise) reach except with souls distressed: for your Lord is indeed Most Kind, Most Merciful,

#### 8.

AA He created horses, mules and donkeys for riding and for splendour. He

created other things too which you do not know.

- NQ And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.
- PK And horses and mules and asses (hath He created) that ye may ride them, and for ornament. And He createth that which ye know not.
- SH And (He made) horses and mules and asses that you might ride upon them and as an ornament; and He creates what you do not know.
- YU And (He has created) horses, mules, and donkeys, for you to ride and use for show; and He has created (other) things of which ye have no knowledge.

## 9.

- AA To God leads the right path, though some deviate. If He willed He could guide you all to the right way.
- NQ And upon Allāh is the responsibility to explain the Straight Path (i.e. Islāmic Monotheism for mankind i.e. to show them legal and illegal, good and evil things, etc. so, whosoever accepts the guidance, it will be for his own benefit and whosoever goes astray, it will be for his own destruction), but there are ways that turn aside (such as Paganism, Judaism, Christianity, etc.). And had He willed, He would have guided you all (mankind).
- PK And Allah's is the direction of the way, and some (roads) go not straight. And had He willed He would have led you all aright.
- SH And upon Allah it rests to show the right way, and there are some deviating (ways); and if He please He would certainly guide you all aright.
- YU And unto Allah leads straight the Way, but there are ways that turn aside: if Allah had willed, He could have guided all of you.

## 10.

- AA It is He who sends down water from the sky of which you drink, and which nourishes the plants you feed your cattle,
- NQ He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture;
- PK He it is Who sendeth down water from the sky, whence ye have drink, and whence are trees on which ye send your beasts to pasture.
- SH He it is Who sends down water from the cloud for you; it gives drink, and by it (grow) the trees upon which you pasture.
- YU It is He who sends down rain from the sky: from it ye drink, and out of it (grows) the vegetation on which ye feed your cattle.

## 11.

- AA With which He makes crops grow, and olives, dates and grapes and fruits of every kind for you. In this is a sign for those who think.
- NQ With it He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Verily! In this is indeed an evident proof and a manifest sign for people who give thought.
- PK Therewith He causeth crops to grow for you, and the olive and the date-palm and grapes and all kinds of fruit. Lo! herein is indeed a portent for people who reflect.
- SH He causes to grow for you thereby herbage, and the olives, and the palm trees, and the grapes, and of all the fruits; most surely there is a sign in this for a people who reflect.
- YU With it He produces for you corn, olives, date-palms, grapes and every kind of fruit: verily in this is a sign for those who give thought.

## 12.

- AA He harnessed the day and night for you, as also the sun, the moon and the stars, by His command. In this are signs for men who understand.
- NO And He has subjected to you the night and the day, the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for people who understand.
- PK And He hath constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient by His command. Lo! herein indeed are portents for people who have sense.
- SH And He has made subservient for you the night and the day and the sun and the moon, and the stars are made subservient by His commandment; most surely there are signs in this for a people who ponder;
- YU He has made subject to you the Night and the Day; the sun and the moon; and the stars are in subjection by His Command: verily in this are Signs for men who are wise.

**13.**

- AA And other things of different shades has He produced on the earth for you. In this are signs for those who reflect.
- NO And whatsoever He has created for you on this earth of varying colours [and qualities from vegetation and fruits, etc. (botanical life) and from animal (zoological life)]. Verily! In this is a sign for people who remember.
- PK And whatsoever He hath created for you in the earth of divers hues, lo! therein is indeed a portent for people who take heed.
- SH And what He has created in the earth of varied hues most surely there is a sign in this for a people who are mindful.
- YU And the things on this earth which He has multiplied in varying colours (and qualities): verily in this is a sign for men who celebrate the praises of Allah (in gratitude).

**14.**

- AA It is He who has subdued the sea that you may eat fresh meat from it, and obtain ornaments to wear. You see the ships plough through it that you may seek of His bounties and, perhaps, be grateful.
- NO And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful.
- PK And He it is Who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear. And thou seest the ships ploughing it that ye (mankind) may seek of His bounty and that haply ye may give thanks.
- SH And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and you see the ships cleaving through it, and that you might seek of His bounty and that you may give thanks.
- YU It is He Who has made the sea subject, that ye may eat thereof flesh that is fresh and tender, and that ye may extract therefrom ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek (thus) of the bounty of Allah and that ye may be grateful.

**15.**

- AA He placed stabilisers in the earth so that while it revolves you live undisturbed, and rivers and tracks so that you may find your way;

- NQ And He has affixed into the earth mountains standing firm, lest it should shake with you, and rivers and roads, that you may guide yourselves.
- PK And He hath cast into the earth firm hills that it quake not with you, and streams and roads that ye may find a way.
- SH And He has cast great mountains in the earth lest it might be convulsed with you, and rivers and roads that you may go aright,
- YU And He has set up on the earth mountains standing firm, lest it should shake with you; and rivers and roads; that ye may guide yourselves;

**16.**

- AA As well as many other signs, as by the stars (you) find direction.
- NQ And landmarks (signposts, etc. during the day) and by the stars (during the night), they (mankind) guide themselves.
- PK And landmarks (too), and by the star they find a way.
- SH And landmarks; and by the stars they find the right way.
- YU And marks and sign-posts; and by the stars (men) guide themselves.

**17.**

- AA So, could one who creates be like one who cannot? Will you not then contemplate?
- NQ Is then He, Who creates as one who creates not? Will you not then remember?
- PK Is He then Who createth as him who createth not? Will ye not then remember?
- SH Is He then Who creates like him who does not create? Do you not then mind?
- YU Is then He Who creates like one that creates not? Will ye not receive admonition?

**18.**

- AA If you count the favours of God you will not be able to calculate. Assuredly God is forgiving and kind.
- NQ And if you would count the graces of Allâh, never could you be able to count them. Truly! Allâh is Oft-Forgiving, Most Merciful.
- PK And if ye would count the favour of Allah ye cannot reckon it. Lo! Allah is indeed Forgiving, Merciful.
- SH And if you would count Allah's favors, you will not be able to number them; most surely Allah is Forgiving, Merciful.
- YU If ye would count up the favours of Allah, never would ye be able to number them: for Allah is Oft-Forgiving, Most Merciful.

**19.**

- AA God knows what you hide and disclose. 20, As for those they call besides God, they cannot create a thing, and have themselves been created.
- NQ And Allâh knows what you conceal and what you reveal.
- PK And Allah knoweth that which ye keep hidden and that which ye proclaim.
- SH And Allah knows what you conceal and what you do openly.
- YU And Allah doth know what ye conceal, and what ye reveal.

**20.**

- NQ Those whom they (Al-Mushrikûn[]) invoke besides Allâh have not created anything, but are themselves created.
- PK Those unto whom they cry beside Allah created naught, but are themselves

created.

SH And those whom they call on besides Allah have not created anything while they are themselves created;

YU Those whom they invoke besides Allah create nothing and are themselves created.

## 21.

AA Dead, without life they are, and do not know when they will be raised.

NO (They are) dead, lifeless, and they know not when they will be raised up.

PK (They are) dead, not living. And they know not when they will be raised.

SH Dead (are they), not living, and they know not when they shall be raised.

YU (They are things) dead, lifeless: nor do they know when they will be raised up.

## 22.

AA Your God is one God. But the hearts of those who believe not in the life to come are filled with denial, and they are puffed up with pride.

NO Your Ilâh (God) is One Ilâh (God Allâh, none has the right to be worshipped but He). But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allâh), and they are proud.

PK Your Allah is One Allah. But as for those who believe not in the Hereafter their hearts refuse to know, for they are proud.

SH Your Allah is one Allah; so (as for) those who do not believe in the hereafter, their hearts are ignorant and they are proud.

YU Your Allah is one Allah: as to those who believe not in the Hereafter, their hearts refuse to know, and they are arrogant.

## 23.

AA Surely God knows what they hide and what they disclose. He certainly does not love the proud.

NO Certainly, Allâh knows what they conceal and what they reveal. Truly, He likes not the proud.

PK Assuredly Allah knoweth that which they keep hidden and that which they proclaim. Lo! He loveth not the proud.

SH Truly Allah knows what they hide and what they manifest; surely He does not love the proud.

YU Undoubtedly Allah doth know what they conceal, and what they reveal: verily He loveth not the arrogant.

## 24.

AA For when they are asked: "What has your Lord sent down?" they say: "Tales of long ago."

NO And when it is said to them: "What is it that your Lord has sent down (unto Muhammad SAW)?" They say: "Tales of the men of old!"

PK And when it is said unto them: What hath your Lord revealed? they say: (Mere) fables of the men of old,

SH And when it is said to them, what is it that your Lord has revealed? They say: Stories of the ancients;

YU When it is said to them, "What is it that your Lord has revealed?" they say, "Tales of the ancients!"

## 25.

AA On the Day of Resurrection they will carry their own burden and some of the

load of those they have led astray without any knowledge. Oh, how evil a burden they will carry!

**NO** They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!

**PK** That they may bear their burdens undiminished on the Day of Resurrection, with somewhat of the burdens of those whom they mislead without knowledge. Ah! evil is that which they bear!

**SH** That they may bear their burdens entirely on the day of resurrection and also of the burdens of those whom they lead astray without knowledge; now surely evil is what they bear.

**YU** Let them bear, on the Day of Judgment, their own burdens in full, and also (something) of the burdens of those without knowledge, whom they misled. Alas, how grievous the burdens they will bear!

## 26.

**AA** Those who have gone before them had also conspired; then God uprooted their structure from its foundation; the roof fell over them from above, and punishment came upon them from somewhere they did not suspect.

**NO** Those before them indeed plotted, but Allâh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.

**PK** Those before them plotted, so Allah struck at the foundations of their building, and then the roof fell down upon them from above them, and the doom came on them whence they knew not;

**SH** Those before them did indeed devise plans, but Allah demolished their building from the foundations, so the roof fell down on them from above them, and the punishment came to them from whence they did not perceive.

**YU** Those before them did also plot (against Allah's Way): but Allah took their structures from their foundations, and the roof fell down on them from above; and the Wrath seized them from directions they did not perceive.

## 27.

**AA** On the Day of Resurrection He will disgrace them and ask: "Where are My compeers for whom you contended?" Those endowed with knowledge will say: "Shame and evil surely are for unbelievers today."

**NO** Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so called) 'partners' concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allâh)?" Those who have been given the knowledge (about the Torment of Allâh for the disbelievers) will say: "Verily! Disgrace this Day and misery are upon the disbelievers.

**PK** Then on the Day of Resurrection He will disgrace them and will say: Where are My partners, for whose sake ye opposed (My guidance)? Those who have been given knowledge will say: Disgrace this day and evil are upon the disbelievers,

**SH** Then on the resurrection day He will bring them to disgrace and say: Where are the associates you gave Me, for whose sake you became hostile? Those who are given the knowledge will say: Surely the disgrace and the evil are this day upon the unbelievers:

**YU** Then, on the Day of Judgment, He will cover them with shame, and say: "Where are My 'partners' concerning whom ye used to dispute (with the godly)?" Those endued with knowledge will say: "This Day, indeed, are the Unbelievers covered with shame and misery,-

**28.**

- AA They whose souls are drawn out by the angels while they are sinning, shall offer submission: "We did no evil." But God knows well what you did.
- NQ "Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allâh and by committing all kinds of crimes and evil deeds)." Then, they will make (false) submission (saying): "We used not to do any evil." (The angels will reply): "Yes! Truly, Allâh is All-Knower of what you used to do.
- PK Whom the angels cause to die while they are wronging themselves. Then will they make full submission (saying): We used not to do any wrong. Nay! Surely Allah is Knower of what ye used to do.
- SH Those whom the angels cause to die while they are unjust to themselves. Then would they offer submission: We used not to do any evil. Aye! surely Allah knows what you did.
- YU "(Namely) those whose lives the angels take in a state of wrong-doing to their own souls." Then would they offer submission (with the pretence), "We did no evil (knowingly)." (The angels will reply), "Nay, but verily Allah knoweth all that ye did;

**29.**

- AA So enter the gates of Hell, and dwell there for ever. How dreadful a dwelling for the haughty!
- NQ "So enter the gates of Hell, to abide therein[], and indeed, what an evil abode will be for the arrogant."
- PK So enter the gates of hell, to dwell therein for ever. Woeful indeed will be the lodging of the arrogant.
- SH Therefore enter the gates of hell, to abide therein; so certainly evil is the dwelling place of the proud.
- YU "So enter the gates of Hell, to dwell therein. Thus evil indeed is the abode of the arrogant."

**30.**

- AA When those who took heed for themselves would be asked: "What did your Lord send down?" They will answer: "The best." For those who do good there is good in the world, but certainly the abode of the next is better. How excellent the home of the virtuous!
- NQ And (when) it is said to those who are the Muttaqûn (pious - see V.2:2) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the Muttaqûn (pious - see V.2:2).
- PK And it is said unto those who ward off (evil): What hath your Lord revealed? They say: Good. For those who do good in this world there is a good (reward) and the home of the Hereafter will be better. Pleasant indeed will be the home of those who ward off (evil) -
- SH And it is said to those who guard (against evil): What is it that your Lord has revealed? They say, Good. For those who do good in this world is good, and certainly the abode of the hereafter is better; and certainly most excellent is the abode of those who guard (against evil);
- YU To the righteous (when) it is said, "What is it that your Lord has revealed?" they say, "All that is good." To those who do good, there is good in this world, and the Home of the Hereafter is even better and excellent indeed is the Home of the righteous, -

**31.**

- AA They will enter perennial gardens with streams of water and all they wish. Thus will the pious and devout be rewarded.
- NO 'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allāh rewards the Muttaqūn (pious - see V.2:2).
- PK Gardens of Eden which they enter, underneath which rivers flow, wherein they have what they will. Thus Allah repayeth those who ward off (evil),
- SH The gardens of perpetuity, they shall enter them, rivers flowing beneath them; they shall have in them what they please. Thus does Allah reward those who guard (against evil),
- YU Gardens of Eternity which they will enter: beneath them flow (pleasant) rivers: they will have therein all that they wish: thus doth Allah reward the righteous,-

**32.**

- AA When the angels receive the souls of those who are blameless they will say: "Peace on you. Enter Paradise as recompense for what you did."
- NO Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allāh Alone) saying (to them): Salāmun 'Alaikum (peace be on you) enter you Paradise, because of (the good) which you used to do (in the world)."
- PK Those whom the angels cause to die (when they are) good. They say: Peace be unto you! Enter the Garden because of what ye used to do.
- SH Those whom the angels cause to die in a good state, saying: Peace be on you: enter the garden for what you did.
- YU (Namely) those whose lives the angels take in a state of purity, saying (to them), "Peace be on you; enter ye the Garden, because of (the good) which ye did (in the world)."

**33.**

- AA What! Do the (unbelievers) expect that the angels should descend, or the sentence of your Lord come to pass? So had the people done before them; yet God did not wrong them, they wronged themselves.
- NO Do they (the disbelievers and polytheists) await but that the angels should come to them [to take away their souls (at death)], or there should come the command (i.e. the torment or the Day of Resurrection) of your Lord? Thus did those before them. And Allāh wronged them not, but they used to wrong themselves.
- PK Await they aught say that the angels should come unto them or thy Lord's command should come to pass? Even so did those before them. Allah wronged them not, but they did wrong themselves,
- SH They do not wait aught but that the angels should come to them or that the commandment of your Lord should come to pass. Thus did those before them; and Allah was not unjust to them, but they were unjust to themselves.
- YU Do the (ungodly) wait until the angels come to them, or there comes the Command of thy Lord (for their doom)? So did those who went before them. But Allah wronged them not: nay, they wronged their own souls.

**34.**

- AA The evil they perpetrated overtook them, and what they mocked has turned upon them.
- NO Then, the evil results of their deeds overtook them, and that at which they used to mock surrounded them.

- PK So that the evils of what they did smote them, and that which they used to mock surrounded them.
- SH So the evil (consequences) of what they did shall afflict them and that which they mocked shall encompass them.
- YU But the evil results of their deeds overtook them, and that very (Wrath) at which they had scoffed hemmed them in.

**35.**

- AA The idolaters say: "If God had willed we would not have worshipped anything apart from Him, nor would our fathers have done, nor would we have forbidden any thing without His (leave)." So had the people done before them. Therefore it is binding on the prophets to convey the message in clearest terms.
- NQ And those who join others in worship with Allâh say: "If Allâh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message?
- PK And the idolaters say: Had Allah willed, we had not worshipped aught beside Him, we and our fathers, nor had we forbidden aught without (command from) Him. Even so did those before them. Are the messengers charged with aught save plain conveyance (of the message)?
- SH And they who give associates (to Allah) say: If Allah had pleased, we would not have served anything besides Allah, (neither) we nor our fathers, nor would we have prohibited anything without (order from) Him. Thus did those before them; is then aught incumbent upon the messengers except a plain delivery (of the message)?
- YU The worshippers of false gods say: "If Allah had so willed, we should not have worshipped aught but Him - neither we nor our fathers, - nor should we have prescribed prohibitions other than His." So did those who went before them. But what is the mission of messengers but to preach the Clear Message?

**36.**

- AA To every community We have sent an apostle. (saying:) "Worship God, and keep away from all other deities." Thus some of them were guided by God, and ruin was justified on some. Travel over the earth and see what befell those who accused (the apostles) of lies.
- NQ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût[] (all false deities, etc. i.e. do not worship Tâghût besides Allâh)." Then of them were some whom Allâh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).
- PK And verily We have raised in every nation a messenger, (proclaiming): Serve Allah and shun false gods. Then some of them (there were) whom Allah guided, and some of them (there were) upon whom error had just hold. Do but travel in the land and see the nature of the consequence for the deniers!
- SH And certainly We raised in every nation a messenger saying: Serve Allah and shun the Shaitan. So there were some of them whom Allah guided and there were others against whom error was due; therefore travel in the land, then see what was the end of the rejecters.
- YU For We assuredly sent amongst every People a messenger, (with the Command), "Serve Allah, and eschew Evil": of the People were some whom Allah guided, and some on whom error became inevitably (established). So travel through the earth, and see what was the end of those who denied (the

Truth).

### 37.

- AA Even if you are eager to guide them, God does not surely guide those who have gone astray: They will have no one to help them.
- NQ If you (O Muhammad SAW) covet for their guidance[], then verily Allâh guides not those whom He makes to go astray (or none can guide him whom Allâh sends astray). And they will have no helpers.
- PK Even if thou (O Muhammad) desirest their right guidance, still Allah assuredly will not guide him who misleadeth. Such have no helpers.
- SH If you desire for their guidance, yet surely Allah does not guide him who leads astray, nor shall they have any helpers.
- YU If thou art anxious for their guidance, yet Allah guideth not such as He leaves to stray, and there is none to help them.

### 38.

- AA They swear emphatically in the name of God that God will not raise the dead. On the contrary, it is a promise incumbent on Him, though most men do not understand,
- NQ And they swear by Allâh their strongest oaths, that Allâh will not raise up him who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not.
- PK And they swear by Allah their most binding oaths (that) Allah will not raise up him who dieth. Nay, but it is a promise (binding) upon Him in truth, but most of mankind know not,
- SH And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies. Yea! it is a promise binding on Him, quite true, but most people do not know;
- YU They swear their strongest oaths by Allah, that Allah will not raise up those who die: Nay, but it is a promise (binding) on Him in truth: but most among mankind realise it not.

### 39.

- AA For (they fear) He might make what they differed about plain to them, and that the infidels may realise that they were liars.
- NQ In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of Allâh) may know that they were liars.
- PK That He may explain unto them that wherein they differ, and that those who disbelieved may know that they were liars.
- SH So that He might make manifest to them that about which they differ, and that those who disbelieve might know that they were liars.
- YU (They must be raised up), in order that He may manifest to them the truth of that wherein they differ, and that the rejecters of Truth may realise that they had indeed (surrendered to) Falsehood.

### 40.

- AA Yet when We will a thing We have only to say: "Be", and it is.
- NQ Verily! Our Word unto a thing when We intend it, is only that We say unto it: "Be!" and it is.
- PK And Our word unto a thing, when We intend it, is only that We say unto it: Be! and it is.
- SH Our word for a thing when We intend it, is only that We say to it, Be, and it is.
- YU For to anything which We have willed, We but say the word, "Be", and it is.

**41.**

- AA Those who left their homes in the cause of God after having been oppressed, will be given by Us a better place in the world, and if they knew, the guerdon of the next would be greater
- NQ And as for those who emigrated for the Cause of Allâh, after suffering oppression, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater, if they but knew!
- PK And those who became fugitives for the cause of Allah after they had been oppressed, We verily shall give them goodly lodging in the world, and surely the reward of the Hereafter is greater, if they but knew;
- SH And those who fly for Allah's sake after they are oppressed, We will most certainly give them a good abode in the world, and the reward of the hereafter is certainly much greater, did they but know;
- YU To those who leave their homes in the cause of Allah, after suffering oppression,- We will assuredly give a goodly home in this world; but truly the reward of the Hereafter will be greater. If they only realised (this)!

**42.**

- AA (For) those who persevere and place their trust in their Lord.
- NQ (They are) those who remained patient (in this world for Allâh's sake), and put their trust in their Lord (Allâh Alone).
- PK Such as are steadfast and put their trust in Allah.
- SH Those who are patient and on their Lord do they rely.
- YU (They are) those who persevere in patience, and put their trust on their Lord.

**43.**

- AA We sent before you none (as apostles) but men, to whom We sent revelations. In case you are unaware, enquire of those who are keepers of the Oracles of God.
- NQ And We sent not (as Our Messengers) before you (O Muhammad SAW) any but men, whom We inspired, (to preach and invite mankind to believe in the Oneness of Allâh). So ask of those who know the Scripture [learned men of the Taurât (Torah) and the Injeel (Gospel)], if you know not.
- PK And We sent not (as Our messengers) before thee other than men whom We inspired - Ask the followers of the Remembrance if ye know not! -
- SH And We did not send before you any but men to whom We sent revelation-- so ask the followers of the Reminder if you do not know--
- YU And before thee also the messengers We sent were but men, to whom We granted inspiration: if ye realise this not, ask of those who possess the Message.

**44.**

- AA We had Sent them with miracles and Books; and We have sent to you this Reminder so that you may explain distinctly to men what was sent down to them: They may haply reflect.
- NQ With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad SAW) the reminder and the advice (the Qur'ân), that you may explain clearly to men what is sent down to them, and that they may give thought.
- PK With clear proofs and writings; and We have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them, and that haply they may reflect.
- SH With clear arguments and scriptures; and We have revealed to you the

Reminder that you may make clear to men what has been revealed to them, and that haply they may reflect.

YU (We sent them) with Clear Signs and Books of dark prophecies; and We have sent down unto thee (also) the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought.

#### 45.

AA Have the plotters of mischief become unafraid that God will not split the earth to swallow them, or that punishment will not fall upon them from somewhere they do not (even) suspect?

NQ Do then those who devise evil plots feel secure that Allâh will not sink them into the earth, or that the torment will not seize them from directions they perceive not?

PK Are they who plan ill-deeds then secure that Allah will not cause the earth to swallow them, or that the doom will not come on them whence they know not?

SH Do they then who plan evil (deeds) feel secure (of this) that Allah will not cause the earth to swallow them or that punishment may not overtake them from whence they do not perceive?

YU Do then those who devise evil (plots) feel secure that Allah will not cause the earth to swallow them up, or that the Wrath will not seize them from directions they little perceive?-

#### 46.

AA Or that He will not seize them as they move about, and they will not be able to elude (His grasp);

NQ Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allâh's Punishment)?

PK Or that He will not seize them in their going to and fro so that there be no escape for them?

SH Or that He may not seize them in the course of their journeys, then shall they not escape;

YU Or that He may not call them to account in the midst of their goings to and fro, without a chance of their frustrating Him?-

#### 47.

AA Or He may seize them by diminishing their portion. Yet your Lord is compassionate and kind.

NQ Or that He may catch them with gradual wasting (of their wealth and health). Truly! Your Lord is indeed full of Kindness, Most Merciful?

PK Or that He will not seize them with a gradual wasting? Lo! thy Lord is indeed Full of Pity, Merciful.

SH Or that He may not seize them by causing them to suffer gradual loss, for your Lord is most surely Compassionate, Merciful.

YU Or that He may not call them to account by a process of slow wastage - for thy Lord is indeed full of kindness and mercy.

#### 48.

AA Do they not see the shadows of all things God has created incline to the right and the left, bowing in obeisance to God?

NQ Have they not observed things that Allâh has created, (how) their shadows incline to the right and to the left, making prostration unto Allâh, and they are lowly?

PK Have they not observed all things that Allah hath created, how their shadows

incline to the right and to the left, making prostration unto Allah, and they are lowly?

- SH Do they not consider every thing that Allah has created? Its (very) shadows return from right and left, making obeisance to Allah while they are in utter abasement.
- YU Do they not look at Allah's creation, (even) among (inanimate) things, - How their (very) shadows turn round, from the right and the left, prostrating themselves to Allah, and that in the humblest manner?

#### 49.

- AA All things that move on the earth and in the heavens, and the angels, bow in homage to God, and do not behave with pride.
- NO And to Allâh prostrate all that is in the heavens and all that is in the earth, of the live moving creatures and the angels, and they are not proud [i.e. they worship their Lord (Allâh) with humility].
- PK And unto Allah maketh prostration whatsoever is in the heavens and whatsoever is in the earth of living creatures, and the angels (also) and they are not proud.
- SH And whatever creature that is in the heavens and that is in the earth makes obeisance to Allah (only), and the angels (too) and they do not show pride.
- YU And to Allah doth obeisance all that is in the heavens and on earth, whether moving (living) creatures or the angels: for none are arrogant (before their Lord).

#### 50.

- AA They have fear of God for His power over them, and act as commanded.
- NO They fear their Lord above them, and they do what they are commanded.
- PK They fear their Lord above them, and do what they are bidden.
- SH They fear their Lord above them and do what they are commanded.
- YU They all revere their Lord, high above them, and they do all that they are commanded.

#### 51.

- AA God says: "Do not take to two gods, for there is only one God. So fear Me."
- NO And Allâh said (O mankind!): "Take not ilâhaîn (two gods in worship, etc.). Verily, He (Allâh) is (the) only One Ilâh (God). Then, fear Me (Allâh swt) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allâh has forbidden and do all that Allâh has ordained and worship none but Allâh][].
- PK Allah hath said: Choose not two gods. There is only One Allah. So of Me, Me only, be in awe.
- SH And Allah has said: Take not two gods, He is only one Allah; so of Me alone should you be afraid.
- YU Allah has said: "Take not (for worship) two gods: for He is just One Allah: then fear Me (and Me alone)."

#### 52.

- AA Whatsoever is in the heavens and the earth belongs to Him, and His the judgement for ever. So will you fear any other than God?
- NO To Him belongs all that is in the heavens and (all that is in) the earth and Ad-Din Wasiba is His [(i.e. perpetual sincere obedience to Allâh is obligatory). None has the right to be worshipped but Allâh)]. Will you then fear any other than Allâh?

- PK Unto Him belongeth whatsoever is in the heavens and the earth, and religion is His for ever. Will ye then fear any other than Allah?
- SH And whatever is in the heavens and the earth is His, and to Him should obedience be (rendered) constantly; will you then guard against other than (the punishment of) Allah?
- YU To Him belongs whatever is in the heavens and on earth, and to Him is duty due always: then will ye fear other than Allah?

**53.**

- AA Whatsoever the blessings you enjoy are surely from God, and when in trouble you turn to Him in supplication.
- NO And whatever of blessings and good things you have, it is from Allāh. Then, when harm touches you, unto Him you cry aloud for help.
- PK And whatever of comfort ye enjoy, it is from Allah. Then, when misfortune reacheth you, unto Him ye cry for help.
- SH And whatever favor is (bestowed) on you it is from Allah; then when evil afflicts you, to Him do you cry for aid.
- YU And ye have no good thing but is from Allah: and moreover, when ye are touched by distress, unto Him ye cry with groans;

**54.**

- AA Yet when He has delivered you from affliction, some of you ascribe companions to your Lord
- NO Then, when He has removed the harm from you, behold! Some of you associate others in worship with their Lord (Allāh).
- PK And afterward, when He hath rid you of the misfortune, behold! a set of you attribute partners to their Lord,
- SH Yet when He removes the evil from you, lo ! a party of you associate others with their Lord;
- YU Yet, when He removes the distress from you, behold! some of you turn to other gods to join with their Lord-

**55.**

- AA So as to deny what We have bestowed on them. Well, enjoy yourselves, you will come to know soon.
- NO So (as a result of that ) they deny (with ungratefulness) that (Allāh's Favours) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets).
- PK So as to deny that which We have given them. Then enjoy life (while ye may), for ye will come to know.
- SH So that they be ungrateful for what We have given them; then enjoy yourselves; for soon will you know
- YU (As if) to show their ingratitude for the favours we have bestowed on them! then enjoy (your brief day): but soon will ye know (your folly)!

**56.**

- AA They set aside a portion of the food We have given them for those they do not know. By God, you will surely have to answer for all you contrive!
- NO And they assign a portion of that which We have provided them unto what they know not (false deities). By Allāh, you shall certainly be questioned about (all) that you used to fabricate.
- PK And they assign a portion of that which We have given them unto what they know not. By Allah! but ye will indeed be asked concerning (all) that ye used to invent.

SH And they set apart for what they do not know a portion of what We have given them. By Allah, you shall most certainly be questioned about that which you forged.

YU And they (even) assign, to things they do not know, a portion out of that which We have bestowed for their sustenance! By Allah, ye shall certainly be called to account for your false inventions.

**57.**

AA They attribute daughters to God, the glorious, but for themselves whatsoever they please.

NQ And they assign daughters unto Allâh! Glorified (and Exalted) be He above all that they associate with Him! . And unto themselves what they desire;

PK And they assign unto Allah daughters - Be He Glorified! - and unto themselves what they desire;

SH And they ascribe daughters to Allah, glory be to Him; and for themselves (they would have) what they desire.

YU And they assign daughters for Allah! - Glory be to Him! - and for themselves (sons,- the issue) they desire!

**58.**

AA Yet when news of the birth of a daughter reaches one of them, his face is darkened, and he is overwhelmed with silent grief,

NQ And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!

PK When if one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly.

SH And when a daughter is announced to one of them his face becomes black and he is full of wrath.

YU When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief!

**59.**

AA And hides from people for shame at the news, (at a loss) whether he should keep her with shame, or bury her in the ground. How bad is the judgement that they make!

NQ He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth[]? Certainly, evil is their decision.

PK He hideth himself from the folk because of the evil of that whereof he hath had tidings, (asking himself): Shall he keep it in contempt, or bury it beneath the dust. Verily evil is their judgment.

SH He hides himself from the people because of the evil of that which is announced to him. Shall he keep it with disgrace or bury it (alive) in the dust? Now surely evil is what they judge.

YU With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! what an evil (choice) they decide on?

**60.**

AA The semblance of those who believe not in the life to come is that of the meanest; but the semblance of God is the most sublime, for He is all-mighty and all-wise.

NQ For those who believe not in the Hereafter is an evil description, and for Allâh is the highest description. And He is the All-Mighty, the All-Wise.

- PK For those who believe not in the Hereafter is an evil similitude, and Allah's is the Sublime Similitude. He is the Mighty, the Wise.
- SH For those who do not believe in the hereafter is an evil attribute, and Allah's is the loftiest attribute; and He is the Mighty, the Wise.
- YU To those who believe not in the Hereafter, applies the similitude of evil: to Allah applies the highest similitude: for He is the Exalted in Power, full of Wisdom.

**61.**

- AA If God were to punish men for their inequity He would not leave a single moving thing on earth. Yet He gives them latitude for a time ordained. When that time is come, there will not be a moment's delay nor a moment's haste.
- NO And if Allāh were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment).
- PK If Allah were to take mankind to task for their wrong-doing, he would not leave hereon a living creature, but He reprieveth them to an appointed term, and when their term cometh they cannot put (it) off an hour nor (yet) advance (it).
- SH And if Allah had destroyed men for their iniquity, He would not leave on the earth a single creature, but He respites them till an appointed time; so when their doom will come they shall not be able to delay (it) an hour nor can they bring (it) on (before its time).
- YU If Allah were to punish men for their wrong-doing, He would not leave, on the (earth), a single living creature: but He gives them respite for a stated Term: When their Term expires, they would not be able to delay (the punishment) for a single hour, just as they would not be able to anticipate it (for a single hour).

**62.**

- AA Yet they attribute to God what they find detestable; and their tongues assert the lie that for them is only good. On the contrary, there is Fire for them, and they will be thrown into it.
- NO They assign to Allāh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected. (Tafsir Al-Qurtubī, Vol.10, Page 121)
- PK And they assign unto Allah that which they (themselves) dislike, and their tongues expound the lie that the better portion will be theirs. Assuredly theirs will be the Fire, and they will be abandoned.
- SH And they ascribe to Allah what they (themselves) hate and their tongues relate the lie that they shall have the good; there is no avoiding it that for them is the fire and that they shall be sent before.
- YU They attribute to Allah what they hate (for themselves), and their tongues assert the falsehood that all good things are for themselves: without doubt for them is the Fire, and they will be the first to be hastened on into it!

**63.**

- AA By God, We sent apostles to many a people before you, but Satan made their acts seem attractive to them, and he is their friend this day, and a painful torment awaits them.
- NO By Allāh, We indeed sent (Messengers) to the nations before you (O Muhammad SAW), but Shaitān (Satan) made their deeds fair-seeming to them. So he (Satan) is their Wali (helper) today (i.e. in this world), and theirs

will be a painful torment.

- PK By Allah, We verily sent messengers unto the nations before thee, but the devil made their deeds fairseeming unto them. So he is their patron this day, and theirs will be a painful doom.
- SH By Allah, most certainly We sent (messengers) to nations before you, but the Shaitan made their deeds fair-seeming to them, so he is their guardian today, and they shall have a painful punishment.
- YU By Allah, We (also) sent (Our messengers) to Peoples before thee; but Satan made, (to the wicked), their own acts seem alluring: He is also their patron today, but they shall have a most grievous penalty.

#### 64.

- AA We have sent down this Book to you that you may explain to them what it is that they are differing about, and as guidance and a grace for those who believe.
- NQ And We have not sent down the Book (the Qur'an) to you (O Muhammad SAW), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.
- PK And We have revealed the Scripture unto thee only that thou mayst explain unto them that wherein they differ, and (as) a guidance and a mercy for a people who believe.
- SH And We have not revealed to you the Book except that you may make clear to them that about which they differ, and (as) a guidance and a mercy for a people who believe.
- YU And We sent down the Book to thee for the express purpose, that thou shouldst make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe.

#### 65.

- AA God sends down water from the skies and quickens the dead earth to a new birth. Here is a sign for those who listen.
- NQ And Allâh sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for people who listen (obey Allâh).
- PK Allah sendeth down water from the sky and therewith reviveth the earth after her death. Lo! herein is indeed a portent for a folk who hear.
- SH And Allah has sent down water from the cloud and therewith given life to the earth after its death; most surely there is a sign in this for a people who would listen.
- YU And Allah sends down rain from the skies, and gives therewith life to the earth after its death: verily in this is a Sign for those who listen.

#### 66.

- AA And surely in cattle there is a lesson for you: We give you a drink from the extract of food in their bellies and blood-purest milk so delicious to drink;
- NQ And verily! In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.
- PK And lo! in the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from betwixt the refuse and the blood, pure milk palatable to the drinkers.
- SH And most surely there is a lesson for you in the cattle; We give you to drink of what is in their bellies-- from betwixt the feces and the blood-- pure milk, easy and agreeable to swallow for those who drink.

YU And verily in cattle (too) will ye find an instructive sign. From what is within their bodies between excretions and blood, We produce, for your drink, milk, pure and agreeable to those who drink it.

**67.**

AA And in fruits of the date-palm and the vine, from which you obtain inebriating drinks and excellent food. In this indeed are signs for those who understand.

NQ And from the fruits of date-palms and grapes, you derive strong drink (this was before the order of the prohibition of the alcoholic drinks) and a goodly provision. Verily, therein is indeed a sign for people who have wisdom.

PK And of the fruits of the date-palm, and grapes, whence ye derive strong drink and (also) good nourishment. Lo! therein is indeed a portent for people who have sense.

SH And of the fruits of the palms and the grapes-- you obtain from them intoxication and goodly provision; most surely there is a sign in this for a people who ponder.

YU And from the fruit of the date-palm and the vine, ye get out wholesome drink and food: behold, in this also is a sign for those who are wise.

**68.**

AA Your Lord predisposed the bees to make their hives in mountains, trees and trellices,

NQ And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they erect.

PK And thy Lord inspired the bee, saying: Choose thou habitations in the hills and in the trees and in that which they thatch;

SH And your Lord revealed to the bee saying: Make hives in the mountains and in the trees and in what they build:

YU And thy Lord taught the Bee to build its cells in hills, on trees, and in (men's) habitations;

**69.**

AA And suck from all fruits and flit about the unrestricted paths of their Lord. A drink of various hues comes out of their bellies which contains medicine for men. In this is a sign for those who reflect.

NQ "Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think.

PK Then eat of all fruits, and follow the ways of thy Lord, made smooth (for thee). There cometh forth from their bellies a drink divers of hues, wherein is healing for mankind. Lo! herein is indeed a portent for people who reflect.

SH Then eat of all the fruits and walk in the ways of your Lord submissively. There comes forth from within it a beverage of many colours, in which there is healing for men; most surely there is a sign in this for a people who reflect.

YU Then to eat of all the produce (of the earth), and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colours, wherein is healing for men: verily in this is a Sign for those who give thought.

**70.**

AA It is God who creates you, then makes you die; and some reach the age of dotage when they forget what they had known before. God is indeed all-knowing and all-powerful.

NQ And Allâh has created you and then He will cause you to die, and of you there are some who are sent back to senility, so that they know nothing after

having known (much). Truly! Allāh is All- Knowing, All-Powerful.

- PK And Allah createth you, then causeth you to die, and among you is he who is brought back to the most abject stage of life, so that he knoweth nothing after (having had) knowledge. Lo! Allah is Knower, Powerful.
- SH And Allah has created you, then He causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; surely Allah is Knowing, Powerful.
- YU It is Allah who creates you and takes your souls at death; and of you there are some who are sent back to a feeble age, so that they know nothing after having known (much): for Allah is All-Knowing, All-Powerful.

## 71.

- AA God has favoured some of you over others in the means of subsistence. But those who have been favoured with more do not give of their means to their dependents so that they may become equal with them. Do they then deny God's beneficence?
- NQ And Allāh has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof[]. Do they then deny the Favour of Allāh?
- PK And Allah hath favoured some of you above others in provision. Now those who are more favoured will by no means hand over their provision to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Is it then the grace of Allah that they deny?
- SH And Allah has made some of you excel others in the means of subsistence, so those who are made to excel do not give away their sustenance to those whom their right hands possess so that they should be equal therein; is it then the favor of Allah which they deny?
- YU Allah has bestowed His gifts of sustenance more freely on some of you than on others: those more favoured are not going to throw back their gifts to those whom their right hands possess, so as to be equal in that respect. Will they then deny the favours of Allah?

## 72.

- AA God has provided mates for you of your own kind, and has bestowed on you sons and daughters from your mates, and has given you good things for food. Will they even then believe in the false and deny God's grace?
- NQ And Allāh has made for you wives of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allāh (by not worshipping Allāh Alone).
- PK And Allah hath given you wives of your own kind, and hath given you, from your wives, sons and grandsons, and hath made provision of good things for you. Is it then in vanity that they believe and in the grace of Allah that they disbelieve?
- SH And Allah has made wives for you from among yourselves, and has given you sons and grandchildren from your wives, and has given you of the good things; is it then in the falsehood that they believe while it is in the favor of Allah that they disbelieve?
- YU And Allah has made for you mates (and companions) of your own nature, and made for you, out of them, sons and daughters and grandchildren, and provided for you sustenance of the best: will they then believe in vain things, and be ungrateful for Allah's favours?-

**73.**

- AA Yet they worship those apart from God who cannot provide for them any sustenance from the heavens or the earth, nor will they have power to do so.
- NQ And they worship others besides Allâh, such as do not and cannot own any provision for them from the heavens or the earth.
- PK And they worship beside Allah that which owneth no provision whatsoever for them from the heavens or the earth, nor have they (whom they worship) any power.
- SH And they serve besides Allah that which does not control for them any sustenance at all from the heavens and the earth, nor have they any power.
- YU And worship others than Allah,- such as have no power of providing them, for sustenance, with anything in heavens or earth, and cannot possibly have such power?

**74.**

- AA So do not invent similitudes for God. Indeed God knows, and you do not know.
- NQ So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not.
- PK So coin not similitudes for Allah. Lo! Allah knoweth; ye know not.
- SH Therefore do not give likenesses to Allah; surely Allah knows and you do not know.
- YU Invent not similitudes for Allah: for Allah knoweth, and ye know not.

**75.**

- AA God presents the example of a man who is a hired servant with no power over anything, and another on whom We have bestowed a handsome fortune, who spends from it in private and in public: Can they be equal? Praised be God! But most men do not understand.
- NQ Allâh puts forward the example (of two men a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and He spends thereof secretly and openly. Can they be equal? (By no means, not). All the praises and thanks be to Allâh. Nay! (But) most of them know not.
- PK Allah coineth a similitude: (on the one hand) a (mere) chattel slave, who hath control of nothing, and (on the other hand) one on whom we have bestowed a fair provision from Us, and he spendeth thereof secretly and openly. Are they equal? Praise be to Allah! But most of them know not.
- SH Allah sets forth a parable: (consider) a slave, the property of another, (who) has no power over anything, and one whom We have granted from Ourselves a goodly sustenance so he spends from it secretly and openly; are the two alike? (All) praise is due to Allah! Nay, most of them do not know.
- YU Allah sets forth the Parable (of two men: one) a slave under the dominion of another; He has no power of any sort; and (the other) a man on whom We have bestowed goodly favours from Ourselves, and he spends thereof (freely), privately and publicly: are the two equal? (By no means;) praise be to Allah. But most of them understand not.

**76.**

- AA God presents another example of two men, one dumb and unable to do a thing and is a burden on his master. Wherever he is sent he returns without any good (result). Could he be equal to one who enjoins what is just, and follows the right path?

- NO** And Allâh puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden to his master, whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islâmic Monotheism) who commands justice, and is himself on a Straight Path?
- PK** And Allah coineth a similitude: Two men, one of them dumb, having control of nothing, and he is a burden on his owner; whithersoever he directeth him to go, he bringeth no good. Is he equal with one who enjoineth justice and followeth a straight path (of conduct)?
- SH** And Allah sets forth a parable of two men; one of them is dumb, not able to do anything, and he is a burden to his master; wherever he sends him, he brings no good; can he be held equal with him who enjoins what is just, and he (himself) is on the right path?
- YU** Allah sets forth (another) Parable of two men: one of them dumb, with no power of any sort; a wearisome burden is he to his master; whichever way he directs him, he brings no good: is such a man equal with one who commands Justice, and is on a Straight Way?

**77.**

- AA** To God belong the secrets of the heavens and the earth, and the Hour of Doom is a matter of the winking of an eye, even less, for God has certainly power over all things.
- NO** And to Allâh belongs the unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allâh is Able to do all things.
- PK** And unto Allah belongeth the Unseen of the heavens and the earth, and the matter of the Hour (of Doom) is but as a twinkling of the eye, or it is nearer still. Lo! Allah is Able to do all things.
- SH** And Allah's is the unseen of the heavens and the earth; and the matter of the hour is but as the twinkling of an eye or it is higher still; surely Allah has power over all things.
- YU** To Allah belongeth the Mystery of the heavens and the earth. And the Decision of the Hour (of Judgment) is as the twingking of an eye, or even quicker: for Allah hath power over all things.

**78.**

- AA** God produced you from your mothers' wombs knowing nothing, but gave you ears and eyes and hearts so that you may be grateful.
- NO** And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh).
- PK** And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that haply ye might give thanks.
- SH** And Allah has brought you forth from the wombs of your mothers-- you did not know anything-- and He gave you hearing and sight and hearts that you may give thanks.
- YU** It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks (to Allah).

**79.**

- AA** Do you not see the birds held high between the heavens and the earth? Nothing holds them (aloft) but God. There are verily signs in this for those who believe.

- NQ** Do they not see the birds held (flying) in the midst of the sky? None holds them but Allâh [none gave them the ability to fly but Allâh]. Verily, in this are clear proofs and signs for people who believe (in the Oneness of Allâh).
- PK** Have they not seen the birds obedient in mid-air? None holdeth them save Allah. Lo! herein, verily, are portents for a people who believe.
- SH** Do they not see the birds, constrained in the middle of the sky? None withholds them but Allah; most surely there are signs in this for a people who believe.
- YU** Do they not look at the birds, held poised in the midst of (the air and) the sky? Nothing holds them up but (the power of) Allah. Verily in this are signs for those who believe.

**80.**

- AA** God has given you homes to live in, and tents (made) from the hides of cattle convenient for days of travelling and halting; and from their wool and fur and hair you make domestic articles and goods that last a certain time.
- NQ** And Allâh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels), and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), a furnishing and articles of convenience (e.g. carpets, blankets, etc.), a comfort for a while.
- PK** And Allah hath given you in your houses an abode, and hath given you (also), of the hides of cattle, houses which ye find light (to carry) on the day of migration and on the day of pitching camp; and of their wool and their fur and their hair, caparison and comfort for a while.
- SH** And Allah has given you a place to abide in your houses, and He has given you tents of the skins of cattle which you find light to carry on the day of your march and on the day of your halting, and of their wool and their fur and their hair (He has given you) household stuff and a provision for a time.
- YU** It is Allah Who made your habitations homes of rest and quiet for you; and made for you, out of the skins of animals, (tents for) dwellings, which ye find so light (and handy) when ye travel and when ye stop (in your travels); and out of their wool, and their soft fibres (between wool and hair), and their hair, rich stuff and articles of convenience (to serve you) for a time.

**81.**

- AA** God has given you of things created, shade, and places of shelter in the mountains, and clothes for protection against the heat, and coats (of mail) for defence during war. He thus bestows His favours on you so that you may be grateful to Him.
- NQ** And Allâh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Grace unto you, that you may submit yourselves to His Will (in Islâm).
- PK** And Allah hath given you, of that which He hath created, shelter from the sun; and hath given you places of refuge in the mountains, and hath given you coats to ward off the heat from you, and coats (of armour) to save you from your own foolhardiness. Thus doth He perfect His favour unto you, in order that ye may surrender (unto Him).
- SH** And Allah has made for you of what He has created shelters, and He has given you in the mountains places of retreat, and He has given you garments to preserve you from the heat and coats of mail to preserve you in your fighting; even thus does He complete His favor upon you, that haply you may submit.

YU It is Allah Who made out of the things He created, some things to give you shade; of the hills He made some for your shelter; He made you garments to protect you from heat, and coats of mail to protect you from your (mutual) violence. Thus does He complete His favours on you, that ye may bow to His Will (in Islam).

**82.**

AA If they still turn away, your duty is to warn them in clear terms.

NQ Then, if they turn away, your duty (O Muhammad SAW) is only to convey (the Message) in a clear way.

PK Then, if they turn away, thy duty (O Muhammad) is but plain conveyance (of the message).

SH But if they turn back, then on you devolves only the clear deliverance (of the message).

YU But if they turn away, thy duty is only to preach the clear Message.

**83.**

AA They do know the favours of God, and yet they deny them, for most of them are not grateful. The day We shall call a witness from every people, the unbelievers will not be allowed to make excuses.

NQ They recognise the Grace of Allâh, yet they deny it (by worshipping others besides Allâh) and most of them are disbelievers (deny the Prophethood of Muhammad SAW).

PK They know the favour of Allah and then deny it. Most of them are ingrates.

SH They recognize the favor of Allah, yet they deny it, and most of them are ungrateful.

YU They recognise the favours of Allah; then they deny them; and most of them are (creatures) ungrateful.

**84.**

NQ And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who have disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to repent and ask for Allâh's Forgiveness (of their sins, etc.).

PK And (bethink you of) the day when we raise up of every nation a witness, then there is no leave for disbelievers, nor are they allowed to make amends.

SH And on the day when We will raise up a witness out of every nation, then shall no permission be given to those who disbelieve, nor shall they be made to solicit favor.

YU One Day We shall raise from all Peoples a Witness: then will no excuse be accepted from Unbelievers, nor will they receive any favours.

**85.**

AA And when the wicked shall face the torment it will not be decreased, nor will they be reprieved.

NQ And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened unto them, nor will they be given respite.

PK And when those who did wrong behold the doom, it will not be made light for them, nor will they be reprieved.

SH And when those who are unjust shall see the chastisement, it shall not be lightened for them, nor shall they be respited. .

YU When the wrong-doers (actually) see the Penalty, then will it in no way be mitigated, nor will they then receive respite.

**86.**

- AA When the idolaters see their partners they will call out: "O our Lord, these are the partners we invoked instead of You;" but they will retort: "You are liars."
- NQ And when those who associated partners with Allāh see their (Allāh's so-called) partners, they will say: "Our Lord! These are our partners whom we used to invoke besides you." But they will throw back their word at them (and say): "Surely! You indeed are liars!"
- PK And when those who ascribed partners to Allah behold those partners of theirs, they will say: Our Lord! these are our partners unto whom we used to cry instead of Thee. But they will fling to them the saying: Lo! ye verily are liars!
- SH And when those who associate (others with Allah) shall see their associate-gods, they shall say: Our Lord, these are our associate-gods on whom we called besides Thee. But they will give them back the reply: Most surely you are liars.
- YU When those who gave partners to Allah will see their "partners", they will say: "Our Lord! these are our 'partners,' those whom we used to invoke besides Thee." But they will throw back their word at them (and say): "Indeed ye are liars!"

**87.**

- AA They will offer submission to God that Day, and the lies they fabricated will not be of the least avail.
- NQ And they will offer (their full) submission to Allāh (Alone) on that Day, and their invented false deities [all that they used to invoke besides Allāh, e.g. idols, saints, priests, monks, angels, jinns, Jibrael (Gabriel), Messengers, etc.] will vanish from them.
- PK And they proffer unto Allah submission on that day, and all that they used to invent hath failed them.
- SH And they shall tender submission to Allah on that day; and what they used to forge shall depart from them.
- YU That Day shall they (openly) show (their) submission to Allah; and all their inventions shall leave them in the lurch.

**88.**

- AA For those who deny the truth and obstruct (others) from the way of God, We shall add torment to torment as they were perpetrating corruption.
- NQ Those who disbelieved and hinder (men) from the Path of Allāh, for them We will add torment over the torment; because they used to spread corruption [by disobeying Allāh themselves, as well as ordering others (mankind) to do so].
- PK For those who disbelieve and debar (men) from the way of Allah, We add doom to doom because they wrought corruption,
- SH (As for) those who disbelieve and turn away from Allah's way, We will add chastisement to their chastisement because they made mischief.
- YU Those who reject Allah and hinder (men) from the Path of Allah - for them will We add Penalty to Penalty; for that they used to spread mischief.

**89.**

- AA Remind them of the Day when We shall call from every people a witness against them, and make you a witness over them, for We have revealed to you the Book as an exposition of everything, and as guidance and grace and happy tidings for those who submit.
- NQ And (remember) the Day when We shall raise up from every nation a witness

against them from amongst themselves. And We shall bring you (O Muhammad SAW) as a witness against these. And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allāh as Muslims).

- PK And (bethink you of) the day when We raise in every nation a witness against them of their own folk, and We bring thee (Muhammad) as a witness against these. And We reveal the Scripture unto thee as an exposition of all things, and a guidance and a mercy and good tidings for those who have surrendered (to Allah).
- SH And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these-- and We have revealed the Book to you explaining clearly everything, and a guidance and mercy and good news for those who submit.
- YU One day We shall raise from all Peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these (thy people): and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims.

## 90.

- AA Verily God has enjoined justice, the doing of good, and the giving of gifts to your relatives; and forbidden indecency, impropriety and oppression. He warns you so that you may remember.
- NQ Verily, Allāh enjoins Al-Adl (i.e. justice and worshipping none but Allāh Alone - Islāmic Monotheism) and Al-Ihsān [i.e. to be patient in performing your duties to Allāh, totally for Allāh's sake and in accordance with the Sunnah (legal ways) of the Prophet SAW in a perfect manner], and giving (help) to kith and kin[] (i.e. all that Allāh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fahshā' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e. all that is prohibited by Islāmic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed.
- PK Lo! Allah enjoineeth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed.
- SH Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful.
- YU Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition.

## 91.

- AA Fulfil your covenant with God, having made the covenant, and do not break your oaths once you have sworn them, as you have made God a witness over you. Indeed God knows what you do.
- NQ And fulfill the Covenant of Allāh (Bai'a: pledge for Islām) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed Allāh your surety. Verily! Allāh knows what you do.
- PK Fulfil the covenant of Allah when ye have covenanted, and break not your oaths after the asseveration of them, and after ye have made Allah surety over you. Lo! Allah knoweth what ye do.

- SH And fulfill the covenant of Allah when you have made a covenant, and do not break the oaths after making them fast, and you have indeed made Allah a surety for you; surely Allah I . knows what you do.
- YU Fulfil the Covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety; for Allah knoweth all that ye do.

**92.**

- AA And do not be like her who untwists her yarn having spun it into durable thread. Do not use your oaths deceitfully because one party has ascendancy over you. God surely tries you in this way: He will make it clear to you on the Day of Resurrection what you were differing about.
- NQ And be not like her who undoes the thread which she has spun after it has become strong, by taking your oaths a means of deception among yourselves, lest a nation may be more numerous than another nation. Allâh only tests you by this [i.e who obeys Allâh and fulfills Allâh's Covenant and who disobeys Allâh and breaks Allâh's Covenant]. And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ [i.e. a believer confesses and believes in the Oneness of Allâh and in the Prophethood of Prophet Muhammad SAW which the disbeliever denies it and that was their difference amongst them in the life of this world][].
- PK And be not like unto her who unravelleth the thread, after she hath made it strong, to thin filaments, making your oaths a deceit between you because of a nation being more numerous than (another) nation. Allah only trieth you thereby, and He verily will explain to you on the Day of Resurrection that wherein ye differed.
- SH And be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly. You make your oaths to be means of deceit between you because (one) nation is more numerous than (another) nation. Allah only tries you by this; and He will most certainly make clear to you on the resurrection day that about which you differed.
- YU And be not like a woman who breaks into untwisted strands the yarn which she has spun, after it has become strong. Nor take your oaths to practise deception between yourselves, lest one party should be more numerous than another: for Allah will test you by this; and on the Day of Judgment He will certainly make clear to you (the truth of) that wherein ye disagree.

**93.**

- AA If God had pleased He would surely have made you a single community of belief; but He leads whosoever He wills astray, and guides whosoever He please. But you will surely be questioned about what you used to do.
- NQ And had Allâh willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do.
- PK Had Allah willed He could have made you (all) one nation, but He sendeth whom He will astray and guideth whom He will, and ye will indeed be asked of what ye used to do.
- SH And if Allah please He would certainly make you a single nation, but He causes to err whom He pleases and guides whom He pleases; and most certainly you will be questioned as to what you did.
- YU If Allah so willed, He could make you all one people: But He leaves straying whom He pleases, and He guides whom He pleases: but ye shall certainly be called to account for all your actions.

**94.**

- AA So do not make your oaths a means of deceiving one another, lest your foot should slip after having found its hold, and you taste of evil for having hindered (others) from the way of God, and suffer a grievous punishment.
- NO And make not your oaths, a means of deception among yourselves, lest a foot may slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the Path of Allâh (i.e. Belief in the Oneness of Allâh and His Messenger, Muhammad SAW), and yours will be a great torment (i.e. the Fire of Hell in the Hereafter).
- PK Make not your oaths a deceit between you, lest a foot should slip after being firmly planted and ye should taste evil forasmuch as ye debarred (men) from the way of Allah, and yours should be an awful doom.
- SH And do not make your oaths a means of deceit between you, lest a foot should slip after its stability and you should taste evil because you turned away from Allah's way and grievous punishment be your (lot).
- YU And take not your oaths, to practise deception between yourselves, with the result that someone's foot may slip after it was firmly planted, and ye may have to taste the evil (consequences) of having hindered (men) from the Path of Allah, and a Mighty Wrath descend on you.

**95.**

- AA And do not trade God's covenant for a paltry price. Remember, what is with God is better for you, if only you knew!
- NO And purchase not a small gain at the cost of Allâh's Covenant. Verily! What is with Allâh is better for you if you did but know.
- PK And purchase not a small gain at the price of Allah's covenant. Lo! that which Allah hath is better for you, if ye did but know.
- SH And do not take a small price in exchange for Allah's covenant; surely what is with Allah is better for you, did you but know.
- YU Nor sell the covenant of Allah for a miserable price: for with Allah is (a prize) far better for you, if ye only knew.

**96.**

- AA For what you possess will pass, but what is with God will abide. We shall certainly award those who persevere a recompense in keeping with their deeds.
- NO Whatever is with you, will be exhausted, and whatever with Allâh (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do[.].
- PK That which ye have wasteth away, and that which Allah hath remaineth. And verily We shall pay those who are steadfast a recompense in proportion to the best of what they used to do.
- SH What is with you passes away and what is with Allah is enduring; and We will most certainly give to those who are patient their reward for the best of what they did.
- YU What is with you must vanish: what is with Allah will endure. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions.

**97.**

- AA We shall invest whosoever works for good, whether man or woman, with a pleasant life, and reward them in accordance with the best of what they have done.
- NO Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life

(in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).

- PK Whosoever doeth right, whether male or female, and is a believer, him verily we shall quicken with good life, and We shall pay them a recompense in proportion to the best of what they used to do.
- SH Whoever does good whether male or female and he is a believer, We will most certainly make him live a happy life, and We will most certainly give them their reward for the best of what they did.
- YU Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions.

**98.**

- AA So, when you recite the Qur'an seek refuge in God from Satan the execrable.
- NQ So when you want to recite the Qur'ân, seek refuge with Allâh from Shaitân (Satan), the outcast (the cursed one).
- PK And when thou recitest the Qur'an, seek refuge in Allah from Satan the outcast.
- SH So when you recite the Quran, seek refuge with Allah from the accursed Shaitan,
- YU When thou dost read the Qur'an, seek Allah's protection from Satan the rejected one.

**99.**

- AA He does not have power over those who believe and place their trust in their Lord.
- NQ Verily! He has no power over those who believe and put their trust only in their Lord (Allâh).
- PK Lo! he hath no power over those who believe and put trust in their Lord.
- SH Surely he has no authority over those who believe and rely on their Lord.
- YU No authority has he over those who believe and put their trust in their Lord.

**100.**

- AA His power is only over those who take him as their patron, and those who ascribe equals (to God).
- NQ His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allâh) [i.e. those who are Mushrikûn - polytheists - see Verse 6:121].
- PK His power is only over those who make a friend of him, and those who ascribe partners unto Him (Allah).
- SH His authority is only over those who befriend him and those who associate others with Him.
- YU His authority is over those only, who take him as patron and who join partners with Allah.

**101.**

- AA When We replace a message with another -- and God knows best what He reveals -- they say: "You have made it up;" yet most of them do not know.
- NQ And when We change a Verse [of the Qur'ân, i.e. cancel (abrogate) its order] in place of another, and Allâh knows the best of what He sends down, they (the disbelievers) say: "You (O Muhammad SAW) are but a Muftari! (forger, liar)." Nay, but most of them know not.

- PK And when We put a revelation in place of (another) revelation, - and Allah knoweth best what He revealeth - they say: Lo! thou art but inventing. Most of them know not.
- SH And when We change (one) communication for (another) communication, and Allah knows best what He reveals, they say: You are only a forger. Nay, most of them do not know.
- YU When We substitute one revelation for another,- and Allah knows best what He reveals (in stages),- they say, "Thou art but a forger": but most of them understand not.

**102.**

- AA You say: "It has been sent by divine grace from your Lord with truth to strengthen those who believe, and as guidance and good news for those who have submitted (to God)."
- NQ Say (O Muhammad SAW) Ruh-ul-Qudus [Jibrael (Gabriel)] has brought it (the Qur'an) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe and as a guidance and glad tidings to those who have submitted (to Allâh as Muslims).
- PK Say: The holy Spirit hath delivered it from thy Lord with truth, that it may confirm (the faith of) those who believe, and as guidance and good tidings for those who have surrendered (to Allah).
- SH Say: The Holy spirit has revealed it from your Lord with the truth, that it may establish those who believe and as a guidance and good news for those who submit.
- YU Say, the Holy Spirit has brought the revelation from thy Lord in Truth, in order to strengthen those who believe, and as a Guide and Glad Tidings to Muslims.

**103.**

- AA Yet We know what they say: "It is only a man who instructs him." The speech of the man they imply is obscure while this is clear Arabic.
- NQ And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad SAW)." The tongue of the man they refer to is foreign, while this (the Qur'ân) is a clear Arabic tongue.
- PK And We know well that they say: Only a man teacheth him. The speech of him at whom they falsely hint is outlandish, and this is clear Arabic speech.
- SH And certainly We know that they say: Only a mortal teaches him. The tongue of him whom they reproach is barbarous, and this is clear Arabic tongue.
- YU We know indeed that they say, "It is a man that teaches him." The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear.

**104.**

- AA Those who do not believe in the words of God are verily not guided by God. For them is severe punishment.
- NQ Verily! Those who believe not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, Allâh will not guide them and theirs will be a painful torment.
- PK Lo! those who disbelieve the revelations of Allah, Allah guideth them not and theirs will be a painful doom.
- SH (As for) those who do not believe in Allah's communications, surely Allah will not guide them, and they shall have a painful punishment.
- YU Those who believe not in the Signs of Allah,- Allah will not guide them, and theirs will be a grievous Penalty.

**105.**

- AA They alone invent lies who do not believe in the words of God, and they are liars.
- NQ It is only those who believe not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, who fabricate falsehood, and it is they who are liars.
- PK Only they invent falsehood who believe not Allah's revelations, and (only) they are the liars.
- SH Only they forge the lie who do not believe in Allah's communications, and these are the liars.
- YU It is those who believe not in the Signs of Allah, that forge falsehood: it is they who lie!

**106.**

- AA Whosoever denies having once believed -- unless he is forced to do so while his heart enjoys the peace of faith -- and opens his mind to disbelief will suffer the wrath of God. Their punishment will be great,
- NQ Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment.
- PK Whoso disbelieveth in Allah after his belief - save him who is forced thereto and whose heart is still content with the Faith - but whoso findeth ease in disbelief: On them is wrath from Allah. Theirs will be an awful doom.
- SH He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast to disbelief-- on these is the wrath of Allah, and they shall have a grievous chastisement.
- YU Any one who, after accepting faith in Allah, utters Unbelief,- except under compulsion, his heart remaining firm in Faith - but such as open their breast to Unbelief, on them is Wrath from Allah, and theirs will be a dreadful Penalty.

**107.**

- AA For they loved the life of this world more than the life to come; and God does not guide those who do not believe.
- NQ That is because they loved and preferred the life of this world over that of the Hereafter. And Allâh guides not the people who disbelieve.
- PK That is because they have chosen the life of the world rather than the Hereafter, and because Allah guideth not the disbelieving folk.
- SH This is because they love this world's life more than the hereafter, and because Allah does not guide the unbelieving people.
- YU This because they love the life of this world better than the Hereafter: and Allah will not guide those who reject Faith.

**108.**

- AA They are the ones whose hearts and ears and eyes have been sealed by God; and these are the heedless.
- NQ They are those upon whose hearts, hearing (ears) and sight (eyes) Allâh has set a seal. And they are the heedless!
- PK Such are they whose hearts and ears and eyes Allah hath sealed. And such are the heedless.
- SH These are they on whose hearts and their hearing and their eyes Allah has set a seal, and these are the heedless ones.
- YU Those are they whose hearts, ears, and eyes Allah has sealed up, and they

take no heed.

### 109.

- AA They will surely be losers in the life to come,  
 NQ No doubt, in the Hereafter, they will be the losers.  
 PK Assuredly in the Hereafter they are the losers.  
 SH No doubt that in the hereafter they will be the losers.  
 YU Without doubt, in the Hereafter they will perish.

### 110.

- AA But (to) those who were victimised and left their homes and then fought and endured patiently, your Lord will surely be forgiving and kind.  
 NQ Then, verily! Your Lord for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allâh) and were patient, verily, your Lord afterward is, Oft- Forgiving, Most Merciful.  
 PK Then lo! thy Lord - for those who became fugitives after they had been persecuted, and then fought and were steadfast - lo! thy Lord afterward is (for them) indeed Forgiving, Merciful.  
 SH Yet surely your Lord, with respect to those who fly after they are persecuted, then they struggle hard and are patient, most surely your Lord after that is Forgiving, Merciful.  
 YU But verily thy Lord,- to those who leave their homes after trials and persecutions,- and who thereafter strive and fight for the faith and patiently persevere,- Thy Lord, after all this is oft-forgiving, Most Merciful.

### 111.

- AA On the day when every soul will come pleading for itself, and every soul will be recompensed for what it had done, no one will be wronged.  
 NQ (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly.  
 PK On the Day when every soul will come pleading for itself, and every soul will be repaid what it did, and they will not be wronged.  
 SH (Remember) the day when every soul shall come, pleading for itself and every soul shall be paid in full what it has done, and they shall not be dealt with unjustly.  
 YU One Day every soul will come up struggling for itself, and every soul will be recompensed (fully) for all its actions, and none will be unjustly dealt with.

### 112.

- AA God presents the example of a town which enjoyed peace and security, its provisions coming from everywhere in abundance, but it denied the favours of God; so God acquainted it with intimate hunger and fear (as punishment) for what they had done.  
 NQ And Allâh puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad SAW) which they (its people) used to do[.].  
 PK Allah coineth a similitude: a township that dwelt secure and well content, its provision coming to it in abundance from every side, but it disbelieved in Allah's favours, so Allah made it experience the garb of dearth and fear because of what they used to do.

- SH And Allah sets forth a parable: (Consider) a town safe and secure to which its means of subsistence come in abundance from every quarter; but it became ungrateful to Allah's favors, therefore Allah made it to taste the utmost degree of hunger and fear because of what they wrought.
- YU Allah sets forth a Parable: a city enjoying security and quiet, abundantly supplied with sustenance from every place: Yet was it ungrateful for the favours of Allah: so Allah made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side), because of the (evil) which (its people) wrought.

**113.**

- AA An apostle came to them who was one of them, but they called him a liar. Then they were seized by torment for they were sinners.
- NQ And verily, there had come unto them a Messenger (Muhammad SAW) from among themselves, but they denied him, so the torment overtook them while they were Zâlimûn (polytheists and wrong- doers, etc.).
- PK And verily there had come unto them a messenger from among them, but they had denied him, and so the torment seized them while they were wrong-doers.
- SH And certainly there came to them a Messenger from among them, but they rejected him, so the punishment overtook them while they were unjust.
- YU And there came to them a Messenger from among themselves, but they falsely rejected him; so the Wrath seized them even in the midst of their iniquities.

**114.**

- AA Eat the good and lawful of things that God has given you, and be grateful for the bounty of God, if you really worship Him.
- NQ So eat of the lawful and good food[] which Allâh has provided for you. And be grateful for the Graces of Allâh, if it is He Whom you worship.
- PK So eat of the lawful and good food which Allah hath provided for you, and thank the bounty of your Lord if it is Him ye serve.
- SH Therefore eat of what Allah has given you, lawful and good (things), and give thanks for Allah's favor if Him do you serve.
- YU So eat of the sustenance which Allah has provided for you, lawful and good; and be grateful for the favours of Allah, if it is He Whom ye serve.

**115.**

- AA He has forbidden carrion and blood and the flesh of the swine, and what has been killed in the name of any other but God; but if one is driven by necessity (to eat it) without craving or reverting to it, then God is forgiving and kind.
- NQ He has forbidden you only Al-Maytatah (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols etc. or on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, then, Allâh is Oft-Forgiving, Most Merciful.
- PK He hath forbidden for you only carrion and blood and swineflesh and that which hath been immolated in the name of any other than Allah; but he who is driven thereto, neither craving nor transgressing, lo! then Allah is Forgiving, Merciful.
- SH He has only forbidden you what dies of itself and blood and flesh of swine and that over which any other name than that of Allah has been invoked, but whoever is driven to necessity, not desiring nor exceeding the limit, then surely Allah is Forgiving, Merciful.

YU He has only forbidden you dead meat, and blood, and the flesh of swine, and any (food) over which the name of other than Allah has been invoked. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then Allah is Oft-Forgiving, Most Merciful.

**116.**

AA Do not utter the lies your tongues make up: "This is lawful, and this is forbidden," in order to impute lies to God; for they who impute lies to God will not find fulfilment.

NQ And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allâh. Verily, those who invent lies against Allâh will never prosper.

PK And speak not, concerning that which your own tongues qualify (as clean or unclean), the falsehood: "This is lawful, and this is forbidden," so that ye invent a lie against Allah. Lo! those who invent a lie against Allah will not succeed.

SH And, for what your tongues describe, do not utter the lie, (saying) This is lawful and this is unlawful, in order to forge a lie against Allah; surely those who forge the lie against Allah shall not prosper.

YU But say not - for any false thing that your tongues may put forth,- "This is lawful, and this is forbidden," so as to ascribe false things to Allah. For those who ascribe false things to Allah, will never prosper.

**117.**

AA For them there is some enjoyment, but the punishment is painful.

NQ A passing brief enjoyment (will be theirs), but they will have a painful torment.

PK A brief enjoyment (will be theirs); and theirs a painful doom.

SH A little enjoyment and they shall have a painful punishment.

YU (In such falsehood) is but a paltry profit; but they will have a most grievous Penalty.

**118.**

AA We have already told you what We have forbidden the Jews. We did not wrong them, they wronged themselves.

NQ And unto those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad SAW) before [in Sûrat-Al-An'am, (The Cattle), see Verse 6:146]. And We wronged them not, but they used to wrong themselves.

PK And unto those who are Jews We have forbidden that which We have already related unto thee. And We wronged them not, but they were wont to wrong themselves.

SH And for those who were Jews We prohibited what We have related to you already, and We did them no injustice, but they were unjust to themselves.

YU To the Jews We prohibited such things as We have mentioned to thee before: We did them no wrong, but they were used to doing wrong to themselves.

**119.**

AA To those who do wrong out of ignorance, then repent and correct themselves, your Lord is indeed forgiving and kind.

NQ Then, verily! Your Lord for those who do evil (commit sins and are disobedient to Allâh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.

PK Then lo! thy Lord - for those who do evil in ignorance and afterward repent

and amend - lo! (for them) thy Lord is afterward indeed Forgiving, Merciful.

- SH Yet surely your Lord, with respect to those who do an evil in ignorance, then turn after that and make amends, most surely your Lord after that is Forgiving, Merciful.
- YU But verily thy Lord,- to those who do wrong in ignorance, but who thereafter repent and make amends,- thy Lord, after all this, is Oft-Forgiving, Most Merciful.

### 120.

- AA Abraham was certainly a model of faith, obedient to God and upright, and not one of idolaters,
- NO Verily, Ibrâhim (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allâh, Hanifa (i.e. to worship none but Allâh), and he was not one of those who were Al-Mushrikûn (polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who joined partners with Allâh).
- PK Lo! Abraham was a nation obedient to Allah, by nature upright, and he was not of the idolaters;
- SH Surely Ibrahim was an exemplar, obedient to Allah, upright, and he was not of the polytheists.
- YU Abraham was indeed a model, devoutly obedient to Allah, (and) true in Faith, and he joined not gods with Allah:

### 121.

- AA Grateful to Him for His favours; so He chose him and guided him to the path that is straight,
- NO (He was) thankful for His (Allâh's) Graces. He (Allâh) chose him (as an intimate friend) and guided him to a Straight Path (Islâmic Monotheism, neither Judaism nor Christianity[]).
- PK Thankful for His bounties; He chose him and He guided him unto a straight path.
- SH Grateful for His favors; He chose him and guided him on the right path.
- YU He showed his gratitude for the favours of Allah, who chose him, and guided him to a Straight Way.

### 122.

- AA And gave him what is good in the world, and in the Hereafter he will be among the righteous and the good.
- NO And We gave him good in this world, and in the Hereafter he shall be of the righteous.
- PK And We gave him good in the world, and in the Hereafter he is among the righteous.
- SH And We gave him good in this world, and in the next he will most surely be among the good.
- YU And We gave him Good in this world, and he will be, in the Hereafter, in the ranks of the Righteous.

### 123.

- AA So We commanded you to follow the way of Abraham the upright who was not of idolaters.
- NO Then, We have inspired you (O Muhammad SAW saying): "Follow the religion of Ibrâhim (Abraham) Hanifa (Islâmic Monotheism[] - to worship none but Allâh) and he was not of the Mushrikûn (polytheists, idolaters, disbelievers, etc.).

- PK And afterward We inspired thee (Muhammad, saying): Follow the religion of Abraham, as one by nature upright. He was not of the idolaters.
- SH Then We revealed to you: Follow the faith of Ibrahim, the upright one, and he was not of the polytheists.
- YU So We have taught thee the inspired (Message), "Follow the ways of Abraham the True in Faith, and he joined not gods with Allah."

**124.**

- AA As for the Sabbath, it was imposed on those who had differed about it; and your Lord will tell them on the Day of Resurrection what it was they had differed about.
- NQ The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.
- PK The Sabbath was appointed only for those who differed concerning it, and lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.
- SH The Sabbath was ordained only for those who differed about it, and most surely your Lord will judge between them on the resurrection day concerning that about which they differed.
- YU The Sabbath was only made (strict) for those who disagreed (as to its observance); But Allah will judge between them on the Day of Judgment, as to their differences.

**125.**

- AA Call them to the path of your Lord with wisdom and words of good advice; and reason with them in the best way possible. Your Lord surely knows who strays from His path, and He knows those who are guided the right way.
- NQ Invite (mankind, O Muhammad SAW) to the Way of your Lord (i.e. Islām) with wisdom (i.e. with the Divine Inspiration and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.
- PK Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! thy Lord is Best Aware of him who strayeth from His way, and He is Best Aware of those who go aright.
- SH Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord best knows those who go astray from His path, and He knows best those who follow the right way.
- YU Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.

**126.**

- AA If you have to retaliate, do so to the extent you have been injured; but if you forbear it is best for those who bear with fortitude.
- NQ And if you punish (your enemy, O you believers in the Oneness of Allâh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for As-Sâbirin (the patient ones, etc.)[].
- PK If ye punish, then punish with the like of that wherewith ye were afflicted. But if ye endure patiently, verily it is better for the patient.
- SH And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it will certainly be best for those who are

patient.

- YU And if ye do catch them out, catch them out no worse than they catch you out: But if ye show patience, that is indeed the best (course) for those who are patient.

### 127.

- AA Endure with patience, for your endurance is not without the help of God. Do not grieve for them, and do not be distressed by their plots.
- NQ And endure you patiently (O Muhammad SAW), your patience is not but from Allâh. And grieve not over them (polytheists and pagans, etc.), and be not distressed because of what they plot.
- PK Endure thou patiently (O Muhammad). Thine endurance is only by (the help of) Allah. Grieve not for them, and be not in distress because of that which they devise.
- SH And be patient and your patience is not but by (the assistance of) Allah, and grieve not for them, and do not distress yourself at what they plan.
- YU And do thou be patient, for thy patience is but from Allah; nor grieve over them: and distress not thyself because of their plots.

### 128.

- AA God is verily with those who are pious and devout, and those who are doers of good.
- NQ Truly, Allâh is with those who fear Him (keep their duty unto Him)[], and those who are Muhsinûn (good-doers, - see the footnote of V.9:120).
- PK Lo! Allah is with those who keep their duty unto Him and those who are doers of good.
- SH Surely Allah is with those who guard (against evil) and those who do good (to others).
- YU For Allah is with those who restrain themselves, and those who do good.

17

## Al-Isrâ'

The Children of Israel  
The Night Journey
 **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. GLORY TO HIM who took His votary to a wide and open land from the Sacred Mosque (at Makkah) to the distant Mosque whose precincts We have blessed, that We may show him some of Our signs. Verily He is all-hearing and all-seeing.

**NQ** Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] [Tafsir Qurtubî, Vol. 10, Page 204] Who took His slave (Muhammad SAW) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to the farthest mosque (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad SAW) of Our Ayât (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer[].

**PK** Glorified be He Who carried His servant by night from the Inviolable Place of Worship to the Far distant place of worship the neighbourhood whereof We have blessed, that We might show him of Our tokens! Lo! He, only He, is the Hearer, the Seer.

**SH** Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing.

**YU** Glory to (Allah) Who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque, whose precincts We did bless,- in order that We might show him some of Our Signs: for He is the One Who heareth and seeth (all things).

**2.**

**AA** We gave Moses the Book, and made it a guidance for the children of Israel that they should not take another protector apart from Me.

**NQ** And We gave Mûsa (Moses) the Scripture and made it a guidance for the Children of Israel (saying): "Take not other than Me as (your) Wakil (Protector, Lord, or Disposer of your affairs, etc).

**PK** We gave unto Moses the Scripture, and We appointed it a guidance for the children of Israel, saying: Choose no guardian beside Me.

**SH** And We gave Musa the Book and made it a guidance to the children of Israel, saying: Do not take a protector besides Me;

**YU** We gave Moses the Book, and made it a Guide to the Children of Israel, (commanding): "Take not other than Me as Disposer of (your) affairs."

**3.**

**AA** O you, the offspring of those We bore (in the ark) with Noah, he was indeed a grateful votary.

- NQ "O offspring of those whom We carried (in the ship) with Nūh (Noah)! Verily, he was a grateful slave."
- PK (They were) the seed of those whom We carried (in the ship) along with Noah. Lo! he was a grateful slave.
- SH The offspring of those whom We bore with Nuh; surely he was a grateful servant.
- YU O ye that are sprung from those whom We carried (in the Ark) with Noah! Verily he was a devotee most grateful.

**4.**

- AA We announced to the children of Israel in the Book: "You will surely create disorder twice in the land, and become exceedingly arrogant."
- NQ And We decreed for the Children of Israel in the Scripture, that indeed you would do mischief on the earth twice and you will become tyrants and extremely arrogant!
- PK And We decreed for the Children of Israel in the Scripture: Ye verily will work corruption in the earth twice, and ye will become great tyrants.
- SH And We had made known to the children of Israel in the Book: Most certainly you will make mischief in the land twice, and most certainly you will behave insolently with great insolence.
- YU And We gave (Clear) Warning to the Children of Israel in the Book, that twice would they do mischief on the earth and be elated with mighty arrogance (and twice would they be punished)!

**5.**

- AA So, when the time of the first prediction came, We sent against you Our creatures full of martial might, who ransacked your cities; and the prediction was fulfilled.
- NQ So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.
- PK So when the time for the first of the two came, We roused against you slaves of Ours of great might who ravaged (your) country, and it was a threat performed.
- SH So when the promise for the first of the two came, We sent over you Our servants, of mighty prowess, so they went to and fro among the houses, and it was a promise to be accomplished.
- YU When the first of the warnings came to pass, We sent against you Our servants given to terrible warfare: They entered the very inmost parts of your homes; and it was a warning (completely) fulfilled.

**6.**

- AA Then We gave you a chance against them, and strengthened you with wealth and children, and increased your numbers (and said):
- NQ Then We gave you once again, a return of victory over them. And We helped you with wealth and children and made you more numerous in man power.
- PK Then we gave you once again your turn against them, and We aided you with wealth and children and made you more in soldiery.
- SH Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band.
- YU Then did We grant you the Return as against them: We gave you increase in resources and sons, and made you the more numerous in man-power.

**7.**

- AA "If you do good, you will do so for your own good; if you do ill, you will do it for your own loss." So, when the time of the second prediction comes, (We shall rouse another people) to shame you, and enter the Temple as they had done the first time, and to destroy what they conquered utterly.
- NQ (And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to make your faces sorrowful and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands.
- PK (Saying): If ye do good, ye do good for your own souls, and if ye do evil, it is for them (in like manner). So, when the time for the second (of the judgments) came (We roused against you others of Our slaves) to ravage you, and to enter the Temple even as they entered it the first time, and to lay waste all that they conquered with an utter wasting.
- SH If you do good, you will do good for your own souls, and if you do evil, it shall be for them. So when the second promise came (We raised another people) that they may bring you to grief and that they may enter the mosque as they entered it the first time, and that they might destroy whatever they gained ascendancy over with utter destruction.
- YU If ye did well, ye did well for yourselves; if ye did evil, (ye did it) against yourselves. So when the second of the warnings came to pass, (We permitted your enemies) to disfigure your faces, and to enter your Temple as they had entered it before, and to visit with destruction all that fell into their power.

**8.**

- AA Your Lord may haply be merciful to you. But if you repeat it, We shall do the same. We have constituted Hell as prison for unbelievers.
- NQ [And We said in the Taurât (Torah)]: "It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our Punishment). And We have made Hell a prison for the disbelievers.
- PK It may be that your Lord will have mercy on you, but if ye repeat (the crime) We shall repeat (the punishment), and We have appointed hell a dungeon for the disbelievers.
- SH It may be that your Lord will have mercy on you, and if you again return (to disobedience) We too will return (to punishment), and We have made hell a prison for the unbelievers.
- YU It may be that your Lord may (yet) show Mercy unto you; but if ye revert (to your sins), We shall revert (to Our punishments): And we have made Hell a prison for those who reject (all Faith).

**9.**

- AA Verily this Qur'an directs you to the path that is straight, and gives happy tidings to those who believe and do the right: For them is a great reward.
- NQ Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad SAW, etc.). who work deeds of righteousness, that they shall have a great reward (Paradise).
- PK Lo! this Qur'an guideth unto that which is straightest, and giveth tidings unto the believers who do good works that theirs will be a great reward.
- SH Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward.
- YU Verily this Qur'an doth guide to that which is most right (or stable), and giveth the Glad Tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward;

**10.**

- AA As for those who do not believe in the Hereafter, We have prepared a painful punishment. Man prays for evil as he prays for good, for man is hasty.
- NQ And that those who believe not in the Hereafter (i.e. they disbelieve that they will be recompensed for what they did in this world, good or bad, etc.), for them We have prepared a painful torment (Hell).
- PK And that those who believe not in the Hereafter, for them We have prepared a painful doom.
- SH And that (as for) those who do not believe in the hereafter, We have prepared for them a painful chastisement.
- YU And to those who believe not in the Hereafter, (it announceth) that We have prepared for them a Penalty Grievous (indeed).

**11.**

- NQ And man invokes (Allâh) for evil as he invokes (Allâh) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allâh! Curse him, etc." and that one should not do, but one should be patient].
- PK Man prayeth for evil as he prayeth for good; for man was ever hasty.
- SH And man prays for evil as he ought to pray for good, and man is ever hasty.
- YU The prayer that man should make for good, he maketh for evil; for man is given to hasty (deeds).

**12.**

- AA We have created night and day as two signs, then We efface the sign of the night, and make the sign of the day resplendent that you may seek the bounty of your Lord, and know the computation of years and numbers. We have expounded most distinctly everything.
- NQ And We have appointed the night and the day as two Ayât (signs etc.). Then, We have made dark the sign of the night while We have made the sign of day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation.
- PK And We appoint the night and the day two portents. Then We make dark the portent of the night, and We make the portent of the day sight-giving, that ye may seek bounty from your Lord, and that ye may know the computation of the years, and the reckoning; and everything have We expounded with a clear expounding.
- SH And We have made the night and the day two signs, then We have made the sign of the night to pass away and We have made the sign of the day manifest, so that you may seek grace from your Lord, and that you might know the numbering of years and the reckoning; and We have explained everything with distinctness.
- YU We have made the Night and the Day as two (of Our) Signs: the Sign of the Night have We obscured, while the Sign of the Day We have made to enlighten you; that ye may seek bounty from your Lord, and that ye may know the number and count of the years: all things have We explained in detail.

**13.**

- AA Round each man's neck We have hung his ledger of deeds, and on the Day of Resurrection will present it as a book spread out (and say):
- NQ And We have fastened every man's deeds[] to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.
- PK And every man's augury have We fastened to his own neck, and We shall

bring forth for him on the Day of Resurrection a book which he will find wide open.

- SH And We have made every man's actions to cling to his neck, and We will bring forth to him on the resurrection day a book which he will find wide open:
- YU Every man's fate We have fastened on his own neck: On the Day of Judgment We shall bring out for him a scroll, which he will see spread open.

#### 14.

- AA "Read your ledger; this day you are sufficient to take your own account.
- NQ (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."
- PK (And it will be said unto him): Read thy Book. Thy soul sufficeth as reckoner against thee this day.
- SH Read your book; your own self is sufficient as a reckoner against you this day.
- YU (It will be said to him:) "Read thine (own) record: Sufficient is thy soul this day to make out an account against thee."

#### 15.

- AA "He who finds the right path does so for himself; and he who goes astray does so to his own loss; and no one who carries a burden bears another's load. We never punish till We have sent a messenger.
- NQ Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).
- PK Whosoever goeth right, it is only for (the good of) his own soul that he goeth right, and whosoever erreth, erreth only to its hurt. No laden soul can bear another's load, We never punish until we have sent a messenger.
- SH Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray: nor can the bearer of a burden bear the burden of another, nor do We chastise until We raise a messenger.
- YU Who receiveth guidance, receiveth it for his own benefit: who goeth astray doth so to his own loss: No bearer of burdens can bear the burden of another: nor would We visit with Our Wrath until We had sent an messenger (to give warning).

#### 16.

- AA "And when We destroy a human habitation We send Our command to (warn) its people living a life of ease; and when they disobey, the sentence against them is justified, and We destroy them utterly.
- NQ And when We decide to destroy a town (population), We (first) send a definite order (to obey Allāh and be righteous) to those among them [or We (first) increase in number those of its population] who are given the good things of this life. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.
- PK And when We would destroy a township We send commandment to its folk who live at ease, and afterward they commit abomination therein, and so the Word (of doom) hath effect for it, and we annihilate it with complete annihilation.
- SH And when We wish to destroy a town, We send Our commandment to the people of it who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction.

YU When We decide to destroy a population, We (first) send a definite order to those among them who are given the good things of this life and yet transgress; so that the word is proved true against them: then (it is) We destroy them utterly.

**17.**

AA "How many generations have We laid low after Noah, for your Lord knows and notices well enough the sins of His creatures.

NQ And how many generations have We destroyed after Nūh (Noah)! And Sufficient is your Lord as an All-Knower and All-Beholder of the sins of His slaves.

PK How many generations have We destroyed since Noah! And Allah sufficeth as Knower and Beholder of the sins of His slaves.

SH And how many of the generations did We destroy after Nuh! and your Lord is sufficient as Knowing and Seeing with regard to His servants' faults.

YU How many generations have We destroyed after Noah? and enough is thy Lord to note and see the sins of His servants.

**18.**

AA "Whosoever desires what hastes away, We hasten to give him (in this life) as much as We please to whosoever We will; but afterwards there is Hell for him in which he will burn, disgraced and ostracised.

NQ Whoever wishes for the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected, ( far away from Allāh's Mercy).

PK Whoso desireth that (life) which hasteneth away, We hasten for him therein what We will for whom We please. And afterward We have appointed for him hell; he will endure the heat thereof, condemned, rejected.

SH Whoever desires this present life, We hasten to him therein what We please for whomsoever We desire, then We assign to him the hell; he shall enter it despised, driven away.

YU If any do wish for the transitory things (of this life), We readily grant them - such things as We will, to such person as We will: in the end have We provided Hell for them: they will burn therein, disgraced and rejected.

**19.**

AA "But he who desires the Hereafter, and strives for it with a will, and is a believer, will be favoured for his endeavour.

NQ And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. do righteous deeds of Allāh's Obedience) while he is a believer (in the Oneness of Allāh Islāmic Monotheism), then such are the ones whose striving shall be appreciated, thanked and rewarded (by Allāh).

PK And whoso desireth the Hereafter and striveth for it with the effort necessary, being a believer; for such, their effort findeth favour (with their Lord).

SH And whoever desires the hereafter and strives for it as he ought to strive and he is a believer; (as for) these, their striving shall surely be accepted.

YU Those who do wish for the (things of) the Hereafter, and strive therefor with all due striving, and have Faith,- they are the ones whose striving is acceptable (to Allah).

**20.**

AA "We bestow from the gifts of your Lord on these and on those, for the gifts of your Lord are not restricted.

NQ To each these as well as those We bestow from the Bounties of your Lord.

And the Bounties of your Lord can never be forbidden.

- PK Each do We supply, both these and those, from the bounty of thy Lord. And the bounty of thy Lord can never be walled up.
- SH All do We aid-- these as well as those-- out of the bounty of your Lord, and the bounty of your Lord is not confined.
- YU Of the bounties of thy Lord We bestow freely on all- These as well as those: The bounties of thy Lord are not closed (to anyone).

## 21.

- AA "See, how We favour one over the other; and in life to come are higher ranks and favours greater still.
- NQ See how We prefer one above another (in this world) and verily, the Hereafter will be greater in degrees and greater in preference.
- PK See how We prefer one of them above another, and verily the Hereafter will be greater in degrees and greater in preferment.
- SH See how We have made some of them to excel others, and certainly the hereafter is much superior in respect of excellence.
- YU See how We have bestowed more on some than on others; but verily the Hereafter is more in rank and gradation and more in excellence.

## 22.

- AA "Do not set up another god with God, or you will remain disgraced and destitute.
- NQ Set not up with Allâh any other ilâh (god), (O man)! (This verse is addressed to Prophet Muhammad SAW , but its implication is general to all mankind), or you will sit down reprovèd, forsaken (in the Hell-fire).
- PK Set not up with Allah any other god (O man) lest thou sit down reprovèd, forsaken.
- SH Do not associate with Allah any other god, lest you sit down despised, neglected.
- YU Take not with Allah another object of worship; or thou (O man!) wilt sit in disgrace and destitution.

## 23.

- AA "So your Lord has decreed: Do not worship anyone but Him, and be good to your parents. If one or both of them grow old in your presence, do not say fie to them, nor reprove them, but say gentle words to them
- NQ And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.
- PK Thy Lord hath decreed, that ye worship none save Him, and (that ye show) kindness to parents. If one of them or both of them attain old age with thee, say not "Fie" unto them nor repulse them, but speak unto them a gracious word.
- SH And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) "Ugh" nor chide them, and speak to them a generous word.
- YU Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour.

**24.**

- AA "And look after them with kindness and love, and say: "O Lord, have mercy on them as they nourished me when I was small."
- NO And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small."
- PK And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little.
- SH And make yourself submissively gentle to them with compassion, and say: O my Lord! have compassion on them, as they brought me up (when I was) little.
- YU And, out of kindness, lower to them the wing of humility, and say: "My Lord! bestow on them thy Mercy even as they cherished me in childhood."

**25.**

- AA Your Lord knows what is in your heart. If you are righteous, then He is indeed forgiving to those who turn (to Him) in repentance.
- NO Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance.
- PK Your Lord is Best Aware of what is in your minds. If ye are righteous, then lo! He was ever Forgiving unto those who turn (unto Him).
- SH Your Lord knows best what is in your minds; if you are good, then He is surely Forgiving to those who turn (to Him) frequently.
- YU Your Lord knoweth best what is in your hearts: If ye do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again (in true penitence).

**26.**

- AA So give to your relatives what is their due, and to those who are needy, and the wayfarers; and do not dissipate (your wealth) extravagantly.
- NO And give to the kindred his due and to the Miskîn[] (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift[] . [Tafsir. At-Tabarî, Vol. 10, Page 158 (Verse 9: 60)].
- PK Give the kinsman his due, and the needy, and the wayfarer, and squander not (thy wealth) in wantonness.
- SH And give to the near of kin his due and (to) the needy and the wayfarer, and do not squander wastefully.
- YU And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: But squander not (your wealth) in the manner of a spendthrift.

**27.**

- AA Those who dissipate (their wealth) are the brethren of the devils, and the Devil was ungrateful to his Lord.
- NO Verily, spendthrifts are brothers of the Shayatîn (devils), and the Shaitân (Devil Satan) is ever ungrateful to his Lord.
- PK Lo! the squanderers were ever brothers of the devils, and the devil was ever an ingrate to his Lord.
- SH Surely the squanderers are the fellows of the Shaitans and the Shaitan is ever ungrateful to his Lord.
- YU Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful.

**28.**

- AA If you neglect (your parents) while seeking the bounty of your Lord, of which you are hopeful, speak to them softly.
- NQ And if you (O Muhammad SAW) turn away from them (kindred, poor, wayfarer, etc. whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft kind word (i.e. Allâh will give me and I shall give you).
- PK But if thou turn away from them, seeking mercy from thy Lord, for which thou hopest, then speak unto them a reasonable word.
- SH And if you turn away from them to seek mercy from your Lord, which you hope for, speak to them a gentle word.
- YU And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord which thou dost expect, yet speak to them a word of easy kindness.

**29.**

- AA Do not be niggardly, nor extravagant that you may later feel reprehensive and constrained.
- NQ And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.
- PK And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded.
- SH And do not make your hand to be shackled to your neck nor stretch it forth to the utmost (limit) of its stretching forth, lest you should (afterwards) sit down blamed, stripped off.
- YU Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute.

**30.**

- AA Certainly your Lord provides with open hands whosoever He will, but according to capacity, for He knows and watches His creatures.
- NQ Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves.
- PK Lo! thy Lord enlargeth the provision for whom He will, and straiteneth (it for whom He will). Lo, He was ever Knower, Seer of His slaves.
- SH Surely your Lord makes plentiful the means of subsistence for whom He pleases and He straitens (them); surely He is ever Aware of, Seeing, His servants.
- YU Verily thy Lord doth provide sustenance in abundance for whom He pleaseth, and He provideth in a just measure. For He doth know and regard all His servants.

**31.**

- AA Do not abandon your children out of fear of poverty. We will provide for them and for you. Killing them is certainly a great wrong.
- NQ And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin.
- PK Slay not your children, fearing a fall to poverty, We shall provide for them and for you. Lo! the slaying of them is great sin.
- SH And do not kill your children for fear of poverty; We give them sustenance and yourselves (too); surely to kill them is a great wrong.
- YU Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin.

**32.**

- AA And do not go near fornication, as it is immoral and an evil way.
- NO And come not near to the unlawful sexual intercourse. Verily, it is a Fâhishah [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allâh forgives him).
- PK And come not near unto adultery. Lo! it is an abomination and an evil way.
- SH And go not nigh to fornication; surely it is an indecency and an evil way.
- YU Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils).

**33.**

- AA And do not take a life, which God has forbidden, except in a just cause. We have given the right (of redress) to the heir of the person who is killed, but he should not exceed the limits (of justice) by slaying (the killer), for he will be judged (by the same law).
- NO And do not kill anyone which Allâh has forbidden, except for a just cause. And whoever is killed (intentionally with hostility and oppression and not by mistake), We have given his heir the authority [(to demand Qisâs, Law of Equality in punishment or to forgive, or to take Diya (blood money))]. But let him not exceed limits in the matter of taking life (i.e he should not kill except the killer only). Verily, he is helped (by the Islâmic law)[].
- PK And slay not the life which Allah hath forbidden save with right. Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in slaying. Lo! he will be helped.
- SH And do not kill any one whom Allah has forbidden, except for a just cause, and whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided.
- YU Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand qisas or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the Law).

**34.**

- AA And do not touch the property of the orphans except for bettering it, until they come of age; and fulfil the promise made: You will surely be questioned about the promise.
- NO And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily! the covenant, will be questioned about.
- PK Come not near the wealth of the orphan save with that which is better till he come to strength; and keep the covenant. Lo! of the covenant it will be asked.
- SH And draw not near to the property of the orphan except in a goodly way till he attains his maturity and fulfill the promise; surely (every) promise shall be questioned about.
- YU Come not nigh to the orphan's property except to improve it, until he attains the age of full strength; and fulfil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning).

**35.**

- AA Give full measure when you are measuring, and weigh on a balanced scale. This is better, and excellent its consequence.
- NO And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.

- PK Fill the measure when ye measure, and weigh with a right balance; that is meet, and better in the end.
- SH And give full measure when you measure out, and weigh with a true balance; this is fair and better in the end.
- YU Give full measure when ye measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination.

**36.**

- AA Do not follow that of which you have no knowledge. Verily the ear, the eye, the heart, each will be questioned.
- NQ And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allāh).
- PK (O man), follow not that whereof thou hast no knowledge. Lo! the hearing and the sight and the heart - of each of these it will be asked.
- SH And follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that.
- YU And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning).

**37.**

- AA And do not strut about the land with insolence: Surely you cannot cleave the earth, nor attain the height of mountains in stature.
- NQ And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.
- PK And walk not in the earth exultant. Lo! thou canst not rend the earth, nor canst thou stretch to the height of the hills.
- SH And do not go about in the land exultingly, for you cannot cut through the earth nor reach the mountains in height.
- YU Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height.

**38.**

- AA All these are evil and odious to your Lord.
- NQ All the bad aspects of these (the above mentioned things) are hateful to your Lord.
- PK The evil of all that is hateful in the sight of thy Lord.
- SH All this-- the evil of it-- is hateful in the sight of your Lord.
- YU Of all such things the evil is hateful in the sight of thy Lord.

**39.**

- AA This is some of the wisdom your Lord has revealed to you. So do not take another god apart from God, or you will be cast into Hell, reprov'd, ostracised.
- NQ This is (part) of Al-Hikmah (wisdom, good manners and high character, etc.) which your Lord has inspired to you (O Muhammad SAW ). And set not up with Allāh any other ilāh (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allāh's Mercy).  
This is (part) of that wisdom wherewith thy Lord hath inspired thee (O

- PK Muhammad). And set not up with Allah any other god, lest thou be cast into hell, reprov'd, abandoned.
- SH This is of what your Lord has revealed to you of wisdom, and do not associate any other god with Allah lest you should be thrown into hell, blamed, cast away.
- YU These are among the (precepts of) wisdom, which thy Lord has revealed to thee. Take not, with Allah, another object of worship, lest thou shouldst be thrown into Hell, blameworthy and rejected.

**40.**

- AA Has God chosen to give you sons, and taken for Himself daughters from among the angels? You utter grievous things indeed!
- NQ Has then your Lord (O pagans of Makkah) preferred for you sons, and taken for Himself from among the angels daughters. Verily! You utter an awful saying, indeed.
- PK Hath your Lord then distinguished you (O men of Makka) by giving you sons, and hath chosen for Himself females from among the angels? Lo! verily ye speak an awful word!
- SH What! has then your Lord preferred to give you sons, and (for Himself) taken daughters from among the angels? Most surely you utter a grievous saying.
- YU Has then your Lord (O Pagans!) preferred for you sons, and taken for Himself daughters among the angels? Truly ye utter a most dreadful saying!

**41.**

- AA We have explained (the truth) in various ways in this Qur'an, that they may be warned; but it only increased their refractoriness.
- NQ And surely, We have explained [Our Promises, Warnings and (set forth many) examples] in this Qur'ân that they (the disbelievers) may take heed, but it increases them in naught save aversion.
- PK We verily have displayed (Our warnings) in this Qur'an that they may take heed, but it increaseth them in naught save aversion.
- SH And certainly We have repeated (warnings) in this Quran that they may be mindful, but it does not add save to their aversion.
- YU We have explained (things) in various (ways) in this Qur'an, in order that they may receive admonition, but it only increases their flight (from the Truth)!

**42.**

- AA Say: "Had there been other gods with Him, as they assert, they would surely have sought a way (of opposition) against the Lord of the Throne."
- NQ Say (O Muhammad SAW to these polytheists, pagans, etc.): "If there had been other âliha (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him).
- PK Say (O Muhammad, to the disbelievers): If there were other gods along with Him, as they say, then had they sought a way against the Lord of the Throne.
- SH Say: If there were with Him gods as they say, then certainly they would have been able to seek a way to the Lord of power.
- YU Say: If there had been (other) gods with Him, as they say,- behold, they would certainly have sought out a way to the Lord of the Throne!

**43.**

- AA Too glorious and high is He, too exalted for what they say!
- NQ Glorified and High be He! From 'Uluwan Kabîra (the great falsehood) that they

say! (i.e. forged statements that there are other gods along with Allâh, but He is Allâh, the One, the Self-Sufficient Master, whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal unto Him).

PK Glorified is He, and High Exalted above what they say!

SH Glory be to Him and exalted be He in high exaltation above what they say.

YU Glory to Him! He is high above all that they say!- Exalted and Great (beyond measure)!

#### 44.

AA The seven skies, the earth, and all that lies within them, sing hallelujas to Him. There is nothing that does not chant His praises, but you do not understand their hymns of praise. He is verily clement and forgiving.

NQ The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft- Forgiving.

PK The seven heavens and the earth and all that is therein praise Him, and there is not a thing but hymneth His praise; but ye understand not their praise. Lo! He is ever Clement, Forgiving.

SH The seven heavens declare His glory and the earth (too), and those who are in them; and there is not a single thing but glorifies Him with His praise, but you do not understand their glorification; surely He is Forbearing, Forgiving.

YU The seven heavens and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise; And yet ye understand not how they declare His glory! Verily He is Oft-Forbear, Most Forgiving!

#### 45.

AA When you recite the Qur'an, We place a hidden veil between you and those who do not believe in the Hereafter;

NQ And when you (Muhammad SAW) recite the Qur'ân, We put between you and those who believe not in the Hereafter, an invisible veil[] (or screen their hearts, so they hear or understand it not).

PK And when thou recitest the Qur'an we place between thee and those who believe not in the Hereafter a hidden barrier;

SH And when you recite the Quran, We place between you and those who do not believe in the hereafter a hidden barrier;

YU When thou dost recite the Qur'an, We put, between thee and those who believe not in the Hereafter, a veil invisible:

#### 46.

AA And We put covers over their hearts and deafness in their ears that they should not understand it. So when you invoke your Lord alone in the Qur'an they turn their backs and walk away.

NQ And We have put coverings over their hearts lest, they should understand it (the Qur'ân), and in their ears deafness. And when you make mention of your Lord Alone [Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh) Islâmîc Monotheism (>>)] in the Qur'ân, they turn on their backs, fleeing in extreme dislikeness.

PK And We place upon their hearts veils lest they should understand it, and in their ears a deafness; and when thou makest mention of thy Lord alone in the Qur'an, they turn their backs in aversion.

SH And We have placed coverings on their hearts and a heaviness in their ears lest they understand it, and when you mention your Lord alone in the Quran they turn their backs in aversion.

YU And We put coverings over their hearts (and minds) lest they should understand the Qur'an, and deafness into their ears: when thou dost commemorate thy Lord and Him alone in the Qur'an, they turn on their backs, fleeing (from the Truth).

**47.**

AA We know well with what (intent) they hear you, for when they confer privately the wicked say: "You follow but a man deluded."  
 NO We know best of what they listen to, when they listen to you. And when they take secret counsel, behold, the Zâlimûn (polytheists and wrong-doers, etc.) say: "You follow none but a bewitched man."  
 PK We are Best Aware of what they wish to hear when they give ear to thee and when they take secret counsel, when the evil-doers say: Ye follow but a man bewitched.  
 SH We know best what they listen to when they listen to you, and when they take counsel secretly, when the unjust say: You follow only a man deprived of reason.  
 YU We know best why it is they listen, when they listen to thee; and when they meet in private conference, behold, the wicked say, "Ye follow none other than a man bewitched!"

**48.**

AA See, what comparisons they coin for you, and go astray, and thus cannot find the way.  
 NO See what examples they have put forward for you. So they have gone astray, and never can they find a way.  
 PK See what similitudes they coin for thee, and thus are all astray, and cannot find a road!  
 SH See what they liken you to! So they have gone astray and cannot find the way.  
 YU See what similes they strike for thee: but they have gone astray, and never can they find a way.

**49.**

AA Yet they say: "When we are turned to bones and bits, shall we be raised as a new creation?"  
 NO And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?"  
 PK And they say: When we are bones and fragments, shall we forsooth, be raised up as a new creation?  
 SH And they say: What! when we shall have become bones and decayed particles, shall we then certainly be raised up, being a new creation?  
 YU They say: "What! when we are reduced to bones and dust, should we really be raised up (to be) a new creation?"

**50.**

AA Tell them: "(Even if) you turn to stones or steel,  
 NO Say (O Muhammad SAW) "Be you stones or iron,"  
 PK Say: Be ye stones or iron  
 SH Say: Become stones or iron,  
 YU Say: "(Nay!) be ye stones or iron,

**51.**

AA Or some other created thing which may seem to you most difficult (to

create)!" They will then say: "Who will revert us back?" Say: "He who originated you in the first place." They will shake their heads at you and say: "When will that be?" Say: "In the near future, perhaps,

- NQ** "Or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected)" Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!"
- PK** Or some created thing that is yet greater in your thoughts! Then they will say: Who shall bring us back (to life). Say: He Who created you at the first. Then will they shake their heads at thee, and say: When will it be? Say: It will perhaps be soon;
- SH** Or some other creature of those which are too hard (to receive life) in your minds! But they will say: Who will return us? Say: Who created you at first. Still they will shake their heads at you and say: When will it be? Say: Maybe it has drawn nigh.
- YU** "Or created matter which, in your minds, is hardest (to be raised up),- (Yet shall ye be raised up)!" then will they say: "Who will cause us to return?" Say: "He who created you first!" Then will they wag their heads towards thee, and say, "When will that be?" Say, "May be it will be quite soon!"

**52.**

- AA** "On the day when He will call you, and you will answer with His praises and imagine you did not tarry but a while."
- NQ** On the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience, and you will think that you have stayed (in this world) but a little while!
- PK** A day when He will call you and ye will answer with His praise, and ye will think that ye have tarried but a little while.
- SH** On the day when He will call you forth, then shall you obey Him, giving Him praise, and you will think that you tarried but a little (while).
- YU** "It will be on a Day when He will call you, and ye will answer (His call) with (words of) His praise, and ye will think that ye tarried but a little while!"

**53.**

- AA** Tell My creatures only to speak words that are good. Verily Satan sows dissensions: Satan is indeed the acknowledged enemy of mankind.
- NQ** And say to My slaves (i.e. the true believers of Islâmic Monotheism) that they should (only) say those words that are the best. (Because) Shaitân (Satan) verily, sows disagreements among them. Surely, Shaitân (Satan) is to man a plain enemy.
- PK** Tell My bondmen to speak that which is kindlier. Lo! the devil soweth discord among them. Lo! the devil is for man an open foe.
- SH** And say to My servants (that) they speak that which is best; surely the Shaitan sows dissensions among them; surely the Shaitan is an open enemy to man.
- YU** Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: For Satan is to man an avowed enemy.

**54.**

- AA** Your Lord knows you better: He may have mercy on you if He please, or punish you if He will. Yet We have not sent you as warden over them.
- NQ** Your Lord knows you best, if He will, He will have mercy on you, or if He will,

He will punish you. And We have not sent you (O Muhammad SAW) as a guardian over them.

- PK Your Lord is Best Aware of you. If He will, He will have mercy on you, or if He will, He will punish you. We have not sent thee (O Muhammad) as a warden over them.
- SH Your Lord knows you best; He will have mercy on you if He pleases, or He will chastise you if He pleases; and We have not sent you as being in charge of them.
- YU It is your Lord that knoweth you best: If He please, He granteth you mercy, or if He please, punishment: We have not sent thee to be a disposer of their affairs for them.

## 55.

- AA Your Lord knows whoever is in the heavens and the earth. We exalted some of the prophets over the others; and to David We gave the Book of Psalms.
- NQ And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets above others, and to Dawūd (David) We gave the Zabūr (Psalms).
- PK And thy Lord is Best Aware of all who are in the heavens and the earth. And we preferred some of the prophets above others, and unto David We gave the Psalms.
- SH And your Lord best knows those who are in the heavens and the earth; and certainly We have made some of the prophets to excel others, and to Dawood We gave a scripture.
- YU And it is your Lord that knoweth best all beings that are in the heavens and on earth: We did bestow on some prophets more (and other) gifts than on others: and We gave to David (the gift of) the Psalms.

## 56.

- AA Say: "Call those whom you imagine to be gods besides Him; yet they have no power to relieve you of any distress or to avert it."
- NQ Say (O Muhammad SAW): "Call unto those besides Him whom you pretend [to be gods like angels, Iesâ (Jesus), 'Uzair (Ezra), etc.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person."
- PK Say: Cry unto those (saints and angels) whom ye assume (to be gods) beside Him, yet they have no power to rid you of misfortune nor to change.
- SH Say: Call on those whom you assert besides Him, so they shall not control the removal of distress from you nor (its) transference.
- YU Say: "Call on those - besides Him - whom ye fancy: they have neither the power to remove your troubles from you nor to change them."

## 57.

- AA Those they invoke themselves seek the way to their Lord, (striving) which one of them shall be nearest (to Him); and hope for His grace, and dread His punishment. Indeed, the punishment of your Lord is to be feared!
- NQ Those whom they call upon [like 'Iesa (Jesus) son of Maryam (Mary), 'Uzair (Ezra), angel, etc.] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest and they ['Iesa (Jesus), 'Uzair (Ezra), angels, etc.] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!
- PK Those unto whom they cry seek the way of approach to their Lord, which of them shall be the nearest; they hope for His mercy and they fear His doom. Lo! the doom of thy Lord is to be shunned.

- SH Those whom they call upon, themselves seek the means of access to their Lord-- whoever of them is nearest-- and they hope for His mercy and fear His chastisement; surely the chastisement of your Lord is a thing to be cautious of.
- YU Those whom they call upon do desire (for themselves) means of access to their Lord, - even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of.

**58.**

- AA There is not a habitation We shall not destroy before the Day of Resurrection, or not inflict severe punishment upon it. This is in accordance with the law (of God).
- NQ And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of our Decrees)[]
- PK There is not a township but We shall destroy it ere the Day of Resurrection, or punish it with dire punishment. That is set forth in the Book (of Our decrees).
- SH And there is not a town but We will destroy it before the day of resurrection or chastise it with a severe chastisement; this is written in the Divine ordinance.
- YU There is not a population but We shall destroy it before the Day of Judgment or punish it with a dreadful Penalty: that is written in the (eternal) Record.

**59.**

- AA Nothing could stop Us from sending signs except that the earlier people had rejected them as lies. We sent to Thamud the she-camel as a token to make it clear to them, but they treated her cruelly; and We send signs only to deter.
- NQ And nothing stops Us from sending the Ayât (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamûd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).
- PK Naught hindereth Us from sending portents save that the folk of old denied them. And We gave Thamud the she-camel - a clear portent save to warn.
- SH And nothing could have hindered Us that We should send signs except that the ancients rejected them; and We gave to Samood the she-camel-- a manifest sign-- but on her account they did injustice, and We do not send signs but to make (men) fear.
- YU And We refrain from sending the signs, only because the men of former generations treated them as false: We sent the she-camel to the Thamud to open their eyes, but they treated her wrongfully: We only send the Signs by way of terror (and warning from evil).

**60.**

- AA When We said to you: "Verily your Lord circumscribes mankind," and showed you the vision and the accursed tree of the Qur'an, it was as a bone of contention for men. Thus do We (instil) fear in them; but they only transgress the more.
- NQ And (remember) when We told you: "Verily! Your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which we showed you (O Muhammad as an actual eyewitness and not as a dream on the night of Al-Isrâ'[]) but a trial for mankind, and likewise the accursed tree (Zaqqûm, mentioned) in the Qur'ân. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allâh.

- PK And (it was a warning) when we told thee: Lo! thy Lord encompasseth mankind, and We appointed the sight which We showed thee as an ordeal for mankind, and (likewise) the Accursed Tree in the Qur'an. We warn them, but it increaseth them in naught save gross impiety.
- SH And when We said to you: Surely your Lord encompasses men; and We did not make the vision which We showed you but a trial for men and the cursed tree in the Quran as well; and We cause them to fear, but it only adds to their great inordinacy.
- YU Behold! We told thee that thy Lord doth encompass mankind round about: We granted the vision which We showed thee, but as a trial for men,- as also the Cursed Tree (mentioned) in the Qur'an: We put terror (and warning) into them, but it only increases their inordinate transgression!

**61.**

- AA When We asked the angels to bow before Adam, they all bowed but Iblis, who said: "Can I bow before him whom You created from clay?"
- NQ And (remember) when We said to the angels: "Prostrate unto Adam." They prostrated except Iblis (Satan). He said: "Shall I prostrate to one whom You created from clay?"
- PK And when We said unto the angels: Fall down prostrate before Adam and they fell prostrate all save Iblis, he said: Shall I fall prostrate before that which Thou hast created of clay?
- SH And when We said to the angels: Make obeisance to Adam; they made obeisance, but Iblis (did it not). He said: Shall I make obeisance to him whom Thou hast created of dust?
- YU Behold! We said to the angels: "Bow down unto Adam": They bowed down except Iblis: He said, "Shall I bow down to one whom Thou didst create from clay?"

**62.**

- AA (And) said: "Look! This is what you have honoured above me! If You defer (my term) till the Day of Resurrection, I will bring his progeny into complete subjugation, barring a few."
- NQ [Iblis (Satan)] said: "See? This one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!"
- PK He said: Seest Thou this (creature) whom Thou hast honoured above me, if Thou give me grace until the Day of Resurrection I verily will seize his seed, save but a few.
- SH He said: Tell me, is this he whom Thou hast honored above me? If Thou shouldst respite me to the day of resurrection, I will most certainly cause his progeny to perish except a few.
- YU He said: "Seest Thou? this is the one whom Thou hast honoured above me! If Thou wilt but respite me to the Day of Judgment, I will surely bring his descendants under my sway - all but a few!"

**63.**

- AA (And God) said: "Away! Whosoever of them follows you will surely have Hell with you as requital -- an ample recompense.
- NQ (Allâh) said: "Go, and whosoever of them follows you, surely! Hell will be the recompense of you (all) an ample recompense.
- PK He said: Go, and whosoever of them followeth thee - lo! hell will be your payment, ample payment.
- SH He said: Be gone! for whoever of them will follow you, then surely hell is your

recompense, a full recompense:

YU (Allah) said: "Go thy way; if any of them follow thee, verily Hell will be the recompense of you (all)- an ample recompense.

#### 64.

AA Mislead any of them you may with your voice, attack them with your cavalry and soldiers on foot, share their wealth and children with them, and make promises to them." -- But the promises of Satan are nothing but deceit.

NO "And Istafziz [literally means: befool them gradually] those whom you can among them with your voice (i.e. songs, music, and any other call for Allâh's disobedience), make assaults on them with your cavalry and your infantry, mutually share with them wealth and children (by tempting them to earn money by illegal ways usury, etc., or by committing illegal sexual intercourse, etc.), and make promises to them." But Satan promises them nothing but deceit.

PK And excite any of them whom thou canst with thy voice, and urge thy horse and foot against them, and be a partner in their wealth and children, and promise them. Satan promiseth them only to deceive.

SH And beguile whomsoever of them you can with your voice, and collect against them your forces riding and on foot, and share with them in wealth and children, and hold out promises to them; and the Shaitan makes not promises to them but to deceive:

YU "Lead to destruction those whom thou canst among them, with thy (seductive) voice; make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them." But Satan promises them nothing but deceit.

#### 65.

AA "You will surely have no power over My devotees: Your Lord is sufficient as their protector."

NO "Verily! My slaves (i.e the true believers of Islâmic Monotheism), you have no authority over them. And All-Sufficient is your Lord as a Guardian."

PK Lo! My (faithful) bondmen - over them thou hast no power, and thy Lord sufficeth as (their) guardian.

SH Surely (as for) My servants, you have no authority over them; and your Lord is sufficient as a Protector.

YU "As for My servants, no authority shalt thou have over them:" Enough is thy Lord for a Disposer of affairs.

#### 66.

AA It is your Lord who drives your ships across the seas that you may seek of His bounty. He is verily kind to you.

NO Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly! He is Ever Most Merciful towards you.

PK (O mankind), your Lord is He Who driveth for you the ship upon the sea that ye may seek of His bounty. Lo! He was ever Merciful toward you.

SH Your Lord is He Who speeds the ships for you in the sea that you may seek of His grace; surely He is ever Merciful to you.

YU Your Lord is He That maketh the Ship go smoothly for you through the sea, in order that ye may seek of his Bounty. For he is unto you most Merciful.

#### 67.

AA When a calamity befalls you on the sea, all those you invoke fail you except Him. But when He brings you safely to the shore, you turn away, for man is most ungrateful.

- NQ** And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allāh Alone). But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful[.].
- PK** And when harm toucheth you upon the sea, all unto whom ye cry (for succour) fail save Him (alone), but when He bringeth you safe to land, ye turn away, for man was ever thankless.
- SH** And when distress afflicts you in the sea, away go those whom you call on except He; but when He brings you safe to the land, you turn aside; and man is ever ungrateful.
- YU** When distress seizes you at sea, those that ye call upon - besides Himself - leave you in the lurch! but when He brings you back safe to land, ye turn away (from Him). Most ungrateful is man!

**68.**

- AA** Have you then become so sure that He will not cleave the earth and sink you in it by the shore, or send a gale against you, when you will not find any protector.
- NQ** Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no Wakīl (guardian one to guard you from the torment).
- PK** Feel ye then secure that He will not cause a slope of the land to engulf you, or send a sand-storm upon you, and then ye will find that ye have no protector?
- SH** What! Do you then feel secure that He will not cause a tract of land to engulf you or send on you a tornado? Then you shall not find a protector for yourselves.
- YU** Do ye then feel secure that He will not cause you to be swallowed up beneath the earth when ye are on land, or that He will not send against you a violent tornado (with showers of stones) so that ye shall find no one to carry out your affairs for you?

**69.**

- AA** Or you feel so secure that He will not send you back (to sea) again or send a gravel-hurling storm against you, and drown you for your ingratitude? Then you will not find any avenger against Us.
- NQ** Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief, then you will not find any avenger therein against Us?
- PK** Or feel ye secure that He will not return you to that (plight) a second time, and send against you a hurricane of wind and drown you for your thanklessness, and then ye will not find therein that ye have any avenger against Us?
- SH** Or, do you feel secure that He will (not) take you back into it another time, then send on you a fierce gale and thus drown you on account of your ungratefulness? Then you shall not find any aider against Us in the matter.
- YU** Or do ye feel secure that He will not send you back a second time to sea and send against you a heavy gale to drown you because of your ingratitude, so that ye find no helper. Therein against Us?

**70.**

- AA** Indeed We have honoured the children of Adam, and carried them over land and sea, provided them with good things for their sustenance, and exalted them over many of Our creatures.
- NQ** And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyibât (lawful good things), and have preferred them above many of those whom We have

created with a marked preference.

- PK Verily we have honoured the Children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment.
- SH And surely We have honored the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those whom We have created.
- YU We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation.

### 71.

- AA The day We shall summon all men with their leaders, whosoever is given his record in his right hand will be able to read his account, and none will be wronged the breadth of a thread.
- NQ (And remember) the Day when We shall call together all human beings with their (respective) Imâm [their Prophets, or their records of good and bad deeds, or their Holy Books like the Qur'ân, the Taurât (Torah), the Injeel (Gospel), etc.]. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.
- PK On the day when We shall summon all men with their record, whoso is given his book in his right hand - such will read their book and they will not be wronged a shred.
- SH (Remember) the day when We will call every people with their Imam; then whoever is given his book in his right hand, these shall read their book; and they shall not be dealt with a whit unjustly.
- YU One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least.

### 72.

- AA But whoso has been blind in this world shall be blind in the world to come, even farther astray from the path.
- NQ And whoever is blind in this world (i.e., does not see Allâh's Signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path.
- PK Whoso is blind here will be blind in the Hereafter, and yet further from the road.
- SH And whoever is blind in this, he shall (also) be blind in the hereafter; and more erring from the way.
- YU But those who were blind in this world, will be blind in the hereafter, and most astray from the Path.

### 73.

- AA They had almost led you away from what has been revealed to you, that you may invent things about Us besides those revealed, when they would have taken you as friend.
- NQ Verily, they were about to tempt you away from that which We have revealed (the Qur'ân) unto you (O Muhammad SAW), to fabricate something other than it against Us, and then they would certainly have taken you a friend!
- PK And they indeed strove hard to beguile thee (Muhammad) away from that wherewith We have inspired thee, that thou shouldst invent other than it

against Us; and then would they have accepted thee as a friend.

SH And surely they had purposed to turn you away from that which We have revealed to you, that you should forge against Us other than that, and then they would certainly have taken you for a friend.

YU And their purpose was to tempt thee away from that which We had revealed unto thee, to substitute in our name something quite different; (in that case), behold! they would certainly have made thee (their) friend!

#### 74.

AA If We had not kept you constant you had almost leaned towards them.

NQ And had We not made you stand firm, you would nearly have inclined to them a little.

PK And if We had not made thee wholly firm thou mightest almost have inclined unto them a little.

SH And had it not been that We had already established you, you would certainly have been near to incline to them a little;

YU And had We not given thee strength, thou wouldst nearly have inclined to them a little.

#### 75.

AA In that case We would have made you taste a double anguish of life and a double anguish of death, and then you would not have been able to find a helper against Us for yourself.

NQ In that case, We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.

PK Then had we made thee taste a double (punishment) of living and a double (punishment) of dying, then hadst thou found no helper against Us.

SH In that case We would certainly have made you to taste a double (punishment) in this life and a double (punishment) after death, then you would not have found any helper against Us.

YU In that case We should have made thee taste an equal portion (of punishment) in this life, and an equal portion in death: and moreover thou wouldst have found none to help thee against Us!

#### 76.

AA They had nearly expelled you from the land and driven you away from it. But then, they too would have stayed but a little after you.

NQ And Verily, they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed (therein) after you, except for a little while.

PK And they indeed wished to scare thee from the land that they might drive thee forth from thence, and then they would have stayed (there) but a little after thee.

SH And surely they purposed to unsettle you from the land that they might expel you from it, and in that case they will not tarry behind you but a little.

YU Their purpose was to scare thee off the land, in order to expel thee; but in that case they would not have stayed (therein) after thee, except for a little while.

#### 77.

AA This has been Our way with the apostles whom We sent before you. You will not find any variation in Our line of action.

NQ (This was Our) Sunnah (rule or way) with the Messengers We sent before you

(O Muhammad SAW), and you will not find any alteration in Our Sunnah (rule or way, etc.).

- PK (Such was Our) method in the case of those whom We sent before thee (to mankind), and thou wilt not find for Our method aught of power to change.
- SH (This is Our) course with regard to those of Our messengers whom We sent before you, and you shall not find a change in Our course.
- YU (This was Our) way with the messengers We sent before thee: thou wilt find no change in Our ways.

## 78.

- AA Observe the service of prayer from the sun's declining from the meridian to the darkening of the night, and the recitation at dawn. Indeed the Recitation at dawn is palpably evident.
- NQ Perform AsSalât (Iqamât-as-Salât)[] from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib, and 'Ishâ' prayers), and recite the Qur'ân in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night)[].
- PK Establish worship at the going down of the sun until the dark of night, and (the recital of) the Qur'an at dawn. Lo! (the recital of) the Qur'an at dawn is ever witnessed.
- SH Keep up prayer from the declining of the sun till the darkness of the night and the morning recitation; surely the morning recitation is witnessed.
- YU Establish regular prayers - at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony.

## 79.

- AA Say a supererogatory prayer at the hour of the first watch: Your Lord may raise you to a most exalted station.
- NQ And in some parts of the night (also) offer the Salât (prayer) with it (i.e. recite the Qur'an in the prayer), as an additional prayer (Tahajjud optional prayer Nawâfil) for you (O Muhammad SAW). It may be that your Lord will raise you to Maqâman Mahmûda (a station of praise and glory, i.e. the highest degree in Paradise!)[].
- PK And some part of the night awake for it, a largess for thee. It may be that thy Lord will raise thee to a praised estate.
- SH And during a part of the night, pray Tahajjud beyond what is incumbent on you; maybe your Lord will raise you to a position of great glory.
- YU And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a Station of Praise and Glory!

## 80.

- AA And pray: "O my Lord, let my entry be with honour, and let my exit be with honour, and grant me power from You which would help (sustain) me."
- NQ And say (O Muhammad SAW): My Lord! Let my entry (to the city of Al-Madinah) be good, and likewise my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).
- PK And say: My Lord! Cause me to come in with a firm incoming and to go out with a firm outgoing. And give me from Thy presence a sustaining Power.
- SH And say: My Lord! make me to enter a goodly entering, and cause me to go forth a goodly going forth, and grant me from near Thee power to assist (me).

YU Say: "O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me from Thy Presence an authority to aid (me)."

**81.**

AA And say: "Truth has come and falsehood nullified." Verily falsehood is perishable.

NQ And say: "Truth (i.e. Islâmic Monotheism or this Qur'ân or Jihâd against polytheists) has come and Bâtil (falsehood, i.e. Satan or polytheism, etc.) has vanished. Surely! Bâtil is ever bound to vanish."

PK And say: Truth hath come and falsehood hath vanished away. Lo! falsehood is ever bound to vanish.

SH And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).

YU And say: "Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish."

**82.**

AA What We have sent down of the Qur'an is a healing and a grace for the faithful, and adds only loss for the sinners.

NQ And We send down from the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the Zâlimûn (polytheists and wrong-doers) nothing but loss.

PK And We reveal of the Qur'an that which is a healing and a mercy for believers though it increase the evil-doers in naught save ruin.

SH And We reveal of the Quran that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust.

YU We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss.

**83.**

AA When We are gracious to man he turns away and moves aside; yet when evil befalls him he begins to despair.

NQ And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant, far away from the Right Path. And when evil touches him he is in great despair.

PK And when We make life pleasant unto man, he turneth away and is averse; and when ill toucheth him he is in despair.

SH And when We bestow favor on man, he turns aside and behaves proudly, and when evil afflicts him, he is despairing.

YU Yet when We bestow Our favours on man, he turns away and becomes remote on his side (instead of coming to Us), and when evil seizes him he gives himself up to despair!

**84.**

AA Say: "Each one acts according to his disposition, but your Lord knows well who follow the right path."

NQ Say (O Muhammad SAW to mankind): "Each one does according to Shakilatihî (i.e. his way or his religion or his intentions, etc.), and your Lord knows best of him whose path (religion, etc.) is right."

PK Say: Each one doth according to his rule of conduct, and thy Lord is Best Aware of him whose way is right.

SH Say: Every one acts according to his manner; but your Lord best knows who

is best guided in the path.

YU Say: "Everyone acts according to his own disposition: But your Lord knows best who it is that is best guided on the Way."

### 85.

AA They ask you about revelation. Say, revelation is by the command of your Lord, and that you have been given but little knowledge.

NQ And they ask you (O Muhammad SAW) concerning the Rûh (the Spirit); Say: "The Rûh (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."

PK They are asking thee concerning the Spirit. Say: The Spirit is by command of my Lord, and of knowledge ye have been vouchsafed but little.

SH And they ask you about the soul. Say: The soul is one of the commands of my Lord, and you are not given aught of knowledge but a little.

YU They ask thee concerning the Spirit (of inspiration). Say: "The Spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!)"

### 86.

AA If We pleased We could take away what We have revealed to you. Then you will not find any one to plead for it with Us,

NQ And if We willed We could surely take away that which We have revealed to you by inspiration (i.e. this Qur'ân). Then you would find no protector for you against Us in that respect.

PK And if We willed We could withdraw that which We have revealed unto thee, then wouldst thou find no guardian for thee against Us in respect thereof.

SH And if We please, We should certainly take away that which We have revealed to you, then you would not find for it any protector against Us.

YU If it were Our Will, We could take away that which We have sent thee by inspiration: then wouldst thou find none to plead thy affair in that matter as against Us, -

### 87.

AA Unless your Lord have mercy. His blessings on you are great indeed.

NQ Except as a Mercy from your Lord. Verily! His Grace unto you (O Muhammad SAW) is ever great.

PK (It is naught) save mercy from thy Lord. Lo! His kindness unto thee was ever great.

SH But on account of mercy from your Lord-- surely His grace to you is abundant.

YU Except for Mercy from thy Lord: for his bounty is to thee (indeed) great.

### 88.

AA Say: "Surely if men and jinns get together to produce the like of this (Qur'an), they will not be able to produce the like of it, however they might assist one another.

NQ Say: "If the mankind and the jinns were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another."

PK Say: Verily, though mankind and the jinn should assemble to produce the like of this Qur'an, they could not produce the like thereof though they were helpers one of another.

SH Say: If men and jinn should combine together to bring the like of this Quran,

they could not bring the like of it, though some of them were aiders of others.

YU Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.

## 89.

AA We have given examples of every kind to men in this Qur'an in various ways, and even then most men disdain everything but unbelief,

NQ And indeed We have fully explained to mankind, in this Qur'ân, every kind of similitude, but most mankind refuse (the truth and accept nothing) but disbelief.

PK And verily We have displayed for mankind in this Qur'an all kind of similitudes, but most of mankind refuse aught save disbelief.

SH And certainly We have explained for men in this Quran every kind of similitude, but most men do not consent to aught but denying.

YU And We have explained to man, in this Qur'an, every kind of similitude: yet the greater part of men refuse (to receive it) except with ingratitude!

## 90.

AA And say: "We will not believe you until you make a spring of water gush forth from the earth for us;

NQ And they say: "We shall not believe in you (O Muhammad SAW), until you cause a spring to gush forth from the earth for us;

PK And they say: We will not put faith in thee till thou cause a spring to gush forth from the earth for us;

SH And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us.

YU They say: "We shall not believe in thee, until thou cause a spring to gush forth for us from the earth,

## 91.

AA Or, until you acquire an orchard of date-palm trees and grapes, and produce rivers flowing through it;

NQ "Or you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly;

PK Or thou have a garden of date-palms and grapes, and cause rivers to gush forth therein abundantly;

SH Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out.

YU "Or (until) thou have a garden of date trees and vines, and cause rivers to gush forth in their midst, carrying abundant water;

## 92.

AA Or, let chunks of sky fall over us, as you assert (you will); or, bring God and the angels as a surety;

NQ "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allâh and the angels before (us) face to face;

PK Or thou cause the heaven to fall upon us piecemeal, as thou hast pretended, or bring Allah and the angels as a warrant;

SH Or you should cause the heaven to come down upon us in pieces as you think, or bring Allah and the angels face to face (with us).

YU "Or thou cause the sky to fall in pieces, as thou sayest (will happen), against us; or thou bring Allah and the angels before (us) face to face:

**93.**

- AA Or, you come to possess a house of gold; or ascend to the skies, though we shall not believe in your having ascended till you bring down a book for us which we could read." Say: "Glory to my Lord. I am only man and a messenger."
- NO "Or you have a house of adornable materials (like silver and pure gold, etc.), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad SAW): "Glorified (and Exalted) be my Lord (Allâh) above all that evil they (polytheists) associate with Him! Am I anything but a man, sent as a Messenger?"
- PK Or thou have a house of gold; or thou ascend up into heaven, and even then we will put no faith in thine ascension till thou bring down for us a book that we can read. Say (O Muhammad): My Lord be Glorified! Am I aught save a mortal messenger?
- SH Or you should have a house of gold, or you should ascend into heaven, and we will not believe in your ascending until you bring down to us a book which we may read. Say: Glory be to my Lord; am I aught but a mortal messenger?
- YU "Or thou have a house adorned with gold, or thou mount a ladder right into the skies. No, we shall not even believe in thy mounting until thou send down to us a book that we could read." Say: "Glory to my Lord! Am I aught but a man, - a messenger?"

**94.**

- AA Nothing prevented men from believing when guidance came to them, other than (what) they said: "Has God sent (only) a man as messenger?"
- NO And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allâh sent a man as (His) Messenger?"
- PK And naught prevented mankind from believing when the guidance came unto them save that they said: Hath Allah sent a mortal as (His) messenger?
- SH And nothing prevented people from believing when the guidance came to them except that they said: What! has Allah raised up a mortal to be a messenger?
- YU What kept men back from belief when Guidance came to them, was nothing but this: they said, "Has Allah sent a man (like us) to be (His) Messenger?"

**95.**

- AA Say: "If angels had peopled the earth and walked about in peace and quiet, We would surely have sent to them an angel as messenger.
- NO Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."
- PK Say: If there were in the earth angels walking secure, We had sent down for them from heaven an angel as messenger.
- SH Say: Had there been in the earth angels walking about as settlers, We would certainly have sent down to them from the heaven an angel as a messenger.
- YU Say, "If there were settled, on earth, angels walking about in peace and quiet, We should certainly have sent them down from the heavens an angel for a messenger."

**96.**

- AA Tell them: "God is sufficient witness between me and you, for He knows His creatures well, and is well-informed."
- NO Say: "Sufficient is Allâh for a witness between me and you. Verily! He is the

All-Knower, the All-Seer of His slaves."

- PK Say: Allah sufficeth for a witness between me and you. Lo! He is Knower, Seer of His slaves.
- SH Say: Allah suffices as a witness between me and you; surely He is Aware of His servants, Seeing.
- YU Say: "Enough is Allah for a witness between me and you: for He is well acquainted with His servants, and He sees (all things).

### 97.

- AA He is guided whom God guides. As for him He allows to go astray, you will not find a protector other than Him. We shall raise them on the Day of Resurrection in their own image, blind and dumb and deaf: Their habitation will be Hell. Every time (its fire) subsides We will intensify its flame.
- NQ And he whom Allâh guides, he is led aright; but he whom He sends astray for such you will find no Auliyâ' (helpers and protectors, etc.), besides Him, and We shall gather them together on the Day of Resurrection on their faces[], blind, dumb and deaf, their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.
- PK And he whom Allah guideth, he is led aright; while, as for him whom He sendeth astray, for them thou wilt find no protecting friends beside Him, and We shall assemble them on the Day of Resurrection on their faces, blind, dumb and deaf; their habitation will be hell; whenever it abateth, We increase the flame for them.
- SH And whomsoever Allah guides, he is the follower of the right way, and whomsoever He causes to err, you shall not find for him guardians besides Him; and We will gather them together on the day of resurrection on their faces, blind and dumb and deaf; their abode is hell; whenever it becomes allayed We will add to their burning.
- YU It is he whom Allah guides, that is on true Guidance; but he whom He leaves astray - for such wilt thou find no protector besides Him. On the Day of Judgment We shall gather, them together, prone on their faces, blind, dumb, and deaf: their abode will be Hell: every time it shows abatement, We shall increase from them the fierceness of the Fire.

### 98.

- AA This will be their retribution for having denied Our signs and said: "Once we are turned to bones and bits, can we be raised as a new creation?"
- NQ That is their recompense, because they denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?"
- PK That is their reward because they disbelieved Our revelations and said: When we are bones and fragments shall we, forsooth, be raised up as a new creation?
- SH This is their retribution because they disbelieved in Our communications and said What! when we shall have become bones and decayed particles, shall we then indeed be raised up into a new creation?
- YU That is their recompense, because they rejected Our signs, and said, "When we are reduced to bones and broken dust, should we really be raised up (to be) a new Creation?"

### 99.

- AA Do they not perceive that God, who created the heavens and the earth, has the power to create the like of them? There is no doubt that. He has fixed a term for them. Even then the wicked disdain everything but unbelief.
- See they not that Allâh, Who created the heavens and the earth, is Able to

- NQ** create the like of them. And He has decreed for them an appointed term, whereof there is not doubt. But the Zâlimûn (polytheists and wrong-doers, etc.) refuse (the truth the Message of Islâmic Monotheism, and accept nothing) but disbelief.
- PK** Have they not seen that Allah Who created the heavens and the earth is Able to create the like of them, and hath appointed for them an end whereof there is no doubt? But the wrong-doers refuse aught save disbelief.
- SH** Do they not consider that Allah, Who created the heavens and the earth, is able to create their like, and He has appointed for them a doom about which there is no doubt? But the unjust do not consent to aught but denying.
- YU** See they not that Allah, Who created the heavens and the earth, has power to create the like of them (anew)? Only He has decreed a term appointed, of which there is no doubt. But the unjust refuse (to receive it) except with ingratitude.

**100.**

- AA** Say: "Even if you owned the stores of the mercy of my Lord, you would have held them back for fear of spending them, for man is niggardly."
- NQ** Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord (wealth, money, provision, etc.), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!"
- PK** Say (unto them): If ye possessed the treasures of the mercy of my Lord, ye would surely hold them back for fear of spending, for man was ever grudging.
- SH** Say: If you control the treasures of the mercy of my Lord, then you would withhold (them) from fear of spending, and man is niggardly.
- YU** Say: "If ye had control of the Treasures of the Mercy of my Lord, behold, ye would keep them back, for fear of spending them: for man is (every) niggardly!"

**101.**

- AA** We gave Moses nine clear signs; so ask the children of Israel. When (Moses) came to them the Pharaoh said: "I think, O Moses, you have been deluded."
- NQ** And indeed We gave to Mûsa (Moses) nine clear signs. Ask then the Children of Israel, when he came to them, then Fir'aun (Pharaoh) said to him: "O Mûsa (Moses)! I think you are indeed bewitched."
- PK** And verily We gave unto Moses nine tokens, clear proofs (of Allah's Sovereignty). Do but ask the Children of Israel how he came unto them, then Pharaoh said unto him: Lo! I deem thee one bewitched, O Moses.
- SH** And certainly We gave Musa nine clear signs; so ask the children of Israel. When he came to them, Firon said to him: Most surely I deem you, O Musa, to be a man deprived of reason.
- YU** To Moses We did give Nine Clear Signs: As the Children of Israel: when he came to them, Pharaoh said to him: "O Moses! I consider thee, indeed, to have been worked upon by sorcery!"

**102.**

- AA** He replied: "You know that none but the Lord of the heavens and the earth has sent these (signs) as cogent proof. I truly think, O Pharaoh, your days are done."
- NQ** [Mûsa (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth as clear (evidences i.e. proofs of Allâh's Oneness and His Omnipotence, etc.). And I think you are, indeed, O Fir'aun (Pharaoh) doomed to destruction (away from all good)!"
- PK** He said: In truth thou knowest that none sent down these (portents) save the

Lord of the heavens and the earth as proofs, and lo! (for my part) I deem thee lost, O Pharaoh.

SH He said: Truly you know that none but the Lord of the heavens and the earth has sent down these as clear proof and most surely I believe you, O Firon, to be given over to perdition.

YU Moses said, "Thou knowest well that these things have been sent down by none but the Lord of the heavens and the earth as eye-opening evidence: and I consider thee indeed, O Pharaoh, to be one doomed to destruction!"

### 103.

AA Then he sought to turn them out of the land, but We drowned him and all his followers.

NQ So he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him.

PK And he wished to scare them from the land, but We drowned him and those with him, all together.

SH So he desired to destroy them out of the earth, but We drowned him and those with him all together;

YU So he resolved to remove them from the face of the earth: but We did drown him and all who were with him.

### 104.

AA After this We told the children of Israel: "Dwell in the land. When the promise of reckoning comes, We shall bring you together from a motley crowd.

NQ And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near [i.e. the Day of Resurrection or the descent of Christ ['Iesa (Jesus), son of Maryam (Mary) >>> on the earth]. We shall bring you altogether as mixed crowd (gathered out of various nations).[Tafsir Al-Qurtubî, Vol. 10, Page 338]

PK And We said unto the Children of Israel after him: Dwell in the land; but when the promise of the Hereafter cometh to pass We shall bring you as a crowd gathered out of various nations.

SH And We said to the Israelites after him: Dwell in the land: and when the promise of the next life shall come to pass, we will bring you both together in judgment.

YU And We said thereafter to the Children of Israel, "Dwell securely in the land (of promise)": but when the second of the warnings came to pass, We gathered you together in a mingled crowd.

### 105.

AA We have sent it down with truth, and with truth has (the Qur'an) come down. And We have sent you only to give good news and to warn.

NQ And with truth We have sent it down (i.e. the Qur'ân), and with truth it has descended. And We have sent you (O Muhammad SAW) as nothing but a bearer of glad tidings (of Paradise, for those who follow your Message of Islâmîc Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islâmîc Monotheism)[].

PK With truth have We sent it down, and with truth hath it descended. And We have sent thee as naught else save a bearer of good tidings and a warner.

SH And with truth have We revealed it, and with truth did it come; and We have not sent you but as the giver of good news and as a warner.

YU We sent down the (Qur'an) in Truth, and in Truth has it descended: and We sent thee but to give Glad Tidings and to warn (sinners).

### 106.

- AA We have divided the Qur'an into parts that you may recite it to men slowly, with deliberation. That is why We sent it down by degrees.
- NQ And (it is) a Qur'ân which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages. (in 23 years).
- PK And (it is) a Qur'an that We have divided, that thou mayst recite it unto mankind at intervals, and We have revealed it by (successive) revelation.
- SH And it is a Quran which We have revealed in portions so that you may read it to the people by slow degrees, and We have revealed it, revealing in portions.
- YU (It is) a Qur'an which We have divided (into parts from time to time), in order that thou mightest recite it to men at intervals: We have revealed it by stages.

**107.**

- AA Say: "Believe in it or do not believe: Those who were given knowledge before it bow in adoration when it is read out to them,
- NQ Say (O Muhammad SAW to them): "Believe in it (the Qur'ân) or do not believe (in it). Verily! Those who were given knowledge before it (the Jews and the Christians like 'Abdullâh bin Salâm and Salmân Al-Farisi), when it is recited to them, fall down on their faces in humble prostration."
- PK Say: Believe therein or believe not, lo! those who were given knowledge before it, when it is read unto them, fall down prostrate on their faces, adoring,
- SH Say: Believe in it or believe not; surely those who are given the knowledge before it fall down on their faces, making obeisance when it is recited to them.
- YU Say: "Whether ye believe in it or not, it is true that those who were given knowledge beforehand, when it is recited to them, fall down on their faces in humble prostration,

**108.**

- AA And say: "Glory be to our Lord. The promise of our Lord has indeed been fulfilled."
- NQ And they say: "Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled."
- PK Saying: Glory to our Lord! Verily the promise of our Lord must be fulfilled.
- SH And they say: Glory be to our Lord! most surely the promise of our Lord was to be fulfilled.
- YU "And they say: 'Glory to our Lord! Truly has the promise of our Lord been fulfilled!'"

**109.**

- AA And weeping they kneel down, and this increases their humility.
- NQ And they fall down on their faces weeping and it adds to their humility.
- PK They fall down on their faces, weeping, and it increaseth humility in them.
- SH And they fall down on their faces weeping, and it adds to their humility.
- YU They fall down on their faces in tears, and it increases their (earnest) humility.

**110.**

- AA Say: "Call Him Allah or call Him Ar-Rahman; whatever the name you call Him by, all His names are beautiful." Do not say your prayers too loudly or in too low a voice, but follow a middle course.

- NQ** Say (O Muhammad SAW): "Invoke Allâh or invoke the Most Beneficent (Allâh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your Salât (prayer) neither aloud nor in a low voice, but follow a way between.
- PK** Say (unto mankind): Cry unto Allah, or cry unto the Beneficent, unto whichsoever ye cry (it is the same). His are the most beautiful names. And thou (Muhammad), be not loud-voiced in thy worship nor yet silent therein, but follow a way between.
- SH** Say: Call upon Allah or call upon, the Beneficent Allah; whichever you call upon, He has the best names; and do not utter your prayer with a very raised voice nor be silent with regard to it, and seek a way between these.
- YU** Say: "Call upon Allah, or call upon Rahman: by whatever name ye call upon Him, (it is well): for to Him belong the Most Beautiful Names. Neither speak thy Prayer aloud, nor speak it in a low tone, but seek a middle course between."

**111.**

- AA** And say: "All praise be to God who has neither begotten a son nor has a partner in His kingdom; nor has He need of any one to protect Him from ignominy. So extol Him by extolling His majesty."
- NQ** And say: "All the praises and thanks be to Allâh, Who has not begotten a son (nor an offspring), and Who has no partner in (His) Dominion, nor He is low to have a Walî (helper, protector or supporter). And magnify Him with all the magnificence, [Allâhu-Akbar (Allâh is the Most Great)]."
- PK** And say: Praise be to Allah, Who hath not taken unto Himself a son, and Who hath no partner in the Sovereignty, nor hath He any protecting friend through dependence. And magnify Him with all magnificence.
- SH** And say: (All) praise is due to Allah, Who has not taken a son and Who has not a partner in the kingdom, and Who has not a helper to save Him from disgrace; and proclaim His greatness magnifying (Him).
- YU** Say: "Praise be to Allah, who begets no son, and has no partner in (His) dominion: Nor (needs) He any to protect Him from humiliation: yea, magnify Him for His greatness and glory!"

# 18

## Al-Kahf

### The Cave

 **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. ALL PRAISE BE to God who has revealed to His votary the Book which is free of all obliquity,
- NQ** All the praises and thanks be to Allāh, Who has sent down to His slave (Muhammad SAW) the Book (the Qur'ān), and has not placed therein any crookedness.
- PK** Praise be to Allah Who hath revealed the Scripture unto His slave, and hath not placed therein any crookedness,
- SH** (All) praise is due to Allah, Who revealed the Book to His servant and did not make in it any crookedness.
- YU** Praise be to Allah, Who hath sent to His Servant the Book, and hath allowed therein no Crookedness:

#### 2.

- AA** Immutable, so that it may warn of a severe punishment from Him; and give happy tidings to those who believe and do the right that there is a better reward (of Paradise) for them,
- NQ** (He has made it) Straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allāh Islāmic Monotheism), who work righteous deeds, that they shall have a fair reward (i.e. Paradise).
- PK** (But hath made it) straight, to give warning of stern punishment from Him, and to bring unto the believers who do good works the news that theirs will be a fair reward,
- SH** Rightly directing, that he might give warning of severe punishment from Him and give good news to the believers who do good that they shall have a goodly reward,
- YU** (He hath made it) Straight (and Clear) in order that He may warn (the godless) of a terrible Punishment from Him, and that He may give Glad Tidings to the Believers who work righteous deeds, that they shall have a goodly Reward,

#### 3.

- AA** Where they will abide for ever;
- NQ** They shall abide therein forever.
- PK** Wherein they will abide for ever;
- SH** Staying in it for ever;
- YU** Wherein they shall remain for ever:

#### 4.

- AA** And that it may warn those who say: "God has begotten a son."

- NQ And to warn those (Jews, Christians, and pagans) who say, "Allâh has begotten a son (or offspring or children)."
- PK And to warn those who say: Allah hath chosen a son,
- SH And warn those who say: Allah has taken a son.
- YU Further, that He may warn those (also) who say, "Allah hath begotten a son":

**5.**

- AA They have no knowledge of this, as their fathers did not have. How terrible are the words they utter! They speak nothing but lies.
- NQ No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot (took) sons and daughters]. They utter nothing but a lie.
- PK (A thing) whereof they have no knowledge, nor (had) their fathers, Dreadful is the word that cometh out of their mouths. They speak naught but a lie.
- SH They have no knowledge of it, nor had their fathers; a grievous word it is that comes out of their mouths; they speak nothing but a lie.
- YU No knowledge have they of such a thing, nor had their fathers. It is a grievous thing that issues from their mouths as a saying what they say is nothing but falsehood!

**6.**

- AA Will you kill yourself for grief of them if they do not believe in this presentation?
- NQ Perhaps, you, would kill yourself (O Muhammad SAW) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'ân).
- PK Yet it may be, if they believe not in this statement, that thou (Muhammad) wilt torment thy soul with grief over their footsteps.
- SH Then maybe you will kill yourself with grief, sorrowing after them, if they do not believe in this announcement.
- YU Thou wouldst only, perchance, fret thyself to death, following after them, in grief, if they believe not in this Message.

**7.**

- AA We have made whatever exists on the earth its adornment to test and try them (and) know who acts better;
- NQ Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds. [i.e.those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allâh's sake and in accordance to the legal ways of the Prophet SAW ].
- PK Lo! We have placed all that is on the earth as an ornament thereof that We may try them: which of them is best in conduct.
- SH Surely We have made whatever is on the earth an embellishment for it, so that We may try them (as to) which of them is best in works.
- YU That which is on earth we have made but as a glittering show for the earth, in order that We may test them - as to which of them are best in conduct.

**8.**

- AA For We shall certainly turn it to barren dust.
- NQ And verily! We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees, etc.).
- PK And lo! We shall make all that is thereon a barren mound.

- SH And most surely We will make what is on it bare ground without herbage.  
 YU Verily what is on earth we shall make but as dust and dry soil (without growth or herbage).

**9.**

- AA Do you think the men of the cave and Ar-Raqim were so strange among Our signs?  
 NQ Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?  
 PK Or deemest thou that the People of the Cave and the Inscription are a wonder among Our portents?  
 SH Or, do you think that the Fellows of the Cave and the Inscription were of Our wonderful signs?  
 YU Or dost thou reflect that the Companions of the Cave and of the Inscription were wonders among Our Sign?

**10.**

- AA When those young men took shelter in the cave, and prayed: "O Lord, grant us Your favour and dispose our affair aright,"  
 NQ (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave, they said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"  
 PK When the young men fled for refuge to the Cave and said: Our Lord! Give us mercy from Thy presence, and shape for us right conduct in our plight.  
 SH When the youths sought refuge in the cave, they said: Our Lord! grant us mercy from Thee, and provide for us a right course in our affair.  
 YU Behold, the youths betook themselves to the Cave: they said, "Our Lord! bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!"

**11.**

- AA We sealed off their ears in the cave for a number of years,  
 NQ Therefore We covered up their (sense of) hearing (causing them, to go in deep sleep) in the Cave for a number of years.  
 PK Then We sealed up their hearing in the Cave for a number of years.  
 SH So We prevented them from hearing in the cave for a number of years.  
 YU Then We draw (a veil) over their ears, for a number of years, in the Cave, (so that they heard not):

**12.**

- AA Then roused them to ascertain which of the two groups could account for the period they had stayed.  
 NQ Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried.  
 PK And afterward We raised them up that We might know which of the two parties would best calculate the time that they had tarried.  
 SH Then We raised them up that We might know which of the two parties was best able to compute the time for which they remained.  
 YU Then We roused them, in order to test which of the two parties was best at calculating the term of years they had tarried!

**13.**

- AA We narrate their story to you in all truth. They were a few young men who believed in their Lord; so We gave them greater guidance.

- NQ** We narrate unto you (O Muhammad SAW) their story with truth: Truly! They were young men who believed in their Lord (Allâh), and We increased them in guidance.
- PK** We narrate unto thee their story with truth. Lo! they were young men who believed in their Lord, and We increased them in guidance.
- SH** We relate to you their story with the truth; surely they were youths who believed in their Lord and We increased them in guidance.
- YU** We relate to thee their story in truth: they were youths who believed in their Lord, and We advanced them in guidance:

**14.**

- AA** And strengthened their hearts when they stood up and said: "Our Lord is the Lord of the heavens and the earth. We shall invoke no god beside Him, for we shall have uttered a blasphemy then.
- NQ** And We made their hearts firm and strong (with the light of Faith in Allâh and bestowed upon them patience to bear the separation of their kith and kin and dwellings, etc.) when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any ilâh (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.
- PK** And We made firm their hearts when they stood forth and said: Our Lord is the Lord of the heavens and the earth. We cry unto no Allah beside Him, for then should we utter an enormity.
- SH** And We strengthened their hearts with patience, when they stood up and said: Our Lord is the Lord of the heavens and the earth; we will by no means call upon any god besides Him, for then indeed we should have said an extravagant thing.
- YU** We gave strength to their hearts: Behold, they stood up and said: "Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did, we should indeed have uttered an enormity!

**15.**

- AA** As for these our people here, they have taken to other gods apart from Him. Then why do they not bring a clear authority for them? Who is more wicked than he who fabricates a lie against God?"
- NQ** "These our people have taken for worship âliha (gods) other than Him (Allâh). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allâh.
- PK** These, our people, have chosen (other) gods beside Him though they bring no clear warrant (vouchsafed) to them. And who doth greater wrong than he who inventeth a lie concerning Allah?
- SH** These our people have taken gods besides Him; why do they not produce any clear authority in their support? Who is then more unjust than he who forges a lie against Allah?
- YU** "These our people have taken for worship gods other than Him: why do they not bring forward an authority clear (and convincing) for what they do? Who doth more wrong than such as invent a falsehood against Allah?

**16.**

- AA** (And they said to each other:) "Now that you have withdrawn from them and what they worship beside God, it is better to take refuge in the cave. Your Lord may bestow of His mercy on you, and facilitate your affair."
- NQ** (The young men said to one another): "And when you withdraw from them, and that which they worship, except Allâh, then seek refuge in the Cave, your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling, etc.)."

- PK And when ye withdraw from them and that which they worship except Allah, then seek refuge in the Cave; your Lord will spread for you of His mercy and will prepare for you a pillow in your plight.
- SH And when you forsake them and what they worship save Allah, betake yourselves for refuge to the cave; your Lord will extend to you largely of His mercy and provide for you a profitable course in your affair.
- YU "When ye turn away from them and the things they worship other than Allah, betake yourselves to the Cave: Your Lord will shower His mercies on you and disposes of your affair towards comfort and ease."

**17.**

- AA You may well have seen when the sun came up it moved away to the right of the cave, and when it went down it turned away to the left, and they stayed in its open space. This was among the signs of God. Whoever is guided by God follows the right path; and whosoever goes astray will not find a guide to show him the way.
- NO And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the Ayât (proofs, evidences, signs) of Allâh. He whom Allâh guides, is rightly guided; but he whom He sends astray, for him you will find no Walî (guiding friend) to lead him (to the right Path).
- PK And thou mightest have seen the sun when it rose move away from their cave to the right, and when it set go past them on the left, and they were in the cleft thereof. That was (one) of the portents of Allah. He whom Allah guideth, he indeed is led aright, and he whom He sendeth astray, for him thou wilt not find a guiding friend.
- SH And you might see the sun when it rose, decline from their cave towards the right hand, and when it set, leave them behind on the left while they were in a wide space thereof. This is of the signs of Allah; whomsoever Allah guides, he is the rightly guided one, and whomsoever He causes to err, you shall not find for him any friend to lead (him) aright.
- YU Thou wouldst have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the open space in the midst of the Cave. Such are among the Signs of Allah: He whom Allah, guides is rightly guided; but he whom Allah leaves to stray,- for him wilt thou find no protector to lead him to the Right Way.

**18.**

- AA You may have thought that they were awake, yet they were asleep. We made them turn right and left, while their dog lay with his forelegs stretched across the threshold. If you had looked at them you would have surely turned away and fled with horror at the sight.
- NO And you would have thought them awake, while they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.
- PK And thou wouldst have deemed them waking though they were asleep, and We caused them to turn over to the right and the left, and their dog stretching out his paws on the threshold. If thou hadst observed them closely thou hadst assuredly turned away from them in flight, and hadst been filled with awe of them.
- SH And you might think them awake while they were asleep and We turned them

about to the right and to the left, while their dog (lay) outstretching its paws at the entrance; if you looked at them you would certainly turn back from them in flight, and you would certainly be filled with awe because of them.

YU Thou wouldst have deemed them awake, whilst they were asleep, and We turned them on their right and on their left sides: their dog stretching forth his two fore-legs on the threshold: if thou hadst come up on to them, thou wouldst have certainly turned back from them in flight, and wouldst certainly have been filled with terror of them.

## 19.

AA Even so We roused them that they may question one another. One of them asked: "How long have you stayed here?" They said: "A day or less than a day." "Your Lord knows best," they said, "how long you have stayed. So send one of you to the town with this money of yours to look for wholesome food and bring it for you; but he should be careful not to let your presence known.

NQ Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.

PK And in like manner We awakened them that they might question one another. A speaker from among them said: How long have ye tarried? They said: We have tarried a day or some part of a day, (Others) said: Your Lord best knoweth what ye have tarried. Now send one of you with this your silver coin unto the city, and let him see what food is purest there and bring you a supply thereof. Let him be courteous and let no man know of you.

SH And thus did We rouse them that they might question each other. A speaker among them said: How long have you tarried? They said: We have tarried for a day or a part of a day. (Others) said: Your Lord knows best how long you have tarried. Now send one of you with this silver (coin) of yours to the city, then let him see which of them has purest food, so let him bring you provision from it, and let him behave with gentleness, and by no means make your case known to any one:

YU Such (being their state), we raised them up (from sleep), that they might question each other. Said one of them, "How long have ye stayed (here)?" They said, "We have stayed (perhaps) a day, or part of a day." (At length) they (all) said, "Allah (alone) knows best how long ye have stayed here.... Now send ye then one of you with this money of yours to the town: let him find out which is the best food (to be had) and bring some to you, that (ye may) satisfy your hunger therewith: And let him behave with care and courtesy, and let him not inform any one about you.

## 20.

AA If they come to know of you they will stone you to death, or force you to go back to their creed; then you will never succeed."

NQ "For if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion, and in that case you will never be successful."

PK For they, if they should come to know of you, will stone you or turn you back to their religion; then ye will never prosper.

SH For surely if they prevail against you they would stone you to death or force you back to their religion, and then you will never succeed.

YU "For if they should come upon you, they would stone you or force you to

return to their cult, and in that case ye would never attain prosperity."

## 21.

- AA** Thus did We inform the people about them that they may know the promise of God is true, and there is no doubt that the Hour will come. As they were arguing among themselves as to what should be done with them, (some) said: "Erect a monument over them. Their Lord is best cognisant of them." Those who prevailed, said: "We shall build a place of worship over their (sepulchre)."
- NO** And thus We made their case known to the people, that they might know that the Promise of Allāh is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them, their Lord knows best about them," (then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them."
- PK** And in like manner We disclosed them (to the people of the city) that they might know that the promise of Allah is true, and that, as for the Hour, there is no doubt concerning it. When (the people of the city) disputed of their case among themselves, they said: Build over them a building; their Lord knoweth best concerning them. Those who won their point said: We verily shall build a place of worship over them.
- SH** And thus did We make (men) to get knowledge of them that they might know that Allah's promise is true and that as for the hour there is no doubt about it. When they disputed among themselves about their affair and said: Erect an edifice over them-- their Lord best knows them. Those who prevailed in their affair said: We will certainly raise a masjid over them.
- YU** Thus did We make their case known to the people, that they might know that the promise of Allah is true, and that there can be no doubt about the Hour of Judgment. Behold, they dispute among themselves as to their affair. (Some) said, "Construct a building over them": Their Lord knows best about them: those who prevailed over their affair said, "Let us surely build a place of worship over them."

## 22.

- AA** Some will say: "They were three, and their dog was the fourth;" and some will also say: "They were five and their dog was the sixth," -- guessing in the dark. And some will even say: "They were seven, and their dog the eighth." Say: "My Lord alone knows best their number; none but only a few know of them." So do not argue about it with them but lightly, and do not enquire about them from any one of them.
- NO** (Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth, guessing at the unseen; (yet others) say they were seven, the dog being the eighth. Say (O Muhammad SAW): "My Lord knows best their number; none knows them but a few." So debate not (about their number, etc.) except with the clear proof (which We have revealed to you). And consult not any of them (people of the Scripture, Jews and Christians) about (the affair of) the people of the Cave.
- PK** (Some) will say: They were three, their dog the fourth, and (some) say: Five, their dog the sixth, guessing at random; and (some) say: Seven, and their dog the eighth. Say (O Muhammad): My Lord is Best Aware of their number. None knoweth them save a few. So contend not concerning them except with an outward contending, and ask not any of them to pronounce concerning them.
- SH** (Some) say: (They are) three, the fourth of them being their dog; and (others) say: Five, the sixth of them being their dog, making conjectures at

what is unknown; and (others yet) say: Seven, and the eighth of them is their dog. Say: My Lord best knows their number, none knows them but a few; therefore contend not in the matter of them but with an outward contention, and do not question concerning them any of them.

YU (Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth,- doubtfully guessing at the unknown; (yet others) say they were seven, the dog being the eighth. Say thou: "My Lord knoweth best their number; It is but few that know their (real case)." Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about (the affair of) the Sleepers.

### 23.

AA Do not say of any thing: "I will do it tomorrow,"  
 NQ And never say of anything, "I shall do such and such thing tomorrow."  
 PK And say not of anything: Lo! I shall do that tomorrow,  
 SH And do not say of anything: Surely I will do it tomorrow,  
 YU Nor say of anything, "I shall be sure to do so and so tomorrow"-

### 24.

AA Without (adding), "if God may please;" and think of your Lord in ease you forget, and say: "Perhaps my Lord will show me a nearer way to rectitude."  
 NQ Except (with the saying), "If Allāh will!" And remember your Lord when you forget and say: "It may be that my Lord guides me unto a nearer way of truth than this."  
 PK Except if Allah will. And remember thy Lord when thou forgettest, and say: It may be that my Lord guideth me unto a nearer way of truth than this.  
 SH Unless Allah pleases; and remember your Lord when you forget and say: Maybe my Lord will guide me to a nearer course to the right than this.  
 YU Without adding, "So please Allah!" and call thy Lord to mind when thou forgettest, and say, "I hope that my Lord will guide me ever closer (even) than this to the right road."

### 25.

AA (It is said) they stayed in the cave three hundred years and nine.  
 NQ And they stayed in their Cave three hundred (solar) years, and add nine (for lunar years).  
 PK And (it is said) they tarried in their Cave three hundred years and add nine.  
 SH And they remained in their cave three hundred years and (some) add (another) nine.  
 YU So they stayed in their Cave three hundred years, and (some) add nine (more)

### 26.

AA You say: "God only knows how long they stayed. He alone knows the secrets of the heavens and the earth. How distinctly He sees and hears! They have no other guardian but Him, and He does not share His authority with any one."  
 NQ Say: "Allāh knows best how long they stayed. With Him is (the knowledge of) the unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no Walī (Helper, Disposer of affairs, Protector, etc.) other than Him, and He makes none to share in His Decision and His Rule."  
 PK Say: Allah is Best Aware how long they tarried. His is the Invisible of the heavens and the earth. How clear of sight is He and keen of hearing! They have no protecting friend beside Him, and He maketh none to share in His

government.

- SH Say: Allah knows best how long they remained; to Him are (known) the unseen things of the heavens and the earth; how clear His sight and how clear His hearing! There is none to be a guardian for them besides Him, and He does not make any one His associate in His Judgment.
- YU Say: "Allah knows best how long they stayed: with Him is (the knowledge of) the secrets of the heavens and the earth: how clearly He sees, how finely He hears (everything)! They have no protector other than Him; nor does He share His Command with any person whatsoever.

## 27.

- AA Recite what has been revealed to you of the Book of your Lord. There is no one who can change the word of God; and you will not find refuge except in Him.
- NO And recite what has been revealed to you (O Muhammad SAW) of the Book (the Qur'ân) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words, and none will you find as a refuge other than Him.
- PK And recite that which hath been revealed unto thee of the Scripture of thy Lord. There is none who can change His words, and thou wilt find no refuge beside Him.
- SH And recite what has been revealed to you of the Book of your Lord, there is none who can alter His words; and you shall not find any refuge besides Him.
- YU And recite (and teach) what has been revealed to thee of the Book of thy Lord: none can change His Words, and none wilt thou find as a refuge other than Him.

## 28.

- AA Persevere with those who call on their Lord morning and evening, seeking His magnificence. Do not turn your eyes away from them, seeking the splendours of this world, and do not follow him whose heart We have made oblivious to Our remembrance, who follows his own lust and exceeds the bound.
- NO And keep yourself (O Muhammad SAW) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost.
- PK Restrain thyself along with those who cry unto their Lord at morn and evening, seeking His Countenance; and let not thine eyes overlook them, desiring the pomp of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, who followeth his own lust and whose case hath been abandoned.
- SH And withhold yourself with those who call on their Lord morning and evening desiring His goodwill, and let not your eyes pass from them, desiring the beauties of this world's life; and do not follow him whose heart We have made unmindful to Our remembrance, and he follows his low desires and his case is one in which due bounds are exceeded.
- YU And keep thy soul content with those who call on their Lord morning and evening, seeking His Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this Life; no obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds.

**29.**

- AA Say: "The truth is from your Lord: So believe if you like, or do not believe if you will." We have prepared for the sinners a fire which will envelope them in its tent. If they ask for water they will be helped to liquid like molten brass that would scald their mouths. How evil the drink, and evil the resting-place!
- NO And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. Verily, We have prepared for the Zâlimûn (polytheists and wrong-doers, etc.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allâh). And if they ask for help (relief, water, etc.) they will be granted water like boiling oil, that will scald their faces. Terrible the drink, and an evil Murtafaqâ (dwelling, resting place, etc.)!
- PK Say: (It is) the truth from the Lord of you (all). Then whosoever will, let him believe, and whosoever will, let him disbelieve. Lo! We have prepared for disbelievers Fire. Its tent encloseth them. If they ask for showers, they will be showered with water like to molten lead which burneth the faces. Calamitous the drink and ill the resting-place!
- SH And say: The truth is from your Lord, so let him who please believe, and let him who please disbelieve; surely We have prepared for the iniquitous a fire, the curtains of which shall encompass them about; and if they cry for water, they shall be given water like molten brass which will scald their faces; evil the drink and ill the resting-place.
- YU Say, "The truth is from your Lord": Let him who will believe, and let him who will, reject (it): for the wrong-doers We have prepared a Fire whose (smoke and flames), like the walls and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces, how dreadful the drink! How uncomfortable a couch to recline on!

**30.**

- AA But surely We do not let the reward of those who believe and do the right to go waste.
- NO Verily! As for those who believe and do righteous deeds, certainly! We shall not suffer to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner.
- PK Lo! as for those who believe and do good works - Lo! We suffer not the reward of one whose work is goodly to be lost.
- SH Surely (as for) those who believe and do good, We do not waste the reward of him who does a good work.
- YU As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a (single) righteous deed.

**31.**

- AA There will be gardens of Eden for them, with rivers flowing by, where they will be decked in bracelets of gold, with silken robes of green and of brocades to wear, reclining on couches. How excellent the guerdon, and excellent the resting-place! Tell them the parable of two men. We gave one two gardens of grapes surrounded by date-palm trees, with corn fields in between.
- NO These! For them will be 'Adn (Eden) Paradise (everlasting Gardens); wherein rivers flow underneath them, therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent Murtafaqâ (dwelling, resting place, etc.)!
- PK As for such, theirs will be Gardens of Eden, wherein rivers flow beneath them; therein they will be given armlets of gold and will wear green robes of finest

silk and gold embroidery, reclining upon throne therein. Blest the reward, and fair the resting-place!

- SH These it is for whom are gardens of perpetuity beneath which rivers flow, ornaments shall be given to them therein of bracelets of gold, and they shall wear green robes of fine silk and thick silk brocade interwoven with gold, reclining therein on raised couches; excellent the recompense and goodly the resting place.
- YU For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade: They will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on!

### 32.

- NQ And put forward to them the example of two men; unto one of them We had given two gardens of grapes, and We had surrounded both with date-palms; and had put between them green crops (cultivated fields etc.).
- PK Coin for them a similitude: Two men, unto one of whom We had assigned two gardens of grapes, and We had surrounded both with date-palms and had put between them tillage.
- SH And set forth to them a parable of two men; for one of them We made two gardens of grape vines, and We surrounded them both with palms, and in the midst of them We made cornfields.
- YU Set forth to them the parable of two men: for one of them We provided two gardens of grape-vines and surrounded them with date palms; in between the two We placed corn-fields.

### 33.

- AA Each of the gardens yielded its fruit and did not withhold the least; and We made a stream flow in between them. 34 So he became rich. Arguing one day with his friend he said: "I have more wealth than you and more powerful kinsmen."
- NQ Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.
- PK Each of the gardens gave its fruit and withheld naught thereof. And We caused a river to gush forth therein.
- SH Both these gardens yielded their fruits, and failed not aught thereof, and We caused a river to gush forth in their midst,
- YU Each of those gardens brought forth its produce, and failed not in the least therein: in the midst of them We caused a river to flow.

### 34.

- NQ And he had property (or fruit) and he said to his companion, in the course of mutual talk: I am more than you in wealth and stronger in respect of men." [See Tafsir Qurtubī, Vol. 10, Page 403].
- PK And he had fruit. And he said unto his comrade, when he spake with him: I am more than thee in wealth, and stronger in respect of men.
- SH And he possessed much wealth; so he said to his companion, while he disputed with him: I have greater wealth than you, and am mightier in followers.
- YU (Abundant) was the produce this man had : he said to his companion, in the course of a mutual argument: "more wealth have I than you, and more honour and power in (my following of) men."

### 35.

- AA And he walked into his garden, and, (forgetting) his limit, said: "I cannot

imagine that this will ever be ruined,

NQ And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: "I think not that this will ever perish.

PK And he went into his garden, while he (thus) wronged himself. He said: I think not that all this will ever perish.

SH And he entered his garden while he was unjust to himself. He said: I do not think that this will ever perish

YU He went into his garden in a state (of mind) unjust to his soul: He said, "I deem not that this will ever perish,

### 36.

AA Nor can I think that the Hour (of Doom) will come, And even if I am brought back to my Lord, I will surely find a better place there than this."

NQ "And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him."

PK I think not that the Hour will ever come, and if indeed I am brought back unto my Lord I surely shall find better than this as a resort.

SH And I do not think the hour will come, and even if I am returned to my Lord I will most certainly find a returning place better than this.

YU "Nor do I deem that the Hour (of Judgment) will (ever) come: Even if I am brought back to my Lord, I shall surely find (there) something better in exchange."

### 37.

AA Disputing with him, his companion said: "Do you disbelieve in Him who created you from dust, then a drop of semen, then formed you into a man?

NQ His companion said to him, during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man?

PK His comrade, when he (thus) spake with him, exclaimed: Disbelievest thou in Him Who created thee of dust, then of a drop (of seed), and then fashioned thee a man?

SH His companion said to him while disputing with him: Do you disbelieve in Him Who created you from dust, then from a small seed, then He made you a perfect man?

YU His companion said to him, in the course of the argument with him: "Dost thou deny Him Who created thee out of dust, then out of a sperm-drop, then fashioned thee into a man?

### 38.

AA And He is God, my Lord, and I do not associate any one with my Lord.

NQ "But as for my part (I believe) that He is Allāh, my Lord and none shall I associate as partner with my Lord.

PK But He is Allah, my Lord, and I ascribe unto my Lord no partner.

SH But as for me, He, Allah, is my Lord, and I do not associate anyone with my Lord.

YU "But (I think) for my part that He is Allah, My Lord, and none shall I associate with my Lord.

### 39.

AA When you entered your garden, why did you not say: 'As God may please;' for no one has power except given by God? Though you see me poorer in

wealth and children than you,

- NO** It was better for you to say, when you entered your garden: 'That which Allâh wills (will come to pass)! There is no power but with Allâh[] '. If you see me less than you in wealth, and children.
- PK** If only, when thou enteredst thy garden, thou hadst said: That which Allah willeth (will come to pass)! There is no strength save in Allah! Though thou seest me as less than thee in wealth and children,
- SH** And wherefore did you not say when you entered your garden: It is as Allah has pleased, there is no power save in Allah? If you consider me to be inferior to you in wealth and children,
- YU** "Why didst thou not, as thou wentest into thy garden, say: 'Allah's will (be done)! There is no power but with Allah!' If thou dost see me less than thee in wealth and sons,

#### 40.

- AA** Yet, my Lord may haply give me a garden better than yours, and He may send a thunder-bolt, from the skies and in the morning it will be a barren plain;
- NO** "It may be that my Lord will give me something better than your garden, and will send on it *Husbân* (torment, bolt, etc.) from the sky, then it will be a slippery earth.
- PK** Yet it may be that my Lord will give me better than thy garden, and will send on it a bolt from heaven, and some morning it will be a smooth hillside,
- SH** Then maybe my Lord will give me what is better than your garden, and send on it a thunderbolt from heaven so that it shall become even ground without plant,
- YU** "It may be that my Lord will give me something better than thy garden, and that He will send on thy garden thunderbolts (by way of reckoning) from heaven, making it (but) slippery sand!-

#### 41.

- AA** Or else of a morning its water may sink underground, and you will not find a trace of it."
- NO** "Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it."
- PK** Or some morning the water thereof will be lost in the earth so that thou canst not make search for it.
- SH** Or its waters should sink down into the ground so that you are unable to find it.
- YU** "Or the water of the garden will run off underground so that thou wilt never be able to find it."

#### 42.

- AA** And his vines were overtaken (with disaster), and he began to wring his hands (at the loss) of what he had spent on them, for the vines had fallen upon their trellises; and he said: "Would to God that I had not associated any one with my Lord."
- NO** So his fruits were encircled (with ruin). And he remained clapping his hands with sorrow over what he had spent upon it, while it was all destroyed on its trellises, he could only say: "Would I had ascribed no partners to my Lord!" [Tafsir Ibn Kathîr]
- PK** And his fruit was beset (with destruction). Then began he to wring his hands for all that he had spent upon it, when (now) it was all ruined on its trellises, and to say: Would that I had ascribed no partner to my Lord!

- SH And his wealth was destroyed; so he began to wring his hands for what he had spent on it, while it lay, having fallen down upon its roofs, and he said: Ah me! would that I had not associated anyone with my Lord.
- YU So his fruits (and enjoyment) were encompassed (with ruin), and he remained twisting and turning his hands over what he had spent on his property, which had (now) tumbled to pieces to its very foundations, and he could only say, "Woe is me! Would I had never ascribed partners to my Lord and Cherisher!"

**43.**

- AA He had no body to help him other than God, nor was he able to save himself.
- NO And he had no group of men to help him against Allāh, nor could he defend or save himself.
- PK And he had no troop of men to help him as against Allah, nor could he save himself.
- SH And he had no host to help him besides Allah nor could he defend himself.
- YU Nor had he numbers to help him against Allah, nor was he able to deliver himself.

**44.**

- AA The jurisdiction in this province belongs to God. His is the best reward, and His the best requital.
- NO There (on the Day of Resurrection), Al-Walāyah (the protection, power, authority and kingdom) will be for Allāh (Alone), the True God. He (Allāh) is the Best for reward and the Best for the final end. (Lā ilāha ill-Allāh none has the right to be worshipped but Allāh).
- PK In this case is protection only from Allah, the True, He is Best for reward, and best for consequence.
- SH Here is protection only Allah's, the True One; He is best in (the giving of) reward and best in requiting.
- YU There, the (only) protection comes from Allah, the True One. He is the Best to reward, and the Best to give success.

**45.**

- AA Present to them the example of the life of this world so like the water We send down from the skies that mingles with the earth to nourish its vegetation, which then on the morrow turns to stubble and is blown away by the wind. God has power over everything.
- NO And put forward to them the example of the life of this world, it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is Able to do everything.
- PK And coin for them the similitude of the life of the world as water which We send down from the sky, and the vegetation of the earth mingleth with it and then becometh dry twigs that the winds scatter. Allah is able to do all things.
- SH And set forth to them parable of the life of this world: like water which We send down from the cloud so the herbage of the earth becomes tangled on account of it, then it becomes dry broken into pieces which the winds scatter; and Allah is the holder of power over all things.
- YU Set forth to them the similitude of the life of this world: It is like the rain which we send down from the skies: the earth's vegetation absorbs it, but soon it becomes dry stubble, which the winds do scatter: it is (only) Allah who prevails over all things.

**46.**

- AA Wealth and children are only the gloss of this world, but good deeds that abide are better with your Lord for recompense, and better for expectation.
- NQ Wealth and children are the adornment of the life of this world. But the good righteous deeds (five compulsory prayers, deeds of Allâh's obedience, good and nice talk, remembrance of Allâh with glorification, praises and thanks, etc.), that last, are better with your Lord for rewards and better in respect of hope.
- PK Wealth and children are an ornament of the life of the world. But the good deeds which endure are better in thy Lord's sight for reward, and better in respect of hope.
- SH Wealth and children are an adornment of the life of this world; and the ever-abiding, the good works, are better with your Lord in reward and better in expectation.
- YU Wealth and sons are allurements of the life of this world: But the things that endure, good deeds, are best in the sight of thy Lord, as rewards, and best as (the foundation for) hopes.

**47.**

- AA The day We shall move the mountains, and you see the earth an open plain, We shall gather them together, leaving none behind.
- NQ And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind.
- PK And (bethink you of) the Day when we remove the hills and ye see the earth emerging, and We gather them together so as to leave not one of them behind.
- SH And the day on which We will cause the mountains to pass away and you will see the earth a levelled plain and We will gather them and leave not any one of them behind.
- YU One Day We shall remove the mountains, and thou wilt see the earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them.

**48.**

- AA They will be arraigned before their Lord row on row, (and He will say): "Well, you have come to Us as We had first created you, even though you imagined We had fixed no time for this meeting."
- NQ And they will be set before your Lord in (lines as) rows, (and Allâh will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us)."
- PK And they are set before thy Lord in ranks (and it is said unto them): Now verily have ye come unto Us as We created you at the first. But ye thought that We had set no tryst for you.
- SH And they shall be brought before your Lord, standing in ranks: Now certainly you have come to Us as We created you at first. Nay, you thought that We had not appointed to you a time of the fulfillment of the promise.
- YU And they will be marshalled before thy Lord in ranks, (with the announcement), "Now have ye come to Us (bare) as We created you first: aye, ye thought We shall not fulfil the appointment made to you to meet (Us)!":

**49.**

- AA The ledger (of their deeds) would be placed before them. Then you will see

the sinners terrified at its contents, and say: "Alas, what a written revelation this, which has not left unaccounted the smallest or the greatest thing!" They will find in it whatsoever they had done. Your Lord does not wrong any one.

- NQ** And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allâh, and in the left hand for a disbeliever in the Oneness of Allâh), and you will see the Mujrimûn (criminals, polytheists, sinners, etc.), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.
- PK** And the Book is placed, and thou seest the guilty fearful of that which is therein, and they say: What kind of a Book is this that leaveth not a small thing nor a great thing but hath counted it! And they find all that they did confronting them, and thy Lord wrongeth no-one.
- SH** And the Book shall be placed, then you will see the guilty fearing from what is in it, and they will say: Ah! woe to us! what a book is this! it does not omit a small one nor a great one, but numbers them (all); and what they had done they shall find present (there); and your Lord does not deal unjustly with anyone.
- YU** And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! woe to us! what a Book is this! It leaves out nothing small or great, but takes account thereof!" They will find all that they did, placed before them: And not one will thy Lord treat with injustice.

## 50.

- AA** When We said to the angels: "Bow before Adam in adoration," they all bowed but Iblis. He was one of the jinni and rebelled against his Lord's command. And yet you take him and his offspring as your friends instead of Me, even though they are your enemies. How sad a substitute for the evil-doers!
- NQ** And (remember) when We said to the angels; "Prostrate to Adam." So they prostrated except Iblîs (Satan). He was one of the jinns; he disobeyed the Command of his Lord. Will you then take him (Iblîs) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Zâlimûn (polytheists, and wrong-doers, etc).
- PK** And (remember) when We said unto the angels: Fall prostrate before Adam, and they fell prostrate, all save Iblis. He was of the jinn, so he rebelled against his Lord's command. Will ye choose him and his seed for your protecting friends instead of Me, when they are an enemy unto you? Calamitous is the exchange for evil-doers.
- SH** And when We said to the angels: Make obeisance to Adam; they made obeisance but Iblis (did it not). He was of the jinn, so he transgressed the commandment of his Lord. What! would you then take him and his offspring for friends rather than Me, and they are your enemies? Evil is (this) change for the unjust.
- YU** Behold! We said to the angels, "Bow down to Adam": They bowed down except Iblis. He was one of the Jinns, and he broke the Command of his Lord. Will ye then take him and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrong-doers!

## 51.

- AA** I did not call them to witness the creation of the heavens and the earth, nor their own creation. I would not take as helpers those who lead (men) astray.
- NQ** I (Allâh) made them (Iblîs and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own

creation, nor was I (Allâh) to take the misleaders as helpers.

- PK I made them not to witness the creation of the heavens and the earth, nor their own creation; nor choose I misleaders for (My) helpers.
- SH I did not make them witnesses of the creation of the heavens and the earth, nor of the creation of their own souls; nor could I take those who lead (others) astray for aiders.
- YU I called them not to witness the creation of the heavens and the earth, nor (even) their own creation: nor is it for helpers such as Me to take as lead (men) astray!

## 52.

- AA The day He will say: "Call those you had called My compeers," they will call them, but will get no response, and We shall place a gulf between them.
- NQ And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you pretended." Then they will cry unto them, but they will not answer them, and We shall put Maubiqâ (a barrier, or enmity, or destruction, or a valley in Hell) between them.
- PK And (be mindful of) the Day when He will say: Call those partners of Mine whom ye pretended. Then they will cry unto them, but they will not hear their prayer, and We shall set a gulf of doom between them.
- SH And on the day when He shall say: Call on those whom you considered to be My associates. So they shall call on them, but they shall not answer them, and We will cause a separation between them.
- YU One Day He will say, "Call on those whom ye thought to be My partners," and they will call on them, but they will not listen to them; and We shall make for them a place of common perdition.

## 53.

- AA The sinners will see the Fire and know that they will be thrown into it and will not find a way of escape from it.
- NQ And the Mujrimûn (criminals, polytheists, sinners), shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.
- PK And the guilty behold the Fire and know that they are about to fall therein, and they find no way of escape thence.
- SH And the guilty shall see the fire, then they shall know that they are going to fall into it, and they shall not find a place to which to turn away from it.
- YU And the Sinful shall see the fire and apprehend that they have to fall therein: no means will they find to turn away therefrom.

## 54.

- AA We have explained in various ways all things to men in this Qur'an; but of all things man is most contentious.
- NQ And indeed We have put forth every kind of example in this Qur'ân, for mankind. But, man is ever more quarrelsome than anything.
- PK And verily We have displayed for mankind in this Qur'an all manner of similitudes, but man is more than anything contentious.
- SH And certainly We have explained in this Quran every kind of example, and man is most of all given to contention.
- YU We have explained in detail in this Qur'an, for the benefit of mankind, every kind of similitude: but man is, in most things, contentious.

## 55.

- AA There is nothing to prevent men from believing when the guidance has come

to them, and asking for their Lord's forgiveness, unless they want the example of earlier people visited upon them, or the punishment to appear right before their eyes.

- NQ** And nothing prevents men from believing, now when the guidance (the Qur'ân) has come to them, and from asking Forgiveness of their Lord, except that the ways of the ancients be repeated with them (i.e. their destruction decreed by Allâh), or the torment be brought to them face to face?
- PK** And naught hindereth mankind from believing when the guidance cometh unto them, and from asking forgiveness of their Lord unless (it be that they wish) that the judgment of the men of old should come upon them or (that) they should be confronted with the Doom.
- SH** And nothing prevents men from believing when the guidance comes to them, and from asking forgiveness of their Lord, except that what happened to the ancients should overtake them, or that the chastisement should come face to face with them.
- YU** And what is there to keep back men from believing, now that Guidance has come to them, nor from praying for forgiveness from their Lord, but that (they ask that) the ways of the ancients be repeated with them, or the Wrath be brought to them face to face?

## 56.

- AA** We never send apostles but to convey happy tidings, and to warn. But those who disbelieve contend with false arguments to nullify the truth. They make a mockery of My revelations and of what they had been warned.
- NQ** And We send not the Messengers except as giver of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and that with which they are warned, as jest and mockery!
- PK** We send not the messengers save as bearers of good news and warners. Those who disbelieve contend with falsehood in order to refute the Truth thereby. And they take Our revelations and that wherewith they are threatened as a jest.
- SH** And We do not send messengers but as givers of good news and warning, and those who disbelieve make a false contention that they may render null thereby the truth, and they take My communications and that with which they are warned for a mockery.
- YU** We only send the messengers to give Glad Tidings and to give warnings: But the unbelievers dispute with vain argument, in order therewith to weaken the truth, and they treat My Signs as a jest, as also the fact that they are warned!

## 57.

- AA** Who is more unjust than he who, on being reminded of his Lord's revelations, turns away from them, and forgets the evil deeds he had committed in the past. Verily We have placed a covering on their hearts so that they do not understand, and a deafness in their ears so that however you may call them to guidance they will never be guided aright.
- NQ** And who does more wrong than he who is reminded of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this (the Qur'ân), and in their ears, deafness. And if you (O Muhammad SAW) call them to guidance, even then they will never be guided.
- PK** And who doth greater wrong than he who hath been reminded of the

revelations of his Lord, yet turneth away from them and forgetteth what his hands send forward (to the Judgment)? Lo! on their hearts We have placed coverings so that they understand not, and in their ears a deafness. And though thou call them to the guidance, in that case they can never be led aright.

SH And who is more unjust than he who is reminded of the communications of his Lord, then he turns away from them and forgets what his two hands have sent before? Surely We have placed veils over their hearts lest they should understand it and a heaviness in their ears; and if you call them to the guidance, they will not ever follow the right course in that case.

YU And who doth more wrong than one who is reminded of the Signs of his Lord, but turns away from them, forgetting the (deeds) which his hands have sent forth? Verily We have set veils over their hearts lest they should understand this, and over their ears, deafness, if thou callest them to guidance, even then will they never accept guidance.

## 58.

AA But your Lord is forgiving, full of benevolence. If He had pleased to punish them for their doings He would have punished them immediately. But a term is fixed for them from which they will find no escape.

NQ And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.

PK Thy Lord is the Forgiver, Full of Mercy. If He took them to task (now) for what they earn, He would hasten on the doom for them; but theirs is an appointed term from which they will find no escape.

SH And your Lord is Forgiving, the Lord of Mercy; were He to punish them for what they earn, He would certainly have hastened the chastisement for them; but for them there is an appointed time from which they shall not find a refuge.

YU But your Lord is Most forgiving, full of Mercy. If He were to call them (at once) to account for what they have earned, then surely He would have hastened their punishment: but they have their appointed time, beyond which they will find no refuge.

## 59.

AA As for these habitations, We destroyed them only when they transgressed; even so We had fixed a time for their annihilation.

NQ And these towns (population, 'Ad, Thamūd, etc.) We destroyed when they did wrong. And We appointed a fixed time for their destruction.

PK And (all) those townships! We destroyed them when they did wrong, and We appointed a fixed time for their destruction.

SH And (as for) these towns, We destroyed them when they acted unjustly, and We have appointed a time for their destruction.

YU Such were the populations we destroyed when they committed iniquities; but we fixed an appointed time for their destruction.

## 60.

AA When Moses said to his servant (Joshua): "I will not give up till I reach the confluence of two oceans, or I will journey on and on."

NQ And (remember) when Mūsa (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling."[]

And when Moses said unto his servant: I will not give up until I reach the

- PK point where the two rivers meet, though I march on for ages.
- SH And when Musa said to his servant: I will not cease until I reach the junction of the two rivers or I will go on for years.
- YU Behold, Moses said to his attendant, "I will not give up until I reach the junction of the two seas or (until) I spend years and years in travel."

**61.**

- AA When they reached the confluence they forgot the fish (they had brought as food) which swiftly made its way into the sea.
- NQ But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.
- PK And when they reached the point where the two met, they forgot their fish, and it took its way into the waters, being free.
- SH So when they had reached the junction of the two (rivers) they forgot their fish, and it took its way into the sea, going away.
- YU But when they reached the Junction, they forgot (about) their Fish, which took its course through the sea (straight) as in a tunnel.

**62.**

- AA When they had gone past (the confluence), Moses said to his servant: "Give me my breakfast. I am exhausted from this journey."
- NQ So when they had passed further on (beyond that fixed place), Mûsa (Moses) said to his boyservant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey."
- PK And when they had gone further, he said unto his servant: Bring us our breakfast. Verily we have found fatigue in this our journey.
- SH But when they had gone farther, he said to his servant: Bring to us our morning meal, certainly we have met with fatigue from this our journey.
- YU When they had passed on (some distance), Moses said to his attendant: "Bring us our early meal; truly we have suffered much fatigue at this (stage of) our journey."

**63.**

- AA He said: "You see, I forgot the fish on the rock where we had stopped. Only Satan made me forget to mention this; but the wonder is the fish escaped to the sea."
- NQ He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish, none but Shaitân (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!"
- PK He said: Didst thou see, when we took refuge on the rock, and I forgot the fish - and none but Satan caused me to forget to mention it - it took its way into the waters by a marvel.
- SH He said: Did you see when we took refuge on the rock then I forgot the fish, and nothing made me forget to speak of it but the Shaitan, and it took its way into the river; what a wonder!
- YU He replied: "Sawest thou (what happened) when we betook ourselves to the rock? I did indeed forget (about) the Fish: none but Satan made me forget to tell (you) about it: it took its course through the sea in a marvellous way!"

**64.**

- AA Moses said: "But that is exactly what we were seeking." So they retraced their steps.
- NQ [Mûsa (Moses)] said: "That is what we have been seeking." So they went back retracing their footsteps.

- PK He said: This is that which we have been seeking. So they retraced their steps again.
- SH He said: This is what we sought for; so they returned retracing their footsteps.
- YU Moses said: "That was what we were seeking after:" So they went back on their footsteps, following (the path they had come).

**65.**

- AA Then they found one of Our votaries, whom We had blessed and given knowledge from Us.
- NQ Then they found one of Our slaves, unto whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.
- PK Then found they one of Our slaves, unto whom We had given mercy from Us, and had taught him knowledge from Our presence.
- SH Then they found one from among Our servants whom We had granted mercy from Us and whom We had taught knowledge from Ourselves.
- YU So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence.

**66.**

- AA Moses said to him: "May I attend upon you that you may instruct me in the knowledge you have been taught of the right way?"
- NQ Mûsa (Moses) said to him (Khidr) "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allâh)?"
- PK Moses said unto him: May I follow thee, to the end that thou mayst teach me right conduct of that which thou hast been taught?
- SH Musa said to him: Shall I follow you on condition that you should teach me right knowledge of what you have been taught?
- YU Moses said to him: "May I follow thee, on the footing that thou teach me something of the (Higher) Truth which thou hast been taught?"

**67.**

- AA He said: "You will not be able to bear with me.
- NQ He (Khidr) said: "Verily! You will not be able to have patience with me!
- PK He said: Lo! thou canst not bear with me.
- SH He said: Surely you cannot have patience with me
- YU (The other) said: "Verily thou wilt not be able to have patience with me!"

**68.**

- AA "How can you bear that which is beyond your comprehension?"
- NQ "And how can you have patience about a thing which you know not?"
- PK How canst thou bear with that whereof thou canst not compass any knowledge?
- SH And how can you have patience in that of which you have not got a comprehensive knowledge?
- YU "And how canst thou have patience about things about which thy understanding is not complete?"

**69.**

- AA "You will find me patient if God wills," said Moses; "and I will not disobey you in any thing."
- NQ Mûsa (Moses) said: "If Allâh will, you will find me patient, and I will not

disobey you in aught."

- PK He said: Allah willing, thou shalt find me patient and I shall not in aught gainsay thee.
- SH He said: If Allah pleases, you will find me patient and I shall not disobey you in any matter.
- YU Moses said: "Thou wilt find me, if Allah so will, (truly) patient: nor shall I disobey thee in aught."

## 70.

- AA "If you must follow me," he said, "do not ask me any thing until I speak of it to you myself."
- NQ He (Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention it to you."
- PK He said: Well, if thou go with me, ask me not concerning aught till I myself make mention of it unto thee.
- SH He said: If you would follow me, then do not question me about any thing until I myself speak to you about it
- YU The other said: "If then thou wouldst follow me, ask me no questions about anything until I myself speak to thee concerning it."

## 71.

- AA So they set out till they (came to the quay) and went on board a ship in which he made a hole, (and Moses said:) "You have made a hole in the boat to drown its passengers? You have done a strange thing!"
- NQ So they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Mûsa (Moses) said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing "Imra" (a Munkar - evil, bad, dreadful thing)."
- PK So they twain set out till, when they were in the ship, he made a hole therein. (Moses) said: Hast thou made a hole therein to drown the folk thereof? Thou verily hast done a dreadful thing.
- SH So they went (their way) until when they embarked in the boat he made a hole in it. (Musa) said: Have you made a hole in it to drown its inmates? Certainly you have done a grievous thing.
- YU So they both proceeded: until, when they were in the boat, he scuttled it. Said Moses: "Hast thou scuttled it in order to drown those in it? Truly a strange thing hast thou done!"

## 72.

- AA "Did I not tell you," he replied, "that you will not be able to bear with me?"
- NQ He (Khidr) said: "Did I not tell you, that you would not be able to have patience with me?"
- PK He said: Did I not tell thee that thou couldst not bear with me?
- SH He said: Did I not say that you will not be able to have patience with me?
- YU He answered: "Did I not tell thee that thou canst have no patience with me?"

## 73.

- AA (Moses) said: "Do not hold me for having forgotten, and do not reprove me and make my task difficult."
- NQ [Mûsa (Moses)] said: "Call me not to account for what I forgot[], and be not hard upon me for my affair (with you)."
- PK (Moses) said: Be not wroth with me that I forgot, and be not hard upon me for my fault.

SH He said: Blame me not for what I forgot, and do not constrain me to a difficult thing in my affair.

YU Moses said: "Rebuke me not for forgetting, nor grieve me by raising difficulties in my case."

#### 74.

AA The two went on till they came to a boy, whom he killed. Moses exclaimed: "You have killed an innocent soul who had taken no life. You have done a most abominable thing!"

NQ Then they both proceeded, till they met a boy, he (Khidr) killed him. Mûsa (Moses) said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing "Nukra" (a great Munkar - prohibited, evil, dreadful thing)!"

PK So they twain journeyed on till, when they met a lad, he slew him. (Moses) said: What! Hast thou slain an innocent soul who hath slain no man? Verily thou hast done a horrid thing.

SH So they went on until, when they met a boy, he slew him. (Musa) said: Have you slain an innocent person otherwise than for manslaughter? Certainly you have done an evil thing.

YU Then they proceeded: until, when they met a young man, he slew him. Moses said: "Hast thou slain an innocent person who had slain none? Truly a foul (unheard of) thing hast thou done!"

#### 75.

AA He said: "Did I not tell you you will not be able to bear with me?"

NQ (Khidr) said: "Did I not tell you that you can have no patience with me?"

PK He said: Did I not tell thee that thou couldst not bear with me?

SH He said: Did I not say to you that you will not be able to have patience with me?

YU He answered: "Did I not tell thee that thou canst have no patience with me?"

#### 76.

AA Moses said: "If I ask you any thing again then do not keep me with you. You have my apology."

NQ [Mûsa (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."

PK (Moses) said: If I ask thee after this concerning aught, keep not company with me. Thou hast received an excuse from me.

SH He said: If I ask you about anything after this, keep me not in your company; indeed you shall have (then) found an excuse in my case.

YU (Moses) said: "If ever I ask thee about anything after this, keep me not in thy company: then wouldst thou have received (full) excuse from my side."

#### 77.

AA The two went on till they came upon some villagers, and asked the people for food, but they refused to entertain them. There they found a wall that was crumbling, which he repaired. Moses remarked: "You could have demanded wages for it if you liked."

NQ Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. [Mûsa (Moses)] said: If you had wished, surely, you could have taken wages for it!"

PK So they twain journeyed on till, when they came unto the folk of a certain township, they asked its folk for food, but they refused to make them guests.

And they found therein a wall upon the point of falling into ruin, and he repaired it. (Moses) said: If thou hadst wished, thou couldst have taken payment for it.

SH So they went on until when they came to the people of a town, they asked them for food, but they refused to entertain them as guests. Then they found in it a wall which was on the point of falling, so he put it into a right state. (Musa) said: If you had pleased, you might certainly have taken a recompense for it.

YU Then they proceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a wall on the point of falling down, but he set it up straight. (Moses) said: "If thou hadst wished, surely thou couldst have exacted some recompense for it!"

## 78.

AA "This is the parting of our "ways," he said. "But I will now explain the things you could not bear:

NQ (Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.

PK He said: This is the parting between thee and me! I will announce unto thee the interpretation of that thou couldst not bear with patience.

SH He said: This shall be separation between me and you; now I will inform you of the significance of that with which you could not have patience.

YU He answered: "This is the parting between me and thee: now will I tell thee the interpretation of (those things) over which thou wast unable to hold patience.

## 79.

AA That boat belonged to poor people who used to toil on the sea. I damaged it because there was a king after them who used to seize every ship by force.

NQ "As for the ship, it belonged to Masâkîn (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king after them who seized every ship by force.

PK As for the ship, it belonged to poor people working on the river, and I wished to mar it, for there was a king behind them who is taking every ship by force.

SH As for the boat, it belonged to (some) poor men who worked on the river and I wished that I should damage it, and there was behind them a king who seized every boat by force.

YU "As for the boat, it belonged to certain men in dire want: they plied on the water: I but wished to render it unserviceable, for there was after them a certain king who seized on every boat by force.

## 80.

AA As for the boy, his parents were believers, but we feared that he would harass them with defiance and disbelief.

NQ "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.

PK And as for the lad, his parents were believers and we feared lest he should oppress them by rebellion and disbelief.

SH And as for the boy, his parents were believers and we feared lest he should make disobedience and ingratitude to come upon them:

YU "As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah and man).

## 81.

- AA We hoped their Lord would give them a substitute better than him in virtue and goodness.
- NO "So we intended that their Lord should change him for them for one better in righteousness and near to mercy.
- PK And we intended that their Lord should change him for them for one better in purity and nearer to mercy.
- SH So we desired that their Lord might give them in his place one better than him in purity and nearer to having compassion.
- YU "So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.

**82.**

- AA As for that wall, it belonged to two orphan boys of the city, and their treasure was buried under it. Their father was an upright man. So your Lord willed that on reaching the age of maturity they should dig out their treasure as a favour from their Lord. So, I did not do that of my own accord. This is the explanation of things you could not bear with patience."
- NO "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of those (things) over which you could not hold patience."
- PK And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father had been righteous, and thy Lord intended that they should come to their full strength and should bring forth their treasure as a mercy from their Lord; and I did it not upon my own command. Such is the interpretation of that wherewith thou couldst not bear.
- SH And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man; so your Lord desired that they should attain their maturity and take out their treasure, a mercy from your Lord, and I did not do it of my own accord. This is the significance of that with which you could not have patience.
- YU "As for the wall, it belonged to two youths, orphans, in the Town; there was, beneath it, a buried treasure, to which they were entitled: their father had been a righteous man: So thy Lord desired that they should attain their age of full strength and get out their treasure - a mercy (and favour) from thy Lord. I did it not of my own accord. Such is the interpretation of (those things) over which thou wast unable to hold patience."

**83.**

- AA They ask you about Dhu'l-Qarnain.
- NO And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story."
- PK They will ask thee of Dhu'l-Qarneyn. Say: I shall recite unto you a remembrance of him.
- SH And they ask you about Zulqarnain. Say: I will recite to you an account of him.
- YU They ask thee concerning Zul-qarnain. Say, "I will rehearse to you something of his story."

**84.**

- AA Say: "I will cite before you his commemoration." We gave him authority in

the land and means of accomplishing every end.

- NQ Verily, We established him in the earth, and We gave him the means of everything.
- PK Lo! We made him strong in the land and gave him unto every thing a road.
- SH Surely We established him in the land and granted him means of access to every thing.
- YU Verily We established his power on earth, and We gave him the ways and the means to all ends.

### 85.

- AA So he followed a certain road
- NQ So he followed a way.
- PK And he followed a road
- SH So he followed a course.
- YU One (such) way he followed,

### 86.

- AA Till he reached the point of the setting sun, and saw it set behind a muddy lake, and near it found a people. We said: "O Dhu'l-Qarnain, you may either punish them or treat them with kindness."
- NQ Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allâh) said (by inspiration): "O Dhul-Qarnain! Either you punish them, or treat them with kindness."
- PK Till, when he reached the setting-place of the sun, he found it setting in a muddy spring, and found a people thereabout. We said: O Dhu'l-Qarneyn! Either punish or show them kindness.
- SH Until when he reached the place where the sun set, he found it going down into a black sea, and found by it a people. We said: O Zulqarnain! either give them a chastisement or do them a benefit.
- YU Until, when he reached the setting of the sun, he found it set in a spring of murky water: Near it he found a People: We said: "O Zul-qarnain! (thou hast authority,) either to punish them, or to treat them with kindness."

### 87.

- AA He said: "I shall punish whosoever is wicked. He will then be sent back to his Lord who will inflict on him a terrible punishment.
- NQ He said: "As for him (a disbeliever in the Oneness of Allâh) who does wrong, we shall punish him; and then he will be brought back unto his Lord; Who will punish him with a terrible torment (Hell).
- PK He said: As for him who doeth wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with awful punishment!
- SH He said: As to him who is unjust, we will chastise him, then shall he be returned to his Lord, and He will chastise him with an exemplary chastisement:
- YU He said: "Whoever doth wrong, him shall we punish; then shall he be sent back to his Lord; and He will punish him with a punishment unheard-of (before).

### 88.

- AA But he who believes and does the right will have an excellent reward, and we shall make things easy for him."
- NQ "But as for him who believes (in Allâh's Oneness) and works righteousness,

he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak unto him mild words (as instructions)."

PK But as for him who believeth and doeth right, good will be his reward, and We shall speak unto him a mild command.

SH And as for him who believes and does good, he shall have goodly reward, and We will speak to him an easy word of Our command.

YU "But whoever believes, and works righteousness,- he shall have a goodly reward, and easy will be his task as We order it by our Command."

### 89.

AA He then followed (another) road

NQ Then he followed another way,

PK Then he followed a road

SH Then he followed (another) course.

YU Then followed he (another) way,

### 90.

AA Till he reached the point of the rising sun, and saw it rise over a people for whom We had provided no shelter against it.

NQ Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allâh) had provided no shelter against the sun.

PK Till, when he reached the rising-place of the sun, he found it rising on a people for whom We had appointed no shelter therefrom.

SH Until when he reached the land of the rising of the sun, he found it rising on a people to whom We had given no shelter from It;

YU Until, when he came to the rising of the sun, he found it rising on a people for whom We had provided no covering protection against the sun.

### 91.

AA It was so, for We were fully informed about him.

NQ So (it was)! And We knew all about him (Dhul-Qarnain).

PK So (it was). And We knew all concerning him.

SH Even so! and We had a full knowledge of what he had.

YU (He left them) as they were: We completely understood what was before him.

### 92.

AA He then followed (another) road

NQ Then he followed (another) way,

PK Then he followed a road

SH Then he followed (another) course.

YU Then followed he (another) way,

### 93.

AA Till he reached a place between two mountains, and found this side of it a people who understood but little of what was spoken.

NQ Until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word.

PK Till, when he came between the two mountains, he found upon their hither side a folk that scarce could understand a saying.

SH Until when he reached (a place) between the two mountains, he found on that side of them a people who could hardly understand a word.

YU Until, when he reached (a tract) between two mountains, he found, beneath them, a people who scarcely understood a word.

**94.**

AA They said: 'O Dhu'l-Qarnain, Gog and Magog are oppressing the land. May we pay you some tribute so that you could build a rampart between us and them?'

NQ They said: "O Dhul-Qarnain! Verily! Ya'jûj and Ma'jûj (Gog and Magog)[] are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?"

PK They said: O Dhu'l-Qarneyn! Lo! Gog and Magog are spoiling the land. So may we pay thee tribute on condition that thou set a barrier between us and them?

SH They said: O Zulqarnain! surely Gog and Magog make mischief in the land. Shall we then pay you a tribute on condition that you should raise a barrier between us and them

YU They said: "O Zul-qarnain! the Gog and Magog (People) do great mischief on earth: shall we then render thee tribute in order that thou mightest erect a barrier between us and them?"

**95.**

AA He said: "The ability my Lord has given me is better. So help me with your manual labour; I will build a wall between you and them.

NQ He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.

PK He said: That wherein my Lord hath established me is better (than your tribute). Do but help me with strength (of men), I will set between you and them a bank.

SH He said: That in which my Lord has established me is better, therefore you only help me with workers, I will make a fortified barrier between you and them;

YU He said: "(The power) in which my Lord has established me is better (than tribute): Help me therefore with strength (and labour): I will erect a strong barrier between you and them:

**96.**

AA Bring me ingots of iron," (which they did) until the space between two mountain sides was filled up. "Blow your bellows," he said; (and they blew) until it was red hot. "Bring me molten brass," he said, "that I may pour over it."

NQ "Give me pieces (blocks) of iron," then, when he had filled up the gap between the two mountaincliffs, he said: "Blow," till when he had made it (red as) fire, he said: "Bring me molten copper to pour over it."

PK Give me pieces of iron - till, when he had levelled up (the gap) between the cliffs, he said: Blow! - till, when he had made it a fire, he said: Bring me molten copper to pour thereon.

SH Bring me blocks of iron; until when he had filled up the space between the two mountain sides, he said: Blow, until when he had made it (as) fire, he said: Bring me molten brass which I may pour over it.

YU "Bring me blocks of iron." At length, when he had filled up the space between the two steep mountain-sides, He said, "Blow (with your bellows)" Then, when he had made it (red) as fire, he said: "Bring me, that I may pour over it, molten lead."

**97.**

- AA Thus (Gog and Magog) could neither climb over it nor dig a hole through (the rampart).
- NQ So they [Ya'jûj and Ma'jûj (Gog and Magog)] were made powerless to scale it or dig through it.
- PK And (Gog and Magog) were not able to surmount, nor could they pierce (it).
- SH So they were not able to scale it nor could they make a hole in it.
- YU Thus were they made powerless to scale it or to dig through it.

**98.**

- AA "This is the benevolence of my Lord," he said; "but when the promise of my Lord comes to pass, He will reduce it to a mound of dust; and the promise of my Lord is true."
- NQ Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."
- PK He said: This is a mercy from my Lord; but when the promise of my Lord cometh to pass, He will lay it low, for the promise of my Lord is true.
- SH He said: This is a mercy from my Lord, but when the promise of my Lord comes to pass He will make it level with the ground, and the promise of my Lord is ever true.
- YU He said: "This is a mercy from my Lord: But when the promise of my Lord comes to pass, He will make it into dust; and the promise of my Lord is true."

**99.**

- AA We shall leave them on that day surging like waves pressing one against the other, and the trumpet blast will be sounded, when We shall gather them all together.
- NQ And on that Day [i.e. the Day Ya'jûj and Ma'jûj (Gog and Magog) will come out], We shall leave them to surge like waves on one another, and the Trumpet will be blown, and We shall collect them all together.
- PK And on that day we shall let some of them surge against others, and the Trumpet will be blown. Then We shall gather them together in one gathering.
- SH And on that day We will leave a part of them in conflict with another part, and the trumpet will be blown, so We will gather them all together;
- YU On that day We shall leave them to surge like waves on one another: the trumpet will be blown, and We shall collect them all together.

**100.**

- AA Then We shall bring Hell right before the infidels
- NQ And on that Day We shall present Hell to the disbelievers, plain to view,
- PK On that day we shall present hell to the disbelievers, plain to view,
- SH And We will bring forth hell, exposed to view, on that day before the unbelievers.
- YU And We shall present Hell that day for Unbelievers to see, all spread out, -

**101.**

- AA Whose eyes were veiled against My warning, and they could not hear.
- NQ (To) Those whose eyes had been under a covering from My Reminder (this Qur'ân), and who could not bear to hear (it).
- PK Those whose eyes were hoodwinked from My reminder, and who could not bear to hear.

SH They whose eyes were under a cover from My reminder and they could not even hear.

YU (Unbelievers) whose eyes had been under a veil from remembrance of Me, and who had been unable even to hear.

### 102.

AA Do the unbelievers think they can make My own creatures their protectors against Me? We have prepared Hell for the hospitality of infidels.

NQ Do then those who disbelieve think that they can take My slaves [i.e., the angels, Allâh's Messengers, 'Iesa (Jesus), son of Maryam (Mary), etc.] as Auliya' (lords, gods, protectors, etc.) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh Islâmic Monotheism)[].

PK Do the disbelievers reckon that they can choose My bondmen as protecting friends beside Me? Lo! We have prepared hell as a welcome for the disbelievers.

SH What! do then those who disbelieve think that they can take My servants to be guardians besides Me? Surely We have prepared hell for the entertainment of the unbelievers.

YU Do the Unbelievers think that they can take My servants as protectors besides Me? Verily We have prepared Hell for the Unbelievers for (their) entertainment.

### 103.

AA Say: "Shall I tell you whose labour will be wasted?"

NQ Say (O Muhammad SAW): "Shall We tell you the greatest losers in respect of (their) deeds?"

PK Say: Shall We inform you who will be the greatest losers by their works?

SH Say: Shall We inform you of the greatest losers in (their) deeds?

YU Say: "Shall we tell you of those who lose most in respect of their deeds?"

### 104.

AA Theirs whose effort is misspent in pursuit of the pleasures of the world, even though they think they are doing good things."

NQ "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds![]

PK Those whose effort goeth astray in the life of the world, and yet they reckon that they do good work.

SH (These are) they whose labor is lost in this world's life and they think that they are well versed in skill of the work of hands.

YU "Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works?"

### 105.

AA They are those who reject the signs of their Lord, and the meeting with Him. So their good deeds will be fruitless, and on the Day of Judgement We shall not appoint any weighing for them.

NQ "They are those who deny the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight.

PK Those are they who disbelieve in the revelations of their Lord and in the meeting with Him. Therefore their works are vain, and on the Day of Resurrection We assign no weight to them.

- SH These are they who disbelieve in the communications of their Lord and His meeting, so their deeds become null, and therefore We will not set up a balance for them on the day of resurrection.
- YU They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter): vain will be their works, nor shall We, on the Day of Judgment, give them any weight.

**106.**

- AA Their requital will be Hell, because they disbelieved and mocked My signs and messengers.
- NQ "That shall be their recompense, Hell; because they disbelieved and took My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery.
- PK That is their reward: hell, because they disbelieved, and made a jest of Our revelations and Our messengers.
- SH Thus it is that their recompense is hell, because they disbelieved and held My communications and My messengers in mockery.
- YU That is their reward, Hell, because they rejected Faith, and took My Signs and My Messengers by way of jest.

**107.**

- AA But surely those who believe and do the right will have gardens of Paradise as gift,
- NQ "Verily! Those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (the Paradise) for their entertainment.
- PK Lo! those who believe and do good works, theirs are the Gardens of Paradise for welcome,
- SH Surely (as for) those who believe and do good deeds, their place of entertainment shall be the gardens of paradise,
- YU As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise,

**108.**

- AA Where they will abide for ever, never wanting a change.
- NQ "Wherein they shall dwell (forever). No desire will they have to be removed therefrom."
- PK Wherein they will abide, with no desire to be removed from thence.
- SH Abiding therein; they shall not desire removal from them.
- YU Wherein they shall dwell (for aye): no change will they wish for from them.

**109.**

- AA Say: "If the ocean turned to ink for writing down the colloquy of my Lord, the ocean itself would be exhausted ere the words (and wonders) of my Lord come to end, even if we brought another like it for replenishment."
- NQ Say (O Muhammad SAW to mankind). "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid."
- PK Say: Though the sea became ink for the Words of my Lord, verily the sea would be used up before the words of my Lord were exhausted, even though We brought the like thereof to help.
- SH Say: If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted, though We were to

bring the like of that (sea) to add

- YU Say: "If the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid."

### 110.

- AA Say: "I am only a man like you, but it has been communicated to me that your Lord is one and single God, and that whosoever hopes to meet his Lord should do what is right, and not associate any one in the worship of his Lord."
- NO Say (O Muhammad SAW): "I am only a man like you. It has been inspired to me that your Ilâh (God) is One Ilâh (God i.e. Allâh). So whoever hopes for the Meeting[] with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."
- PK Say: I am only a mortal like you. My Lord inspireth in me that your Allah is only One Allah. And whoever hopeth for the meeting with his Lord, let him do righteous work, and make none sharer of the worship due unto his Lord.
- SH Say: I am only a mortal like you; it is revealed to me that your god is one Allah, therefore whoever hopes to meet his Lord, he should do good deeds, and not join any one in the service of his Lord.
- YU Say: "I am but a man like yourselves, (but) the inspiration has come to me, that your Allah is one Allah: whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner.

19  
Maryam  
Mary

**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. KAF HA YA 'AIN SAD.

**NQ** Kāf HāYā'AinSād. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

**PK** Kaf. Ha. Ya. A'in. Sad.

**SH** Kaf Ha Ya Ain Suad.

**YU** Kaf. Ha. Ya. 'Ain. Sad.

**2.**

**AA** Commemorate the beneficence of your Lord on Zachariah, His devotee,

**NQ** (This is) a mention of the mercy of your Lord to His slave Zakariya (Zachariah).

**PK** A mention of the mercy of thy Lord unto His servant Zachariah.

**SH** A mention of the mercy of your Lord to His servant Zakariya.

**YU** (This is) a recital of the Mercy of thy Lord to His servant Zakariya.

**3.**

**AA** When he called to his Lord inwardly,

**NQ** When he called out his Lord (Allâh) a call in secret,

**PK** When he cried unto his Lord a cry in secret,

**SH** When he called upon his Lord in a low voice,

**YU** Behold! he cried to his Lord in secret,

**4.**

**AA** And said: "O my Lord, my bones decay, my head is white and hoary, yet in calling You, O Lord, I have never been deprived.

**NQ** Saying: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, And I have never been unblest in my invocation to You, O my Lord!

**PK** Saying: My Lord! Lo! the bones of me wax feeble and my head is shining with grey hair, and I have never been unblest in prayer to Thee, my Lord.

**SH** He said: My Lord! surely my bones are weakened and my head flares with hoariness, and, my Lord! I have never been unsuccessful in my prayer to Thee:

**YU** Praying: "O my Lord! infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest, O my Lord, in my prayer to Thee!

**5.**

**AA** But I fear my relatives after me; and my wife is barren. So grant me a successor as a favour from You

- NO "And Verily! I fear my relatives after me, since my wife is barren. So give me from Yourself an heir,
- PK Lo! I fear my kinsfolk after me, since my wife is barren. Oh, give me from Thy presence a successor
- SH And surely I fear my cousins after me, and my wife is barren, therefore grant me from Thyself an heir,
- YU "Now I fear (what) my relatives (and colleagues) (will do) after me: but my wife is barren: so give me an heir as from Thyself,-

**6.**

- AA Who will be heir to me, and heir to the house of Jacob; and make him obedient to You, O Lord."
- NO "Who shall inherit me, and inherit (also) the posterity of Ya'qûb (Jacob) (inheritance of the religious knowledge and Prophethood, not the wealth, etc.). And make him, my Lord, one with whom You are Well-pleased!"
- PK Who shall inherit of me and inherit (also) of the house of Jacob. And make him, my Lord, acceptable (unto Thee).
- SH Who should inherit me and inherit from the children of Yaqoub, and make him, my Lord, one in whom Thou art well pleased.
- YU "(One that) will (truly) represent me, and represent the posterity of Jacob; and make him, O my Lord! one with whom Thou art well-pleased!"

**7.**

- AA "O Zachariah," (it was) said, "We give you good news of a son by name of John.' To none have We attributed the name before."
- NO (Allâh said) "O Zakariya (Zachariah)! Verily, We give you the glad tidings of a son, His name will be Yahya (John). We have given that name to none before (him)."
- PK (It was said unto him): O Zachariah! Lo! We bring thee tidings of a son whose name is John; we have given the same name to none before (him).
- SH O Zakariya! surely We give you good news of a boy whose name shall be Yahya: We have not made before anyone his equal.
- YU (His prayer was answered): "O Zakariya! We give thee good news of a son: His name shall be Yahya: on none by that name have We conferred distinction before."

**8.**

- AA "How can I have a son, O Lord" he said, "when my wife is barren and I am old and decrepit?"
- NO He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."
- PK He said: My Lord! How can I have a son when my wife is barren and I have reached infirm old age?
- SH He said: O my Lord! when shall I have a son, and my wife is barren, and I myself have reached indeed the extreme degree of old age?
- YU He said: "O my Lord! How shall I have a son, when my wife is barren and I have grown quite decrepit from old age?"

**9.**

- AA (The angel) answered: "Thus will it be. Your Lord said: 'This is easy for Me; for when I brought you into being you were nothing.'
- NO He said: "So (it will be). Your Lord says; It is easy for Me. Certainly I have created you before, when you had been nothing!"
- PK He said: So (it will be). Thy Lord saith: It is easy for Me, even as I created thee

before, when thou wast naught.

SH He said: So shall it be, your Lord says: It is easy to Me, and indeed I created you before, when you were nothing.

YU He said: "So (it will be) thy Lord saith, 'that is easy for Me: I did indeed create thee before, when thou hadst been nothing!'"

#### 10.

AA He said: "O Lord, give me a token." "Though sound," He answered, "you will not talk to any one for three nights running."

NQ [Zakariya (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect."

PK He said: My Lord! Appoint for me some token. He said: Thy token is that thou, with no bodily defect, shalt not speak unto mankind three nights.

SH He said: My Lord! give me a sign. He said: Your sign is that you will not be able to speak to the people three nights while in sound health.

YU (Zakariya) said: "O my Lord! give me a Sign." "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three nights, although thou art not dumb."

#### 11.

AA So he came from the chamber to his people, and suggested to them (by signs) to sing the praises of the Lord morning and evening.

NQ Then he came out to his people from Al-Mihrah (a praying place or a private room, etc.), he told them by signs to glorify Allāh's Praises in the morning and in the afternoon.

PK Then he came forth unto his people from the sanctuary, and signified to them: Glorify your Lord at break of day and fall of night.

SH So he went forth to his people from his place of worship, then he made known to them that they should glorify (Allah) morning and evening.

YU So Zakariya came out to his people from his chamber: He told them by signs to celebrate Allah's praises in the morning and in the evening.

#### 12.

AA (We said:) "O John, hold fast to the Book;" and We gave him wisdom right from boyhood,

NQ (It was said to his son): "O Yahya (John)! Hold fast the Scripture [the Taurāt (Torah)]." And We gave him wisdom while yet a child.

PK (And it was said unto his son): O John! Hold fast the Scripture. And we gave him wisdom when a child,

SH O Yahya! take hold of the Book with strength, and We granted him wisdom while yet a child

YU (To his son came the command): "O Yahya! take hold of the Book with might": and We gave him Wisdom even as a youth,

#### 13.

AA And compassion from Us, and goodness. So he was devout,

NQ And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahya (John)] and he was righteous,

PK And compassion from Our presence, and purity; and he was devout,

SH And tenderness from Us and purity, and he was one who guarded (against evil),

YU And piety (for all creatures) as from Us, and purity: He was devout,

**14.**

- AA And kind to his parents, neither arrogant nor disobedient.
- NO And dutiful towards his parents, and he was neither an arrogant nor disobedient (to Allâh or to his parents).
- PK And dutiful toward his parents. And he was not arrogant, rebellious.
- SH And dutiful to his parents, and he was not insolent, disobedient.
- YU And kind to his parents, and he was not overbearing or rebellious.

**15.**

- AA So peace on him the day he was born, the day he will die, and the day that he will be raised from the dead.
- NO And Salâmun (peace) be on him the day he was born, the day he dies, and the day he will be raised up to life (again)!
- PK Peace on him the day he was born, and the day he dieth and the day he shall be raised alive!
- SH And peace on him on the day he was born, and on the day he dies, and on the day he is raised to life
- YU So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)!

**16.**

- AA Commemorate Mary in the Book. When she withdrew from her family to a place in the East
- NO And mention in the Book (the Qur'ân, O Muhammad SAW , the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.
- PK And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East,
- SH And mention Marium in the Book when she drew aside from her family to an eastern place;
- YU Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East.

**17.**

- AA And took cover from them, We sent a spirit of Ours to her who appeared before her in the concrete form of a man.
- NO She placed a screen (to screen herself) from them; then We sent to her Our Ruh [angel Jibrael (Gabriel)], and he appeared before her in the form of a man in all respects.
- PK And had chosen seclusion from them. Then We sent unto her Our Spirit and it assumed for her the likeness of a perfect man.
- SH So she took a veil (to screen herself) from them; then We sent to her Our spirit, and there appeared to her a well-made man.
- YU She placed a screen (to screen herself) from them; then We sent her our angel, and he appeared before her as a man in all respects.

**18.**

- AA "I seek refuge in the Merciful from you, if you fear Him," she said.
- NO She said: "Verily! I seek refuge with the Most Beneficent (Allâh) from you, if you do fear Allâh."
- PK She said: Lo! I seek refuge in the Beneficent One from thee, if thou art Allah-fearing.

- SH She said: Surely I fly for refuge from you to the Beneficent Allah, if you are one guarding (against evil).
- YU She said: "I seek refuge from thee to (Allah) Most Gracious: (come not near) if thou dost fear Allah."

**19.**

- AA He replied: "I am only a messenger from your Lord (sent) to bestow a good son on you."
- NO (The angel) said: "I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son."
- PK He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son.
- SH He said: I am only a messenger of your Lord: That I will give you a pure boy.
- YU He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son."

**20.**

- AA "How can I have a son," she said, "when no man has touched me, nor am I sinful?"
- NO She said: "How can I have a son, when no man has touched me, nor am I unchaste?"
- PK She said: How can I have a son when no mortal hath touched me, neither have I been unchaste?
- SH She said: When shall I have a boy and no mortal has yet touched me, nor have I been unchaste?
- YU She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?"

**21.**

- AA He said: "Thus will it be. Your Lord said: 'It is easy for Me,' and that: 'We shall make him a sign for men and a blessing from Us.' This is a thing already decreed."
- NO He said: "So (it will be), your Lord said: 'That is easy for Me (Allāh): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allāh), and it is a matter (already) decreed, (by Allāh)' "
- PK He said: So (it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained.
- SH He said: Even so; your Lord says: It is easy to Me: and that We may make him a sign to men and a mercy from Us, and it is a matter which has been decreed.
- YU He said: "So (it will be): Thy Lord saith, 'that is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us': It is a matter (so) decreed."

**22.**

- AA When she conceived him she went away to a distant place.
- NO So she conceived him[], and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).
- PK And she conceived him, and she withdrew with him to a far place.
- SH So she conceived him; then withdrew herself with him to a remote place.
- YU So she conceived him, and she retired with him to a remote place.

**23.**

The birth pangs led her to the trunk of a date-palm tree. "Would that I had

- AA died before this," she said, "and become a thing forgotten, unremembered."
- NO And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"
- PK And the pangs of childbirth drove her unto the trunk of the palm-tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten!
- SH And the throes (of childbirth) compelled her to betake herself to the trunk of a palm tree. She said: Oh, would that I had died before this, and had been a thing quite forgotten!
- YU And the pains of childbirth drove her to the trunk of a palm-tree: She cried (in her anguish): "Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!"

**24.**

- AA Then (a voice) called to her from below: "Grieve not; your Lord has made a rivulet gush forth right below you.
- NO Then [the babe 'Iesa (Jesus) or Jibrael (Gabriel)] cried unto her from below her, saying: "Grieve not! Your Lord has provided a water stream under you;
- PK Then (one) cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee,
- SH Then (the child) called out to her from beneath her: Grieve not, surely your Lord has made a stream to flow beneath you;
- YU But (a voice) cried to her from beneath the (palm-tree): "Grieve not! for thy Lord hath provided a rivulet beneath thee;

**25.**

- AA Shake the trunk of the date-palm tree, and it will drop ripe dates for you.
- NO "And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you."
- PK And shake the trunk of the palm-tree toward thee, thou wilt cause ripe dates to fall upon thee.
- SH And shake towards you the trunk of the palmtree, it will drop on you fresh ripe dates:
- YU "And shake towards thyself the trunk of the palm-tree: It will let fall fresh ripe dates upon thee.

**26.**

- AA Eat and drink, and be at peace. If you see any man, tell him: 'I have verily vowed a fast to Ar-Rahman and cannot speak to any one this day.'
- NO "So eat and drink and be glad, and if you see any human being, say: 'Verily! I have vowed a fast unto the Most Beneficent (Allâh) so I shall not speak to any human being this day'"
- PK So eat and drink and be consoled. And if thou meetest any mortal, say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal.
- SH So eat and drink and refresh the eye. Then if you see any mortal, say: Surely I have vowed a fast to the Beneficent Allah, so I shall not speak to any man today.
- YU "So eat and drink and cool (thine) eye. And if thou dost see any man, say, 'I have vowed a fast to (Allah) Most Gracious, and this day will I enter into not talk with any human being'"

**27.**

- AA Then she brought the child to her people. They exclaimed: "O Mary, you have

done a most astonishing thing!

- NO** Then she brought him (the baby) to her people, carrying him. They said: "O Mary! Indeed you have brought a thing Fariya (an unheard mighty thing)."
- PK** Then she brought him to her own folk, carrying him. They said: O Mary! Thou hast come with an amazing thing.
- SH** And she came to her people with him, carrying him (with her). They said: O Marium! surely you have done a strange thing.
- YU** At length she brought the (babe) to her people, carrying him (in her arms). They said: "O Mary! truly an amazing thing hast thou brought!"

## 28.

- AA** O sister of Aaron, your father was not a wicked person, nor your mother sinful!"
- NO** "O sister (i.e. the like) of Hārūn (Aaron) [not the brother of Mūsa (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."
- PK** O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot.
- SH** O sister of Haroun! your father was not a bad man, nor, was your mother an unchaste woman.
- YU** "O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!"

## 29.

- AA** But she pointed towards him. "How can we talk to one," they said, "who is only an infant in the cradle?"
- NO** Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?[]"
- PK** Then she pointed to him. They said: How can we talk to one who is in the cradle, a young boy?
- SH** But she pointed to him. They said: How should we speak to one who was a child in the cradle?
- YU** But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?"

## 30.

- AA** "I am a servant of God," he answered. "He has given me a Book and made me a prophet,
- NO** "He ['Iesa (Jesus)] said: Verily! I am a slave of Allāh, He has given me the Scripture and made me a Prophet; []"
- PK** He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet,
- SH** He said: Surely I am a servant of Allah; He has given me the Book and made me a prophet;
- YU** He said: "I am indeed a servant of Allah: He hath given me revelation and made me a prophet;

## 31.

- AA** And blessed me wherever I may be, and enjoined on me worship and zakat for as long as I live,
- NO** "And He has made me blessed wheresoever I be, and has enjoined on me Salāt (prayer), and Zakāt, as long as I live."

- PK And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and almsgiving so long as I remain alive,
- SH And He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live;
- YU "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live;

**32.**

- AA And be dutiful to my mother. He has not made me haughty or rebellious.
- NQ "And dutiful to my mother, and made me not arrogant, unblest.
- PK And (hath made me) dutiful toward her who bore me, and hath not made me arrogant, unblest.
- SH And dutiful to my mother, and He has not made me insolent, unblessed;
- YU "(He) hath made me kind to my mother, and not overbearing or miserable;

**33.**

- AA There was peace on me the day I was born, and will be the day I die, and on the day I will be raised from the dead."
- NQ "And Salâm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"
- PK Peace on me the day I was born, and the day I die, and the day I shall be raised alive!
- SH And peace on me on the day I was born, and on the day I die, and on the day I am raised to life.
- YU "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"!

**34.**

- AA This was Jesus, son of Mary: A true account they contend about.
- NQ Such is 'Iesa (Jesus), son of Maryam (Mary). (it is) a statement of truth, about which they doubt (or dispute).
- PK Such was Jesus, son of Mary: (this is) a statement of the truth concerning which they doubt.
- SH Such is Isa, son of Marium; (this is) the saying of truth about which they dispute.
- YU Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute.

**35.**

- AA It does not behove God to have a son. Too immaculate is He! When He decrees a thing He has only to say: "Be", and it is.
- NQ It befits not (the Majesty of) Allâh that He should beget a son [this refers to the slander of Christians against Allâh, by saying that 'Iesa (Jesus) is the son of Allâh]. Glorified (and Exalted be He above all that they associate with Him). When He decrees a thing, He only says to it, "Be!" and it is[].
- PK It befitteth not (the Majesty of) Allah that He should take unto Himself a son. Glory be to Him! When He decreeth a thing, He saith unto it only: Be! and it is.
- SH It beseems not Allah that He should take to Himself a ! son, glory to be Him; when He has decreed a matter He only says to it "Be," and it is.
- YU It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is.

**36.**

- AA (Jesus only said:) "Surely God is my Lord and your Lord, so worship Him. This is the straight path."
- NO ['Iesa (Jesus) said]: "And verily Allâh is my Lord and your Lord. So worship Him (Alone). That is the Straight Path. (Allâh's Religion of Islâmîc Monotheism which He did ordain for all of His Prophets)." [Tafsir At-Tabarî]
- PK And lo! Allah is my Lord and your Lord. So serve Him. That is the right path.
- SH And surely Allah is my Lord and your Lord, therefore serve Him; this is the right path.
- YU Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a Way that is straight.

**37.**

- AA Yet the sectarians differed among themselves. Alas for the unbelievers when they see the Terrible Day!
- NO Then the sects differed [i.e. the Christians about 'Iesa (Jesus) >>], so woe unto the disbelievers [those who gave false witness by saying that 'Iesa (Jesus) is the son of Allâh] from the meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire)[].
- PK The sects among them differ: but woe unto the disbelievers from the meeting of an awful Day.
- SH But parties from among them disagreed with each other, so woe to those who disbelieve, because of presence on a great
- YU But the sects differ among themselves: and woe to the unbelievers because of the (coming) Judgment of a Momentous Day!

**38.**

- AA How keenly would they hear and see when they come before Us then, even though today the evil-doers are lost in palpable error.
- NO How clearly will they (polytheists and disbelievers in the Oneness of Allâh) see and hear, the Day when they will appear before Us! But the Zalimûn (polytheists and wrong-doers) today are in plain error.
- PK See and hear them on the Day they come unto Us! yet the evil-doers are to-day in error manifest.
- SH How clearly shall they hear and how clearly shall they see on the day when they come to Us; but the unjust this day are in manifest error.
- YU How plainly will they see and hear, the Day that they will appear before Us! but the unjust today are in error manifest!

**39.**

- AA Warn them of that day of pining when all matters will have been settled, though they would still be unaware and unbelieving (of the truth).
- NO And warn them (O Muhammad SAW) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not[].
- PK And warn them of the Day of anguish when the case hath been decided. Now they are in a state of carelessness, and they believe not.
- SH And warn them of the day of intense regret, when the matter shall have been decided; and they are (now) in negligence and they do not believe.
- YU But warn them of the Day of Distress, when the matter will be determined: for (behold,) they are negligent and they do not believe!

**40.**

- AA Verily We shall inherit the earth and whosoever is on it, and to Us they will return. Commemorate Abraham in the Book: He was upright, a prophet.

- NQ Verily! We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned,
- PK Lo! We, only We, inherit the earth and all who are thereon, and unto Us they are returned.
- SH Surely We inherit the earth and all those who are on it, and to Us they shall be returned.
- YU It is We Who will inherit the earth, and all beings thereon: to Us will they all be returned.

**41.**

- NQ And mention in the Book (the Qur'ân) Ibrâhim (Abraham). Verily! He was a man of truth, a Prophet.
- PK And make mention (O Muhammad) in the Scripture of Abraham. Lo! he was a saint, a prophet.
- SH And mention Ibrahim in the Book; surely he was a truthful man, a prophet.
- YU (Also mention in the Book (the story of) Abraham: He was a man of Truth, a prophet.

**42.**

- AA Remember, when he said to his father: "O my father, why do you worship that which can neither hear nor see nor even profit you the least?
- NQ When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?
- PK When he said unto his father: O my father! Why worshippes thou that which heareth not nor seeth, nor can in aught avail thee?
- SH When he said to his father; O my father! why do you worship what neither hears nor sees, nor does it avail you in the least:
- YU Behold, he said to his father: "O my father! why worship that which heareth not and seeth not, and can profit thee nothing?

**43.**

- AA O my father, to me has come such knowledge as never came to you. So follow me that I may show you the right path.
- NQ "O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path.
- PK O my father! Lo! there hath come unto me of knowledge that which came not unto thee. So follow me, and I will lead thee on a right path.
- SH O my father! truly the knowledge has come to me which has not come to you, therefore follow me, I will guide you on a right path:
- YU "O my father! to me hath come knowledge which hath not reached thee: so follow me: I will guide thee to a way that is even and straight.

**44.**

- AA Why do you worship Satan, O father? Verily Satan was disobedient to Ar-Rahman.
- NQ "O my father! Worship not Shaitân (Satan). Verily! Shaitân (Satan) has been a rebel against the Most Beneficent (Allâh).
- PK O my father! Serve not the devil. Lo! the devil is a rebel unto the Beneficent.
- SH O my father! serve not the Shaitan, surely the Shaitan is disobedient to the Beneficent Allah:
- YU "O my father! serve not Satan: for Satan is a rebel against (Allah) Most Gracious.

**45.**

- AA O my father, I fear lest a punishment from Ar-Rahman should befall you, and you should become a friend of the Devil."
- NQ "O my father! Verily! I fear lest a torment from the Most Beneficent (Allâh) overtake you, so that you become a companion of Shaitân (Satan) (in the Hell-fire)." [Tafsir Al-Qurtubî]
- PK O my father! Lo! I fear lest a punishment from the Beneficent overtake thee so that thou become a comrade of the devil.
- SH O my father! surely I fear that a punishment from the Beneficent Allah should afflict you so that you should be a friend of the Shaitan.
- YU "O my father! I fear lest a Penalty afflict thee from (Allah) Most Gracious, so that thou become to Satan a friend."

**46.**

- AA He said: "Are you averse to my gods, O Abraham? If you do not desist, I shall have you stoned to death. So go away for a while from me."
- NQ He (the father) said: "Do you reject my gods, O Ibrâhim (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you."
- PK He said: Rejectest thou my gods, O Abraham? If thou cease not, I shall surely stone thee. Depart from me a long while!
- SH He said: Do you dislike my gods, O Ibrahim? If you do not desist I will certainly revile you, and leave me for a time.
- YU (The father) replied: "Dost thou hate my gods, O Abraham? If thou forbear not, I will indeed stone thee: Now get away from me for a good long while!"

**47.**

- AA He answered: "Peace be on you. I will seek forgiveness of my Lord for you. He has been gracious to me.
- NQ Ibrâhim (Abraham) said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious.
- PK He said: Peace be unto thee! I shall ask forgiveness of my Lord for thee. Lo! He was ever gracious unto me.
- SH He said: Peace be on you, I will pray to my Lord to forgive you; surely He is ever Affectionate to me:
- YU Abraham said: "Peace be on thee: I will pray to my Lord for thy forgiveness: for He is to me Most Gracious.

**48.**

- AA I will leave you and those you invoke apart from God, and pray to my Lord. Haply in praying to my Lord I will not be deprived."
- NQ "And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call on my Lord; and I hope that I shall not be unblest in my invocation to my Lord."
- PK I shall withdraw from you and that unto which ye pray beside Allah, and I shall pray unto my Lord. It may be that, in prayer unto my Lord, I shall not be unblest.
- SH And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord; may be I shall not remain unblest in calling upon my Lord.
- YU "And I will turn away from you (all) and from those whom ye invoke besides Allah: I will call on my Lord: perhaps, by my prayer to my Lord, I shall be not unblest."

**49.**

- AA Thus, when he left them and the (idols) they worshipped, We bestowed on him

Isaac and Jacob, and made each of them a prophet,

- NQ** So when he had turned away from them and from those whom they worshipped besides Allâh, We gave him Ishâque (Isaac) and Ya'qûb (Jacob), and each one of them We made a Prophet.
- PK** So, when he had withdrawn from them and that which they were worshipping beside Allah, We gave him Isaac and Jacob. Each of them We made a prophet.
- SH** So when he withdrew from them and what they worshipped besides Allah, We gave to him Ishaq and Yaqoub, and each one of them We made a prophet.
- YU** When he had turned away from them and from those whom they worshipped besides Allah, We bestowed on him Isaac and Jacob, and each one of them We made a prophet.

## 50.

- AA** And bestowed on them some of Our blessings, and gave them high renown.
- NQ** And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the nations, i.e everybody remembers them with a good praise).[]
- PK** And we gave them of Our mercy, and assigned to them a high and true renown.
- SH** And We granted to them of Our mercy, and We left (behind them) a truthful mention of eminence for them.
- YU** And We bestowed of Our Mercy on them, and We granted them lofty honour on the tongue of truth.

## 51.

- AA** Commemorate Moses in the Book. He was a chosen one, both an apostle and a prophet.
- NQ** And mention in the Book (this Qur'ân) Mûsa (Moses). Verily! He was chosen and he was a Messenger (and) a Prophet.
- PK** And make mention in the Scripture of Moses. Lo! he was chosen, and he was a messenger (of Allah), a prophet.
- SH** And mention Musa in the Book; surely he was one purified, and he was a messenger, a prophet.
- YU** Also mention in the Book (the story of) Moses: for he was specially chosen, and he was a messenger (and) a prophet.

## 52.

- AA** We called him from the right side of the Mount, and brought him close for communion;
- NQ** And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Mûsa (Moses)].
- PK** We called him from the right slope of the Mount, and brought him nigh in communion.
- SH** And We called to him from the blessed side of the mountain, and We made him draw nigh, holding communion (with Us).
- YU** And we called him from the right side of Mount (Sinai), and made him draw near to Us, for mystic (converse).

## 53.

- AA** And bestowed on him his brother Aaron, a prophet, through Our benevolence.
- NQ** And We bestowed on him his brother Hârûn (Aaron), (also) a Prophet, out of Our Mercy.
- PK** And We bestowed upon him of Our mercy his brother Aaron, a prophet

(likewise).

SH And We gave to him out of Our mercy his brother Haroun a prophet.

YU And, out of Our Mercy, We gave him his brother Aaron, (also) a prophet.

#### 54.

AA Commemorate Ishmael in the Book. He was true of his promise, and a messenger, a prophet.

NO And mention in the Book (the Qur'ân) Ismâ'il (Ishmael). Verily! He was true to what he promised, and he was a Messenger, (and) a Prophet.

PK And make mention in the Scripture of Ishmael. Lo! he was a keeper of his promise, and he was a messenger (of Allah), a prophet.

SH And mention Ismail in the Book; surely he was truthful in (his) promise, and he was a messenger, a prophet.

YU Also mention in the Book (the story of) Isma'il: He was (strictly) true to what he promised, and he was a messenger (and) a prophet.

#### 55.

AA He enjoined on his household worship and zakat, and he was obedient to his Lord.

NO And he used to enjoin on his family and his people As-Salât (the prayers) and the Zakât, and his Lord was pleased with him.

PK He enjoined upon his people worship and almsgiving, and was acceptable in the sight of his Lord.

SH And he enjoined on his family prayer and almsgiving, and was one in whom his Lord was well pleased.

YU He used to enjoin on his people Prayer and Charity, and he was most acceptable in the sight of his Lord.

#### 56.

AA Commemorate Enoch in the Book. He was a truthful person and a prophet,

NO And mention in the Book (the Qur'ân) Idris (Enoch). Verily! He was a man of truth, (and) a Prophet.

PK And make mention in the Scripture of Idris. Lo! he was a saint, a prophet;

SH And mention Idris in the Book; surely he was a truthful man, a prophet,

YU Also mention in the Book the case of Idris: He was a man of truth (and sincerity), (and) a prophet:

#### 57.

AA And We raised him to an exalted station.

NO And We raised him to a high station.

PK And We raised him to high station.

SH And We raised him high in Heaven.

YU And We raised him to a lofty station.

#### 58.

AA These are (some of) those who were favoured by God among the prophets of the progeny of Adam, and of those We bore in the ark with Noah, and the offspring of Abraham and Israel, and of those We guided and We chose, for they bowed weeping in adoration when the revelations of Ar-Rahman were recited to them.

NO Those were they unto whom Allâh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nûh (Noah), and of the offspring of Ibrâhim (Abraham) and Israel and

from among those whom We guided and chose. When the Verses of the Most Beneficent (Allâh) were recited unto them, they fell down prostrating and weeping.[]

- PK** These are they unto whom Allah showed favour from among the prophets, of the seed of Adam and of those whom We carried (in the ship) with Noah, and of the seed of Abraham and Israel, and from among those whom We guided and chose. When the revelations of the Beneficent were recited unto them, they fell down, adoring and weeping.
- SH** These are they on whom Allah bestowed favors, from among the prophets of the seed of Adam, and of those whom We carried with Nuh, and of the seed of Ibrahim and Israel, and of those whom We guided and chose; when the communications of the Beneficent Allah were recited to them, they fell down making obeisance and weeping.
- YU** Those were some of the prophets on whom Allah did bestow His Grace,- of the posterity of Adam, and of those who We carried (in the Ark) with Noah, and of the posterity of Abraham and Israel of those whom We guided and chose. Whenever the Signs of (Allah) Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears.

## 59.

- AA** But they are succeeded by a generation who neglect their devotional obligations and follow only earthly pleasures; but they will reach the wrong road and meet destruction,
- NQ** Then, there has succeeded them a posterity who have given up As-Salât (the prayers) [i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.] and have followed lusts.[] So they will be thrown in Hell.
- PK** Now there hath succeeded them a later generation whom have ruined worship and have followed lusts. But they will meet deception.
- SH** But there came after them an evil generation, who neglected prayers and followed and sensual desires, so they will meet perdition,
- YU** But after them there followed a posterity who missed prayers and followed after lusts soon, then, will they face Destruction,-

## 60.

- AA** Except those who repent and come to believe and do the right. These will enter Paradise and will not be wronged the least
- NQ** Except those who repent and believe (in the Oneness of Allâh and His Messenger Muhammad SAW), and work righteousness[]. Such will enter Paradise and they will not be wronged in aught.
- PK** Save him who shall repent and believe and do right. Such will enter the Garden, and they will not be wronged in aught -
- SH** Except such as repent and believe and do good, these shall enter the garden, and they shall not be dealt with unjustly in any way:
- YU** Except those who repent and believe, and work righteousness: for these will enter the Garden and will not be wronged in the least,-

## 61.

- AA** In the gardens of Eden promised by Ar-Rahman to His creatures in the unknown (future). Verily His promise will come to pass.
- NQ** (They will enter) 'Adn (Eden) Paradise (everlasting Gardens), which the Most Beneficent (Allâh) has promised to His slaves in the unseen: Verily! His Promise must come to pass.
- PK** Gardens of Eden, which the Beneficent hath promised to His slaves in the

unseen. Lo! His promise is ever sure of fulfilment -

- SH The gardens of perpetuity which the Beneficent Allah has promised to His servants while unseen; surely His promise shall come to pass.
- YU Gardens of Eternity, those which (Allah) Most Gracious has promised to His servants in the Unseen: for His promise must (necessarily) come to pass.

## 62.

- AA They will hear no vain talk there, but only salutations of peace, and they will have their sustenance morning and evening."
- NQ They shall not hear therein (in Paradise) any Laghw (dirty, false, evil vain talk), but only Salām (salutations of peace). And they will have therein their sustenance, morning and afternoon. [See (V.40: 55)].
- PK They hear therein no idle talk, but only Peace; and therein they have food for morn and evening.
- SH They shall not hear therein any vain discourse, but only: Peace, and they shall have their sustenance therein morning and evening.
- YU They will not there hear any vain discourse, but only salutations of Peace: And they will have therein their sustenance, morning and evening.

## 63.

- AA This is the Paradise those of Our creatures will inherit who take heed and fear the displeasure of God.
- NQ Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been Al- Muttaqūn (pious and righteous persons - See V.2: 2).
- PK Such is the Garden which We cause the devout among Our bondmen to inherit.
- SH This is the garden which We cause those of Our servants to inherit who guard (against evil).
- YU Such is the Garden which We give as an inheritance to those of Our servants who guard against Evil.

## 64.

- AA "We do not come down," (will the angels say) "but only by your Lord's command." To Him belongs whatever lies before us and behind us, and the space in between. Your Lord does not ever forget:
- NQ And we (angels) descend not except by the Command of your Lord (O Muhammad SAW). To Him belongs what is before us and what is behind us, and what is between those two, and your Lord is never forgetful,
- PK We (angels) come not down save by commandment of thy Lord. Unto Him belongeth all that is before us and all that is behind us and all that is between those two, and thy Lord was never forgetful -
- SH And we do not descend but by the command of your Lord; to Him belongs whatever is before us and whatever is behind us and whatever is between these, and your Lord is not forgetful.
- YU (The angels say:) "We descend not but by command of thy Lord: to Him belongeth what is before us and what is behind us, and what is between: and thy Lord never doth forget,-

## 65.

- AA Lord of the heavens and the earth and all that lies between them. Therefore worship Him, and be constant in His worship. Do you know any namesake of His?
- NQ Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or coequal or comparable to

Him, and He has none as partner with Him). [There is nothing like unto Him and He is the All-Hearer, the All-Seer][].

PK Lord of the heavens and the earth and all that is between them! Therefore, worship thou Him and be thou steadfast in His service. Knowest thou one that can be named along with Him?

SH The Lord of the heavens and the earth and what is between them, so serve Him and be patient in His service. Do you know any one equal to Him?

YU "Lord of the heavens and of the earth, and of all that is between them; so worship Him, and be constant and patient in His worship: knowest thou of any who is worthy of the same Name as He?"

## 66.

AA Yet man says: "When I am dead, will I come to life again?"

NQ And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?"

PK And man saith: When I am dead, shall I forsooth be brought forth alive?

SH And says man: What! when I am dead shall I truly be brought forth alive?

YU Man says: "What! When I am dead, shall I then be raised up alive?"

## 67.

AA Does man not remember that before We created him he was nothing?

NQ Does not man remember that We created him before, while he was nothing?

PK Doth not man remember that We created him before, when he was naught?

SH Does not man remember that We created him before, when he was nothing?

YU But does not man call to mind that We created him before out of nothing?

## 68.

AA By your Lord, We shall gather them and the devils together, then bring them crawling on their knees around Hell.

NQ So by your Lord, surely, We shall gather them together, and (also) the Shayâtin (devils) (with them), then We shall bring them round Hell on their knees.

PK And, by thy Lord, verily We shall assemble them and the devils, then We shall bring them, crouching, around hell.

SH So by your Lord! We will most certainly gather them together and the Shaitans, then shall We certainly cause them to be present round hell on their knees.

YU So, by thy Lord, without doubt, We shall gather them together, and (also) the Evil Ones (with them); then shall We bring them forth on their knees round about Hell;

## 69.

AA We shall pull out of every section those who were most perversely rebellious against Ar-Rahman.

NQ Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Beneficent (Allâh).

PK Then We shall pluck out from every sect whichever of them was most stubborn in rebellion to the Beneficent.

SH Then We will most certainly draw forth from every sect of them him who is most exorbitantly rebellious against the Beneficent Allah.

YU Then shall We certainly drag out from every sect all those who were worst in obstinate rebellion against (Allah) Most Gracious.

**70.**

- AA We know best who deserve to be burnt in (the Fire).
- NO Then, verily, We know best those who are most worthy of being burnt therein.
- PK And surely We are Best Aware of those most worthy to be burned therein.
- SH Again We do certainly know best those who deserve most to be burned therein.
- YU And certainly We know best those who are most worthy of being burned therein.

**71.**

- AA There is not one among you who will not reach it. Your Lord has made this incumbent on Himself.
- NO There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished[].
- PK There is not one of you but shall approach it. That is a fixed ordinance of thy Lord.
- SH And there is not one of you but shall come to it; this is an unavoidable decree of your Lord.
- YU Not one of you but will pass over it: this is, with thy Lord, a Decree which must be accomplished.

**72.**

- AA We shall deliver those who took heed for themselves, and leave the evil-doers kneeling there.
- NO Then We shall save those who use to fear Allâh and were dutiful to Him. And We shall leave the Zâlimûn (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell).
- PK Then We shall rescue those who kept from evil, and leave the evil-doers crouching there.
- SH And We will deliver those who guarded (against evil), and We will leave the unjust therein on their knees.
- YU But We shall save those who guarded against evil, and We shall leave the wrong-doers therein, (humbled) to their knees.

**73.**

- AA When Our lucid revelations are read out to them, the infidels say to those who believe: "Which of the two groups is better in standing, and whose company is more excellent?"
- NO And when Our Clear Verses are recited to them, those who disbelieve (the rich and strong among the pagans of Quraish who live a life of luxury) say to those who believe (the weak, poor companions of Prophet Muhammad SAW who have a hard life): "Which of the two groups (i.e. believers and disbelievers) is best in (point of) position and as regards station (place of council for consultation)."
- PK And when Our clear revelations are recited unto them, those who disbelieve say unto those who believe: Which of the two parties (yours or ours) is better in position, and more imposing as an army?
- SH And when Our clear communications are recited to them, those who disbelieve say to those who believe: Which of the two parties is best in abiding and best in assembly?
- YU When Our Clear Signs are rehearsed to them, the Unbelievers say to those who believe, "Which of the two sides is best in point of position? Which makes the best show in council?"

**74.**

- AA How many generations that had far more wealth and ostentation have We laid low before them!
- NO And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?
- PK How many a generation have We destroyed before them, who were more imposing in respect of gear and outward seeming!
- SH And how many of the generations have We destroyed before them who were better in respect of goods and outward appearance!
- YU But how many (countless) generations before them have we destroyed, who were even better in equipment and in glitter to the eye?

**75.**

- AA Say: "Ar-Rahman extends the life of those who are astray until they come to realise what had been promised them was either (physical) affliction or (the terror) of Resurrection. Then will they know who is worse in position, and who is weak in supporters.
- NO Say (O Muhammad SAW) whoever is in error, the Most Beneficent (Allâh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. [This is the answer for the Verse No.19:73]
- PK Say: As for him who is in error, the Beneficent will verily prolong his span of life until, when they behold that which they were promised, whether it be punishment (in the world), or the Hour (of doom), they will know who is worse in position and who is weaker as an army.
- SH Say: As for him who remains in error, the Beneficent Allah will surely prolong his length of days, until they see what they were threatened with, either the punishment or the hour; then they shall know who is in more evil plight and weaker in forces
- YU Say: "If any men go astray, (Allah) Most Gracious extends (the rope) to them, until, when they see the warning of Allah (being fulfilled) - either in punishment or in (the approach of) the Hour,- they will at length realise who is worst in position, and (who) weakest in forces!

**76.**

- AA God gives greater guidance to those who are guided; and good deeds that endure are better with your Lord for reward, and better for consequence.
- NO And Allâh increases in guidance those who walk aright [true believers in the Oneness of Allâh who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)]. And the righteous good deeds that last, are better with your Lord, for reward and better for resort.
- PK Allah increaseth in right guidance those who walk aright, and the good deeds which endure are better in thy Lord's sight for reward, and better for resort.
- SH And Allah increases in guidance those who go aright; and ever-abiding good works are with your Lord best in recompense and best in yielding fruit.
- YU "And Allah doth advance in guidance those who seek guidance: and the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best in respect of (their) eventual return."

**77.**

- AA Have you seen him who denies Our revelations, and says: "I will certainly be given wealth and children."

- NQ** Have you seen him who disbelieved in Our Ayât (this Qur'ân and Muhammad SAW) and (yet) says: "I shall certainly be given wealth and children [if I will be alive (again)],"
- PK** Hast thou seen him who disbelieveth in Our revelations and saith: Assuredly I shall be given wealth and children?
- SH** Have you, then, seen him who disbelieves in Our communications and says: I shall certainly be given wealth and children?
- YU** Hast thou then seen the (sort of) man who rejects Our Signs, yet says: "I shall certainly be given wealth and children?"

**78.**

- AA** Has he peeped into the Unknown, or obtained a promise from Ar-Rahman?
- NQ** Has he known the unseen or has he taken a covenant from the Most Beneficent (Allâh)?
- PK** Hath he perused the Unseen, or hath he made a pact with the Beneficent?
- SH** Has he gained knowledge of the unseen, or made a covenant with the Beneficent Allah?
- YU** Has he penetrated to the Unseen, or has he taken a contract with (Allah) Most Gracious?

**79.**

- AA** Never so. We shall certainly write down what he says, and prolong the extent of his punishment.
- NQ** Nay! We shall record what he says, and We shall increase his torment (in the Hell);
- PK** Nay, but We shall record that which he saith and prolong for him a span of torment.
- SH** By no means! We write down what he says, and We will lengthen to him the length of the chastisement
- YU** Nay! We shall record what he says, and We shall add and add to his punishment.

**80.**

- AA** All that he claims will revert to Us, and he will come before Us all alone.
- NQ** And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.
- PK** And We shall inherit from him that whereof he spake, and he will come unto Us, alone (without his wealth and children).
- SH** And We will inherit of him what he says, and he shall come to Us alone.
- YU** To Us shall return all that he talks of and he shall appear before Us bare and alone.

**81.**

- AA** They have taken other gods apart from God that they might be a strength to them.
- NQ** And they have taken (for worship) âliha (gods) besides Allâh, that they might give them honour, power and glory (and also protect them from Allâh's Punishment etc.).
- PK** And they have chosen (other) gods beside Allah that they may be a power for them.
- SH** And they have taken gods besides Allah, that they should be to them a source of strength;

YU And they have taken (for worship) gods other than Allah, to give them power and glory!

**82.**

AA Never. They will deny their devotion and become their adversaries.

NQ Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection).

PK Nay, but they will deny their worship of them, and become opponents unto them.

SH By no means! They shall soon deny their worshipping them, and they shall be adversaries to them.

YU Instead, they shall reject their worship, and become adversaries against them.

**83.**

AA Do you not see that We have set the devils against the infidels to rouse and instigate them?

NQ See you not that We have sent the Shayâtin (devils) against the disbelievers to push them to do evil.

PK Seest thou not that We have set the devils on the disbelievers to confound them with confusion?

SH Do you not see that We have sent the Shaitans against the unbelievers, inciting them by incitement?

YU Seest thou not that We have set the Evil Ones on against the unbelievers, to incite them with fury?

**84.**

AA So, do not be hasty with them. We are counting their number (of days).

NQ So make no haste against them; We only count out to them a (limited) number (of the days of the life of this world and delay their term so that they may increase in evil and sins).

PK So make no haste against them (O Muhammad). We do but number unto them a sum (of days).

SH Therefore be not in haste against them, We only number out to them a number (of days).

YU So make no haste against them, for We but count out to them a (limited) number (of days).

**85.**

AA The day We shall usher the righteous before Ar-Rahman like envoys into the presence of a king,

NQ The Day We shall gather the Muttaqûn (pious - see V.2:2) unto the Most Beneficent (Allâh), like a delegate (presented before a king for honour).

PK On the day when We shall gather the righteous unto the Beneficent, a goodly company.

SH The day on which We will gather those who guard (against evil) to the Beneficent Allah to receive honors

YU The day We shall gather the righteous to (Allah) Most Gracious, like a band presented before a king for honours,

**86.**

AA And drive the wicked into Hell like cattle driven to water,

NQ And We shall drive the Mujrimûn (polytheists, sinners, criminals, disbelievers in the Oneness of Allâh, etc.) to Hell, in a thirsty state (like a thirsty herd driven down to water),

PK And drive the guilty unto hell, a weary herd,  
 SH And We will drive the guilty to hell thirsty  
 YU And We shall drive the sinners to Hell, like thirsty cattle driven down to water,-

**87.**

AA None will have power to intercede for them except one who obtains a promise from Ar-Rahman.  
 NO None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Beneficent (Allâh).  
 PK They will have no power of intercession, save him who hath made a covenant with his Lord.  
 SH They shall not control intercession, save he who has made a covenant with the Beneficent Allah.  
 YU None shall have the power of intercession, but such a one as has received permission (or promise) from (Allah) Most Gracious.

**88.**

AA They say: "God has begotten a son."  
 NO And they say: "The Most Beneficent (Allâh) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say that He has begotten a son ['Iesa (Christ) >>], and the pagan Arabs say that He has begotten daughters (angels, etc.)]."  
 PK And they say: The Beneficent hath taken unto Himself a son.  
 SH And they say: The Beneficent Allah has taken (to Himself) a son.  
 YU They say: "(Allah) Most Gracious has begotten a son!"

**89.**

AA You have uttered a grievous thing  
 NO Indeed you have brought forth (said) a terrible evil thing.  
 PK Assuredly ye utter a disastrous thing  
 SH Certainly you have made an abominable assertion  
 YU Indeed ye have put forth a thing most monstrous!

**90.**

AA Which would cleave the skies asunder, rend the earth, and split the mountains,  
 NO Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,  
 PK Whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins,  
 SH The heavens may almost be rent thereat, and the earth cleave asunder, and the mountains fall down in pieces,  
 YU At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin,

**91.**

AA For they have attributed a son to Ar-Rahman,  
 NO That they ascribe a son (or offspring or children) to the Most Beneficent (Allâh).  
 PK That ye ascribe unto the Beneficent a son,  
 SH That they ascribe a son to the Beneficent Allah.  
 YU That they should invoke a son for (Allah) Most Gracious.

**92.**

- AA When it does not behove the Merciful to have a son.
- NQ But it is not suitable for (the Majesty of) the Most Beneficent (Allâh) that He should beget a son (or offspring or children).
- PK When it is not meet for (the Majesty of) the Beneficent that He should choose a son.
- SH And it is not worthy of the Beneficent Allah that He should take (to Himself) a son.
- YU For it is not consonant with the majesty of (Allah) Most Gracious that He should beget a son.

**93.**

- AA There is no one in the heavens and the earth but comes before Ar-Rahman in all obedience.
- NQ There is none in the heavens and the earth but comes unto the Most Beneficent (Allâh) as a slave.
- PK There is none in the heavens and the earth but cometh unto the Beneficent as a slave.
- SH There is no one in the heavens and the earth but will come to the Beneficent Allah as a servant.
- YU Not one of the beings in the heavens and the earth but must come to (Allah) Most Gracious as a servant.

**94.**

- AA He has counted them and calculated their number.
- NQ Verily, He knows each one of them, and has counted them a full counting.
- PK Verily He knoweth them and numbereth them with (right) numbering.
- SH Certainly He has a comprehensive knowledge of them and He has numbered them a (comprehensive) numbering.
- YU He does take an account of them (all), and hath numbered them (all) exactly.

**95.**

- AA Every one of them will come before Him all alone on the Day of Resurrection.
- NQ And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).
- PK And each one of them will come unto Him on the Day of Resurrection, alone.
- SH And every one of them will come to Him on the day of resurrection alone.
- YU And everyone of them will come to Him singly on the Day of Judgment.

**96.**

- AA Surely Ar-Rahman will show love for those who believe and do the right.
- NQ Verily, those who believe [in the Oneness of Allâh and in His Messenger (Muhammad SAW)] and work deeds of righteousness, the Most Beneficent (Allâh) will bestow love for them[] (in the hearts of the believers).
- PK Lo! those who believe and do good works, the Beneficent will appoint for them love.
- SH Surely (as for) those who believe and do good deeds for t them will Allah bring about love.
- YU On those who believe and work deeds of righteousness, will (Allah) Most Gracious bestow love.

**97.**

- AA So We have made this (Qur'an) easy in your tongue that you may give good news to those who take heed, and warn the people who are contentious.
- NO So We have made this (the Qur'ân) easy in your own tongue (O Muhammad SAW), only that you may give glad tidings to the Muttaqûn (pious and righteous persons - See V.2:2), and warn with it the Ludda[] (most quarrelsome) people.
- PK And We make (this Scripture) easy in thy tongue, (O Muhammad) only that thou mayst bear good tidings therewith unto those who ward off (evil), and warn therewith the froward folk.
- SH So We have only made it easy in your tongue that you may give good news thereby to those who guard (against evil) and warn thereby a vehemently contentious people.
- YU So have We made the (Qur'an) easy in thine own tongue, that with it thou mayest give Glad Tidings to the righteous, and warnings to people given to contention.

**98.**

- AA How many generations have We laid low before them. Do you see any sign of them, or hear the least whisper of them?
- NO And how many a generation before them have We destroyed! Can you (O Muhammad SAW) find a single one of them or hear even a whisper of them?
- PK And how many a generation before them have We destroyed! Canst thou (Muhammad) see a single man of them, or hear from them the slightest sound?
- SH And how many a generation have We destroyed before them! Do you see any one of them or hear a sound of them?
- YU But how many (countless) generations before them have We destroyed? Canst thou find a single one of them (now) or hear (so much as) a whisper of them?

# 20

## TâHâ

### Ta Ha

 **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. TA HA.  
**NQ** TâHâ. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]  
**PK** Ta. Ha.  
**SH** Ta Ha.  
**YU** Ta-Ha.

#### 2.

**AA** We have not sent down the Qur'an to you that you should be burdened,  
**NQ** We have not sent down the Qur'ân unto you (O Muhammad SAW) to cause you distress,  
**PK** We have not revealed unto thee (Muhammad) this Qur'an that thou shouldst be distressed,  
**SH** We have not revealed the Quran to you that you may be unsuccessful.  
**YU** We have not sent down the Qur'an to thee to be (an occasion) for thy distress,

#### 3.

**AA** But as admonition for him who fears --  
**NQ** But only as a Reminder to those who fear (Allâh).  
**PK** But as a reminder unto him who feareth,  
**SH** Nay, it is a reminder to him who fears:  
**YU** But only as an admonition to those who fear (Allah),-

#### 4.

**AA** A revelation from Him who created the earth and the high ascending skies,  
**NQ** A revelation from Him (Allâh) Who has created the earth and high heavens.  
**PK** A revelation from Him Who created the earth and the high heavens,  
**SH** A revelation from Him Who created the earth and the high heavens.  
**YU** A revelation from Him Who created the earth and the heavens on high.

#### 5.

**AA** The ever-merciful, established on the throne (of authority).  
**NQ** The Most Beneficent (Allâh) Istawâ (rose over) the (Mighty) Throne (in a manner that suits His Majesty).  
**PK** The Beneficent One, Who is established on the Throne.  
**SH** The Beneficent Allah is firm in power.

YU (Allah) Most Gracious is firmly established on the throne (of authority).

## 6.

AA Whatever is in the heavens and the earth and in between them, belongs to Him, as whatever lies under the earth.

NQ To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.

PK Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them, and whatsoever is beneath the sod.

SH His is what is in the heavens and what is in the earth and what is between them two and what is beneath the ground.

YU To Him belongs what is in the heavens and on earth, and all between them, and all beneath the soil.

## 7.

AA Whether you say a thing aloud or inaudibly, He has knowledge of the secret and the hidden.

NQ And if you (O Muhammad SAW) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden.

PK And if thou speakest aloud, then lo! He knoweth the secret (thought) and (that which is yet) more hidden.

SH And if you utter the saying aloud, then surely He knows the secret, and what is yet more hidden.

YU If thou pronounce the word aloud, (it is no matter): for verily He knoweth what is secret and what is yet more hidden.

## 8.

AA God: There is no god but He. To Him belong the attributes most beautiful.

NQ Allâh! Lâ ilâhla illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names[.].

PK Allah! There is no Allah save Him. His are the most beautiful names.

SH Allah-- there is no god but He; His are the very best names.

YU Allah! there is no god but He! To Him belong the most Beautiful Names.

## 9.

AA Has the story of Moses come to you?

NQ And has there come to you the story of Mûsa (Moses)?

PK Hath there come unto thee the story of Moses?

SH And has the story of Musa come to you?

YU Has the story of Moses reached thee?

## 10.

AA When he saw a fire he said to his family: "You wait here. I have seen a fire. I may haply be able to bring an ember from it, or find direction by the fire."

NQ When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire, perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."

PK When he saw a fire and said unto his folk: Lo! Wait! I see a fire afar off. Peradventure I may bring you a brand therefrom or may find guidance at the fire.

SH When he saw fire, he said to his family: Stop, for surely I see a fire, haply I may bring to you therefrom a live coal or find a guidance at the fire.

YU Behold, he saw a fire: So he said to his family, "Tarry ye; I perceive a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."

**11.**

AA When he approached it, a voice called out:

NQ And when he came to it (the fire), he was called by name: "O Mûsa (Moses)!

PK And when he reached it, he was called by name: O Moses!

SH So when he came to it, a voice was uttered: O Musa:

YU But when he came to the fire, a voice was heard: "O Moses!

**12.**

AA "O Moses, I am verily your Lord, so take off your shoes, for you are in the holy plain of Towa.

NQ "Verily! I am your Lord! So take off your shoes, you are in the sacred valley, Tuwa.

PK Lo! I, even I, am thy Lord, So take off thy shoes, for lo! thou art in the holy valley of Tuwa.

SH Surely I am your Lord, therefore put off your shoes; surely you are in the sacred valley, Tuwa,

YU "Verily I am thy Lord! therefore (in My presence) put off thy shoes: thou art in the sacred valley Tuwa.

**13.**

AA I have chosen you, so listen to what is revealed to you.

NQ "And I have chosen you. So listen to that which is inspired to you.

PK And I have chosen thee, so hearken unto that which is inspired.

SH And I have chosen you, so listen to what is revealed:

YU "I have chosen thee: listen, then, to the inspiration (sent to thee).

**14.**

AA I am God, and there is no god but I, so serve Me, and observe acts of prayer to remember Me.

NQ "Verily! I am Allâh! Lâ ilâha illa Ana (none has the right to be worshipped but I), so worship Me, and perform AsSalât (Iqâmat-as-Salât) for My Remembrance.

PK Lo! I, even I, am Allah, There is no Allah save Me. So serve Me and establish worship for My remembrance.

SH Surely I am Allah, there is no god but I, therefore serve Me and keep up prayer for My remembrance:

YU "Verily, I am Allah: There is no god but I: So serve thou Me (only), and establish regular prayer for celebrating My praise.

**15.**

AA Verily the Hour (of the great change) is about to come. I keep it secret that every soul may be rewarded for its endeavour.

NQ "Verily, the Hour is coming and My Will is to keep it hidden that every person may be rewarded for that which he strives.

PK Lo! the Hour is surely coming. But I will to keep it hidden, that every soul may be rewarded for that which it striveth (to achieve).

SH Surely the hour is coming-- I am about to make it manifest-- so that every soul may be rewarded as it strives:

YU "Verily the Hour is coming - My design is to keep it hidden - for every soul to receive its reward by the measure of its Endeavour.

**16.**

AA So do not let those who do not believe in it and follow their vain desires, turn you away from it.

NQ "Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell, etc.), but follows his own lusts, [] divert you therefrom, lest you perish.

PK Therefor, let not him turn thee aside from (the thought of) it who believeth not therein but followeth his own desire, lest thou perish.

SH Therefore let not him who believes not in it and follows his low desires turn you away from it so that you should perish;

YU "Therefore let not such as believe not therein but follow their own lusts, divert thee therefrom, lest thou perish!"..

**17.**

AA What is that in your right band, O Moses?"

NQ "And what is that in your right hand, O Mûsa (Moses)?"

PK And what is that in thy right hand, O Moses?

SH And what is this in your right hand, O Musa!

YU "And what is that in the right hand, O Moses?"

**18.**

AA "It's my staff," he answered; "I lean on it, and fell leaves for my goats with it, and I have other uses for it."

NQ He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses."

PK He said: This is my staff whereon I lean, and wherewith I bear down branches for my sheep, and wherein I find other uses.

SH He said: This is my staff: I recline on it and I beat the leaves with it to make them fall upon my sheep, and I have other uses for it.

YU He said, "It is my rod: on it I lean; with it I beat down fodder for my flocks; and in it I find other uses."

**19.**

AA "Throw it down, O Moses," said (the Voice).

NQ (Allâh) said: "Cast it down, O Mûsa (Moses)!"

PK He said: Cast it down, O Moses!

SH He said: Cast it down, O Musa!

YU (Allah) said, "Throw it, O Moses!"

**20.**

AA So he threw it down, and lo, it became a running serpent.

NQ He cast it down, and behold! It was a snake, moving quickly.

PK So he cast it down, and lo! it was a serpent, gliding.

SH So he cast it down; and lo! it was a serpent running.

YU He threw it, and behold! It was a snake, active in motion.

**21.**

AA "Catch it," said He, "and have no fear; We shall revert it to its former state.

NQ Allâh said: "Grasp it, and fear not, We shall return it to its former state,

- PK He said: Grasp it and fear not. We shall return it to its former state.
- SH He said: Take hold of it and fear not; We will restore it to its former state:
- YU (Allah) said, "Seize it, and fear not: We shall return it at once to its former condition"..
- 22.**
- AA And face what is to come with patience, your hand will not be tarnished with blame: Another sign
- NQ "And press your (right) hand to your (left) side, it will come forth white (and shining), without any disease as another sign,
- PK And thrust thy hand within thine armpit, it will come forth white without hurt. (That will be) another token.
- SH And press your hand to your side, it shall come out white without evil: another sign:
- YU "Now draw thy hand close to thy side: It shall come forth white (and shining), without harm (or stain),- as another Sign,-
- 23.**
- AA That We may go on showing you Our greater signs.
- NQ "That We may show you (some) of Our Greater Signs.
- PK That We may show thee (some) of Our greater portents,
- SH That We may show you of Our greater signs:
- YU "In order that We may show thee (two) of our Greater Signs.
- 24.**
- AA Go to the Pharaoh as he has become exceedingly rebellious."
- NQ "Go to Fir'aun (Pharaoh)! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved as an arrogant, and as a tyrant)."
- PK Go thou unto Pharaoh! Lo! he hath transgressed (the bounds).
- SH Go to Firon, surely he has exceeded all limits.
- YU "Go thou to Pharaoh, for he has indeed transgressed all bounds."
- 25.**
- AA Moses said: "O my Lord, enlarge my breast,
- NQ [Mûsa (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).
- PK (Moses) said: My Lord! relieve my mind
- SH He said: O my Lord! Expand my breast for me,
- YU (Moses) said: "O my Lord! expand me my breast;
- 26.**
- AA And make my mission easy.
- NQ "And ease my task for me;
- PK And ease my task for me;
- SH And make my affair easy to me,
- YU "Ease my task for me;
- 27.**
- AA Remove the defect of my tongue
- NQ "And make loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire

which Mûsa (Moses) put in his mouth when he was an infant]. [Tafsir At-Tabarî, Vol. 16, Page 159].

PK And loose a knot from my tongue,  
 SH And loose the knot from my tongue,  
 YU "And remove the impediment from my speech,

**28.**

AA That they may understand my speech,  
 NQ "That they understand my speech,  
 PK That they may understand my saying.  
 SH (That) they may understand my word;  
 YU "So they may understand what I say:

**29.**

AA And give me as assistant from my family  
 NQ "And appoint for me a helper from my family,  
 PK Appoint for me a henchman from my folk,  
 SH And give to me an aider from my family:  
 YU "And give me a Minister from my family,

**30.**

AA Aaron my brother  
 NQ "Hârûn (Aaron), my brother;  
 PK Aaron, my brother.  
 SH Haroun, my brother,  
 YU "Aaron, my brother;

**31.**

AA To strengthen me  
 NQ "Increase my strength with him,  
 PK Confirm my strength with him  
 SH Strengthen my back by him,  
 YU "Add to my strength through him,

**32.**

AA And share my task,  
 NQ "And let him share my task (of conveying Allâh's Message and Prophethood),  
 PK And let him share my task,  
 SH And associate him (with me) in my affair,  
 YU "And make him share my task:

**33.**

AA That we may sing Your praises much,  
 NQ "That we may glorify You much,  
 PK That we may glorify Thee much  
 SH So that we should glorify Thee much,  
 YU "That we may celebrate Thy praise without stint,

**34.**

AA And remember you a great deal.

NQ "And remember You much,

PK And much remember Thee.

SH And remember Thee oft.

YU "And remember Thee without stint:

### 35.

AA Surely You know us well."

NQ "Verily! You are of us Ever a Well-Seer."

PK Lo! Thou art ever Seeing us.

SH Surely, Thou art seeing us.

YU "For Thou art He that (ever) regardeth us."

### 36.

AA He answered: "Granted is your prayer, O Moses.

NQ Allâh said: "You are granted your request, O Mûsa (Moses)!

PK He said: Thou art granted thy request, O Moses.

SH He said: You are indeed granted your petition, O Musa

YU (Allah) said: "Granted is thy prayer, O Moses!"

### 37.

AA We have bestowed Our favour on you before this

NQ "And indeed We conferred a favour on you another time (before).

PK And indeed, another time, already We have shown thee favour,

SH And certainly We bestowed on you a favor at another time;

YU "And indeed We conferred a favour on thee another time (before).

### 38.

AA When We told your mother what We relate:

NQ "When We inspired your mother with that which We inspired.

PK When we inspired in thy mother that which is inspired,

SH When We revealed to your mother what was revealed;

YU "Behold! We sent to thy mother, by inspiration, the message:

### 39.

AA 'Put him in a wooden box and cast it in the river. The river will cast it on the bank. An enemy of Ours, and his, will retrieve it.' We bestowed Our love on you that you may be reared under Our eyes.

NQ "Saying: 'Put him (the child) into the Tabût (a box or a case or a chest) and put it into the river (Nile), then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him' And I endued you with love from Me, in order that you may be brought up under My Eye,

PK Saying: Throw him into the ark, and throw it into the river, then the river shall throw it on to the bank, and there an enemy to Me and an enemy to him shall take him. And I endued thee with love from Me that thou mightest be trained according to My will,

SH Saying: Put him into a chest, then cast it down into the river, then the river shall throw him on the shore; there shall take him up one who is an enemy to Me and enemy to him, and I cast down upon you love from Me, and that you might be brought up before My eyes;

YU "'Throw (the child) into the chest, and throw (the chest) into the river: the river will cast him up on the bank, and he will be taken up by one who is an enemy to Me and an enemy to him': But I cast (the garment of) love over thee from Me: and (this) in order that thou mayest be reared under Mine eye.

**40.**

AA Then your sister followed you, and said (to the people who had retrieved the child): 'Should I guide you to a person who can nurse him?' We thus brought you back to your mother that her heart may be cheered, and she may not grieve. (Remember) when you killed a man We saved you from anguish; and tested and steeled you (in other ways). Afterwards you sojourned for several years with the people of Midian; then you came up to the measure,

NQ "When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mûsa (Moses)!

PK When thy sister went and said: Shall I show you one who will nurse him? and we restored thee to thy mother that her eyes might be refreshed and might not sorrow. And thou didst kill a man and We delivered thee from great distress, and tried thee with a heavy trial. And thou didst tarry years among the folk of Midian. Then camest thou (hither) by (My) providence, O Moses,

SH When your sister went and said: Shall I direct you to one who will take charge of him? So We brought you back to your mother, that her eye might be cooled and she should not grieve and you killed a man, then We delivered you from the grief, and We tried you with (a severe) trying. Then you stayed for years among the people of Madyan; then you came hither as ordained, O Musa.

YU "Behold! thy sister goeth forth and saith, 'shall I show you one who will nurse and rear the (child)?' So We brought thee back to thy mother, that her eye might be cooled and she should not grieve. Then thou didst slay a man, but We saved thee from trouble, and We tried thee in various ways. Then didst thou tarry a number of years with the people of Midian. Then didst thou come hither as ordained, O Moses!

**41.**

AA And I chose you for Myself.

NQ "And I have Istana'tuka,[] for Myself.

PK And I have attached thee to Myself.

SH And I have chosen you for Myself:

YU "And I have prepared thee for Myself (for service)".

**42.**

AA Go with My signs, you and your brother, and do not be lax in remembering Me.

NQ "Go you and your brother with My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and do not, you both, slacken and become weak in My Remembrance.

PK Go, thou and thy brother, with My tokens, and be not faint in remembrance of Me.

SH Go you and your brother with My communications and be not remiss in remembering Me;

YU "Go, thou and thy brother, with My Signs, and slacken not, either of you, in

keeping Me in remembrance.

**43.**

- AA Then go to the Pharaoh as he has become exceedingly rebellious.
- NQ "Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant).
- PK Go, both of you, unto Pharaoh. Lo! he hath transgressed (the bounds).
- SH Go both to Firon, surely he has become inordinate;
- YU "Go, both of you, to Pharaoh, for he has indeed transgressed all bounds;

**44.**

- AA Speak to him gently. He may possibly take heed or may come to have fear."
- NQ "And speak to him mildly, perhaps he may accept admonition or fear Allâh."
- PK And speak unto him a gentle word, that peradventure he may heed or fear.
- SH Then speak to him a gentle word haply he may mind or fear.
- YU "But speak to him mildly; perchance he may take warning or fear (Allah)."

**45.**

- AA They said: "O our Lord, we are really frightened lest he behave insolently with us or become violent."
- NQ They said: "Our Lord! Verily! We fear lest he should hasten to punish us or lest he should transgress (all bounds against us)."
- PK They said: Our Lord! Lo! we fear that he may be beforehand with us or that he may play the tyrant.
- SH Both said: O our Lord! Surely we fear that he may hasten to do evil to us or that he may become inordinate.
- YU They (Moses and Aaron) said: "Our Lord! We fear lest he hasten with insolence against us, or lest he transgress all bounds."

**46.**

- AA (The Lord) said: "Be not afraid. I am verily with you, and I hear and see.
- NQ He (Allâh) said: "Fear not, verily! I am with you both, hearing and seeing.
- PK He said: Fear not. Lo! I am with you twain, Hearing and Seeing.
- SH He said: Fear not, surely I am with you both: I do hear and see.
- YU He said: "Fear not: for I am with you: I hear and see (everything).

**47.**

- AA So go to him and say: 'The two of us have indeed been sent by your Lord. So let the children of Israel come with us, and do not oppress them. We have come to you with a token from your Lord. Peace on him who follows the way of guidance.
- NQ "So go you both to him, and say: 'Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!
- PK So go ye unto him and say: Lo! we are two messengers of thy Lord. So let the children of Israel go with us, and torment them not. We bring thee a token from thy Lord. And peace will be for him who followeth right guidance.
- SH So go you both to him and say: Surely we are two messengers of your Lord; therefore send the children of Israel with us and do not torment them! Indeed we have brought to you a communication from your Lord, and peace is on him who follows the guidance;

YU "So go ye both to him, and say, 'Verily we are messengers sent by thy Lord: Send forth, therefore, the Children of Israel with us, and afflict them not: with a Sign, indeed, have we come from thy Lord! and peace to all who follow guidance!

**48.**

AA It has been revealed to us that punishment will befall him who denies and turns away.

NQ 'Truly, it has been revealed to us that the torment will be for him who denies [believes not in the Oneness of Allāh, and in His Messengers, etc.], and turns away'(from the truth and obedience of Allāh)"

PK Lo! it hath been revealed unto us that the doom will be for him who denieth and turneth away.

SH Surely it has been revealed to us that the chastisement will surely come upon him who rejects and turns back.

YU ""Verily it has been revealed to us that the Penalty (awaits) those who reject and turn away.""

**49.**

AA He asked: "Who then is that Lord of yours, O Moses?"

NQ Fir'aun (Pharaoh) said: "Who then, O Mûsa (Moses), is the Lord of you two?"

PK (Pharaoh) said: Who then is the Lord of you twain, O Moses?

SH (Firon) said: And who is your Lord, O Musa?

YU (When this message was delivered), (Pharaoh) said: "Who, then, O Moses, is the Lord of you two?"

**50.**

AA (Moses) said: "Our Lord is He who gave everything its natural form and directed it."

NQ [Mûsa (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."

PK He said: Our Lord is He Who gave unto everything its nature, then guided it aright.

SH He said: Our Lord is He Who gave to everything its creation, then guided it (to its goal).

YU He said: "Our Lord is He Who gave to each (created) thing its form and nature, and further, gave (it) guidance."

**51.**

AA (The Pharaoh) said: "And what about the former generations?"

NQ [Fir'aun (Pharaoh)] said: "What about the generations of old?"

PK He said: What then is the state of the generations of old?

SH He said: Then what is the state of the former generations?

YU (Pharaoh) said: "What then is the condition of previous generations?"

**52.**

AA (Moses) replied: "Knowledge of that is with my Lord (recorded) in the Book. My Lord neither errs nor forgets."

NQ [Mûsa (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor He forgets, "

PK He said: The knowledge thereof is with my Lord in a Record. My Lord neither erreth nor forgetteth,

SH He said: The knowledge thereof is with my Lord in a book, my Lord errs not,

nor does He forget;

YU He replied: "The knowledge of that is with my Lord, duly recorded: my Lord never errs, nor forgets,-

### 53.

AA It is He who made the earth a bed for you, and traced for you paths upon it, and sends down water from the sky, and brings out through it every kind of vegetation

NQ Who has made earth for you like a bed (spread out); and has opened roads (ways and paths etc.) for you therein; and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.

PK Who hath appointed the earth as a bed and hath threaded roads for you therein and hath sent down water from the sky and thereby We have brought forth divers kinds of vegetation,

SH Who made the earth for you an expanse and made for you therein paths and sent down water from the cloud; then thereby We have brought forth many species of various herbs.

YU "He Who has, made for you the earth like a carpet spread out; has enabled you to go about therein by roads (and channels); and has sent down water from the sky." With it have We produced diverse pairs of plants each separate from the others.

### 54.

AA To eat and feed your cattle. Surely there are signs in these for those who are wise.

NQ Eat and pasture your cattle, (therein); verily, in this are proofs and signs for men of understanding.

PK (Saying): Eat ye and feed your cattle. Lo! herein verily are portents for men of thought.

SH Eat and pasture your cattle; most surely there are signs in this for those endowed with understanding.

YU Eat (for yourselves) and pasture your cattle: verily, in this are Signs for men endowed with understanding.

### 55.

AA We created you from the earth and will revert you back to it; and raise you up from it a second time.

NQ Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.

PK Thereof We created you, and thereunto We return you, and thence We bring you forth a second time.

SH From it We created you and into it We shall send you back and from it will We raise you a second time.

YU From the (earth) did We create you, and into it shall We return you, and from it shall We bring you out once again.

### 56.

AA So We showed him all Our signs, but he denied them and refused,

NQ And indeed We showed him [Fir'aun (Pharaoh)] all Our Signs and Evidences, but he denied and refused.

PK And We verily did show him all Our tokens, but he denied them and refused.

SH And truly We showed him Our signs, all of them, but he rejected and refused.

YU And We showed Pharaoh all Our Signs, but he did reject and refuse.

**57.**

- AA And said: "Have you come to us, O Moses, to drive us out of our land with your witchery?"
- NO He [Fir'aun (Pharaoh)] said: "Have you come to drive us out of our land with your magic, O Mûsa (Moses)?"
- PK He said: Hast come to drive us out from our land by thy magic, O Moses?
- SH Said he: Have you come to us that you should turn us out of our land by your magic, O Musa?
- YU He said: "Hast thou come to drive us out of our land with thy magic, O Moses?"

**58.**

- AA We shall certainly meet you with like magic. So make an appointment when we and you could meet on common ground, which neither we nor you should fail to keep."
- NO "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we, nor you shall fail to keep, in an open wide place where both shall have a just and equal chance (and beholders could witness the competition)."
- PK But we surely can produce for thee magic the like thereof; so appoint a tryst between us and you, which neither we nor thou shall fail to keep, at a place convenient (to us both).
- SH So we too will produce before you magic like it, therefore make between us and you an appointment, which we should not break, (neither) we nor you, (in) a central place.
- YU "But we can surely produce magic to match thine! So make a tryst between us and thee, which we shall not fail to keep - neither we nor thou - in a place where both shall have even chances."

**59.**

- AA Said (Moses): "Let your meeting be on the day of the Feast, and let people assemble in broad daylight."
- NO [Mûsa (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)."
- PK (Moses) said: Your tryst shall be the day of the feast, and let the people assemble when the sun hath risen high.
- SH (Musa) said: Your appointment is the day of the Festival and let the people be gathered together in the early forenoon.
- YU Moses said: "Your tryst is the Day of the Festival, and let the people be assembled when the sun is well up."

**60.**

- AA After this the Pharaoh withdrew and settled his stratagem, then came back.
- NO So Fir'aun (Pharaoh) withdrew, devised his plot and then came back.
- PK Then Pharaoh went and gathered his strength, then came (to the appointed tryst).
- SH So Firon turned his back and settled his plan, then came.
- YU So Pharaoh withdrew: He concerted his plan, and then came (back).

**61.**

- AA Moses said to them: "Woe betide you. Do not fabricate a lie against God, or He will destroy you with some affliction. For he who fabricates lies is doomed to failure."

- NQ** Mûsa (Moses) said to them: "Woe unto you! Invent not a lie against Allâh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allâh) will fail miserably."
- PK** Moses said unto them: Woe unto you! Invent not a lie against Allah, lest He extirpate you by some punishment. He who lieth faileth miserably.
- SH** Musa said to them: Woe to you! do not forge a lie against Allah, lest He destroy you by a punishment, and he who forges (a lie) indeed fails to attain (his desire).
- YU** Moses said to him: Woe to you! Forge not ye a lie against Allah, lest He destroy you (at once) utterly by chastisement: the forger must suffer frustration!"

**62.**

- AA** So they discussed their strategy among themselves and conferred privately,
- NQ** Then they debated with one another what they must do, and they kept their talk secret.
- PK** Then they debated one with another what they must do, and they kept their counsel secret.
- SH** So they disputed with one another about their affair and kept the discourse secret.
- YU** So they disputed, one with another, over their affair, but they kept their talk secret.

**63.**

- AA** (And) said: "These two are surely magicians. They want to deprive you of your land with their magic, and eradicate your distinct way (of life).
- NQ** They said: "Verily! These are two magicians. Their object is to drive you out from your land with magic, and overcome your chiefs and nobles.
- PK** They said: Lo! these are two wizards who would drive you out from your country by their magic, and destroy your best traditions;
- SH** They said: These are most surely two magicians who wish to turn you out from your land by their magic and to take away your best traditions.
- YU** They said: "These two are certainly (expert) magicians: their object is to drive you out from your land with their magic, and to do away with your most cherished institutions.

**64.**

- AA** So prepare your strategy and come forward. He alone shall win today who is superior."
- NQ** "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful."
- PK** So arrange your plan, and come in battle line. Whoso is uppermost this day will be indeed successful.
- SH** Therefore settle your plan, then come standing in ranks and he will prosper indeed this day who overcomes.
- YU** "Therefore concert your plan, and then assemble in (serried) ranks: He wins (all along) today who gains the upper hand."

**65.**

- AA** They said: "Either you cast (your spell), O Moses, or we shall cast it first."
- NQ** They said: "O Mûsa (Moses)! Either you throw first or we be the first to throw?"
- PK** They said: O Moses! Either throw first, or let us be the first to throw?

- SH They said: O Musa! will you cast, or shall we be the first who cast down?  
 YU They said: "O Moses! whether wilt thou that thou throw (first) or that we be the first to throw?"

**66.**

- AA Moses said: "No. You cast it first" Then it seemed to Moses that by their magic their cords and rods were flying;  
 NQ [Mûsa (Moses)] said: "Nay, throw you (first)!" Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved fast.  
 PK He said: Nay, do ye throw! Then lo! their cords and their staves, by their magic, appeared to him as though they ran.  
 SH He said: Nay! cast down. then lo! their cords and their rods-- it was imaged to him on account of their magic as if they were running.  
 YU He said, "Nay, throw ye first!" Then behold their ropes and their rods--so it seemed to him on account of their magic - began to be in lively motion!

**67.**

- AA And Moses felt afraid within himself.  
 NQ So Mûsa (Moses) conceived a fear in himself.  
 PK And Moses conceived a fear in his mind.  
 SH So Musa conceived in his mind a fear.  
 YU So Moses conceived in his mind a (sort of) fear.

**68.**

- AA We said to him: "Fear not. You will certainly be victorious.  
 NQ We (Allâh) said: "Fear not! Surely, you will have the upper hand.  
 PK We said: Fear not! Lo! thou art the higher.  
 SH We said: Fear not, surely you shall be the uppermost,  
 YU We said: "Fear not! for thou hast indeed the upper hand:

**69.**

- AA Throw down what is in your right hand: It will swallow up what they have conjured. For what they have fashioned is only a trick of the sorcerer; and a sorcerer does not succeed wherever he may come."  
 NQ "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, no matter whatever amount (of skill) he may attain."  
 PK Throw that which is in thy right hand! It will eat up that which they have made. Lo! that which they have made is but a wizard's artifice, and a wizard shall not be successful to whatever point (of skill) he may attain.  
 SH And cast down what is in your right hand; it shall devour what they have wrought; they have wrought only the plan of a magician, and the magician shall not be successful wheresoever he may come from.  
 YU "Throw that which is in thy right hand: Quickly will it swallow up that which they have faked what they have faked is but a magician's trick: and the magician thrives not, (no matter) where he goes."

**70.**

- AA The magicians, (seeing the miracle), fell down in prostration, saying: "We believe in the Lord of Moses and Aaron."  
 NQ So the magicians fell down prostrate. They said: "We believe in the Lord of Hârûn (Aaron) and Mûsa (Moses)."

- PK Then the wizards were (all) flung down prostrate, crying: We believe in the Lord of Aaron and Moses.
- SH And the magicians were cast down making obeisance; they said: We believe in the Lord of Haroun and Musa.
- YU So the magicians were thrown down to prostration: they said, "We believe in the Lord of Aaron and Moses".

**71.**

- AA (The Pharaoh) said: "You have come to believe without my dispensation. Surely he is your chief who taught you magic. I will have your hands and feet cut off on alternate sides and crucify you on the trunks of date-palm trees. You will come to know whose punishment is harder and protracted."
- NQ [Fir'aun (Pharaoh)] said: "Believe you in him [Mûsa (Moses)] before I give you permission? Verily! He is your chief who taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us [I (Fir'aun Pharaoh) or the Lord of Mûsa (Moses) (Allâh)] can give the severe and more lasting torment."
- PK (Pharaoh) said: Ye put faith in him before I give you leave. Lo! he is your chief who taught you magic. Now surely I shall cut off your hands and your feet alternately, and I shall crucify you on the trunks of palm trees, and ye shall know for certain which of us hath sterner and more lasting punishment.
- SH (Firon) said: You believe in him before I give you leave; most surely he is the chief of you who taught you enchantment, therefore I will certainly cut off your hands and your feet on opposite sides, and I will certainly crucify you on the trunks of the palm trees, and certainly you will come to know which of us is the more severe and the more abiding in chastising.
- YU (Pharaoh) said: "Believe ye in Him before I give you permission? Surely this must be your leader, who has taught you magic! be sure I will cut off your hands and feet on opposite sides, and I will have you crucified on trunks of palm-trees: so shall ye know for certain, which of us can give the more severe and the more lasting punishment!"

**72.**

- AA They replied: "We cannot choose you in the face of the clear testimony we have received, and over Him who created us. So do what you are determined to do. All that you would do will only be confined to our life on earth.
- NQ They said: "We prefer you not over the clear signs that have come to us, and to Him (Allâh) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world.
- PK They said: We choose thee not above the clear proofs that have come unto us, and above Him Who created us. So decree what thou wilt decree. Thou wilt end for us only this life of the world.
- SH They said: We do not prefer you to what has come to us of clear arguments and to He Who made us, therefore decide what you are going to decide; you can only decide about this world's life.
- YU They said: "Never shall we regard thee as more than the Clear Signs that have come to us, or than Him Who created us! so decree whatever thou desirest to decree: for thou canst only decree (touching) the life of this world.

**73.**

- AA We have certainly come to believe in our Lord that He may forgive our trespasses and the magic you have forced us to perform, for God is nobler and abiding."
- NQ "Verily! We have believed in our Lord, that He may forgive us our faults, and

the magic to which you did compel us. And Allāh is better as regards reward in comparison to your [Fir'aun's (Pharaoh)] reward, and more lasting (as regards punishment in comparison to your punishment)."

- PK Lo! we believe in our Lord, that He may forgive us our sins and the magic unto which thou didst force us. Allah is better and more lasting.
- SH Surely we believe in our Lord that He may forgive us our sins and the magic to which you compelled us; and Allah is better and more abiding.
- YU "For us, we have believed in our Lord: may He forgive us our faults, and the magic to which thou didst compel us: for Allah is Best and Most Abiding."

**74.**

- AA Surely for him who comes before his Lord a sinner shall be Hell, where he will neither die nor live.
- NQ Verily! Whoever comes to his Lord as a Mujrim (criminal, polytheist, disbeliever in the Oneness of Allāh and His Messengers, sinner, etc.), then surely, for him is Hell, therein he will neither die nor live.
- PK Lo! whoso cometh guilty unto his Lord, verily for him is hell. There he will neither die nor live.
- SH Whoever comes to his Lord (being) guilty, for him is surely hell; he shall not die therein, nor shall he live.
- YU Verily he who comes to his Lord as a sinner (at Judgment),- for him is Hell: therein shall he neither die nor live.

**75.**

- AA But whoever comes before Him a believer having done good deeds, will be raised to higher stations --
- NQ But whoever comes to Him (Allāh) as a believer (in the Oneness of Allāh, etc.), and has done righteous good deeds, for such are the high ranks (in the Hereafter),
- PK But whoso cometh unto Him a believer, having done good works, for such are the high stations;
- SH And whoever comes to Him a believer (and) he has done good deeds indeed, these it is who shall have the high ranks,
- YU But such as come to Him as Believers who have worked righteous deeds,- for them are ranks exalted,-

**76.**

- AA Gardens of Eden with rippling streams, where he will live for ever. This is the recompense of those who achieve integrity.
- NQ 'Adn (Edn) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves [(by abstaining from all kinds of sins and evil deeds) which Allāh has forbidden and by doing all that which Allāh has ordained)].
- PK Gardens of Eden underneath which rivers flow, wherein they will abide for ever. That is the reward of him who groweth.
- SH The gardens of perpetuity, beneath which rivers flow, to abide therein; and this is the reward of him who has purified himself.
- YU Gardens of Eternity, beneath which flow rivers: they will dwell therein for aye: such is the reward of those who purify themselves (from evil).

**77.**

- AA We commanded Moses: "Journey by night with Our creatures, and strike a dry path for them through the sea. Do not fear being overtaken, nor have dread of any thing."

- NQ** And indeed We inspired Mûsa (Moses) (saying): "Travel by night with Ibâdi (My slaves) and strike a dry path for them in the sea, fearing neither to be overtaken [by Fir'aun (Pharaoh)] nor being afraid (of drowning in the sea)."
- PK** And verily We inspired Moses, saying: Take away My slaves by night and strike for them a dry path in the sea, fearing not to be overtaken, neither being afraid (of the sea).
- SH** And certainly We revealed to Musa, saying: Travel by night with My servants, then make for them a dry path in the sea, not fearing to be overtaken, nor being afraid.
- YU** We sent an inspiration to Moses: "Travel by night with My servants, and strike a dry path for them through the sea, without fear of being overtaken (by Pharaoh) and without (any other) fear."

**78.**

- AA** Then the Pharaoh followed them with his army, but the sea overpowered and engulfed them.
- NQ** Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea-water completely overwhelmed them and covered them up.
- PK** Then Pharaoh followed them with his hosts and there covered them that which did cover them of the sea.
- SH** And Firon followed them with his armies, so there came upon them of the sea that which came upon them.
- YU** Then Pharaoh pursued them with his forces, but the waters completely overwhelmed them and covered them up.

**79.**

- AA** The Pharaoh had led his people astray, and did not rightly guide them.
- NQ** And Fir'aun (Pharaoh) led his people astray, and he did not guide them.
- PK** And Pharaoh led his folk astray, he did not guide them.
- SH** And Firon led astray his people and he did not guide (them) aright.
- YU** Pharaoh led his people astray instead of leading them aright.

**80.**

- AA** O children of Israel, We delivered you from your enemy, and made a covenant with you on the right side of the Mount, and sent down for you manna and quails,
- NQ** O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you Al-Manna[] and quails,
- PK** O Children of Israel! We delivered you from your enemy, and we made a covenant with you on the holy mountain's side, and sent down on you the manna and the quails,
- SH** O children of Israel! indeed We delivered you from your enemy, and We made a covenant with you on the blessed side of the mountain, and We sent to you the manna and the quails.
- YU** O ye Children of Israel! We delivered you from your enemy, and We made a Covenant with you on the right side of Mount (Sinai), and We sent down to you Manna and quails:

**81.**

- AA** (And said): "Eat of the good things We have given you for food, and do not exceed the bounds (of law) in this, or My wrath will surely fall upon you; and he who incurs My wrath will fall into the abyss.

- NO** (Saying) eat of the Taiyibât (good lawful things) wherewith We have provided you, and commit no oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished.
- PK** (Saying): Eat of the good things wherewith We have provided you, and transgress not in respect thereof lest My wrath come upon you: and he on whom My wrath cometh, he is lost indeed.
- SH** Eat of the good things We have given you for sustenance, and be not inordinate with respect to them, lest My wrath should be due to you, and to whomsoever My wrath is due be shall perish indeed.
- YU** (Saying): "Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom descends My Wrath do perish indeed!"

**82.**

- AA** Yet I am gracious to him who repents and believes, and does the right, and follows the straight path.
- NO** And verily, I am indeed Forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).
- PK** And lo! verily I am Forgiving toward him who repenteth and believeth and doeth good, and afterward walketh aright.
- SH** And most surely I am most Forgiving to him who repents and believes and does good, then continues to follow the right direction.
- YU** "But, without doubt, I am (also) He that forgives again and again, to those who repent, believe, and do right, who, - in fine, are ready to receive true guidance."

**83.**

- AA** What made you hurry away, O Moses, from your people?"
- NO** "And what made you hasten from your people, O Mûsa (Moses)?"
- PK** And (it was said): What hath made thee hasten from thy folk, O Moses?
- SH** And what caused you to hasten from your people, O Musa?
- YU** (When Moses was up on the Mount, Allah said:) "What made thee hasten in advance of thy people, O Moses?"

**84.**

- AA** He said: "They are right behind me. I have hastened to You, O Lord, so that You may be pleased."
- NO** He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased."
- PK** He said: They are close upon my track. I hastened unto Thee, my Lord, that Thou mightest be well pleased.
- SH** He said: They are here on my track and I hastened on to Thee, my Lord, that Thou mightest be pleased.
- YU** He replied: "Behold, they are close on my footsteps: I hastened to thee, O my Lord, to please thee."

**85.**

- AA** He said: "We have put your people on trial in your absence; and Samiri has led them astray."
- NO** (Allâh) said: "Verily! We have tried your people in your absence, and As-Samiri has led them astray."
- PK** He said: Lo! We have tried thy folk in thine absence, and As-Samiri hath

misled them.

SH He said: So surely We have tried your people after you, and the Samiri has led them astray.

YU (Allah) said: "We have tested thy people in thy absence: the Samiri has led them astray."

## 86.

AA So Moses returned to his people full of anger and regret. "O my people," he said, "did not your Lord make you a better promise? Did the time of covenant seem too long to you? Or did you wish the wrath of your Lord to fall upon you that you broke the promise you had made to me?"

NQ Then Mûsa (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, so you broke your promise to me (i.e. disbelieving in Allâh and worshipping the calf)?"

PK Then Moses went back unto his folk, angry and sad. He said: O my people! Hath not your Lord promised you a fair promise? Did the time appointed then appear too long for you, or did ye wish that wrath from your Lord should come upon you, that ye broke tryst with me?

SH So Musa returned to his people wrathful, sorrowing. Said he: O my people! did not your Lord promise you a goodly promise: did then the time seem long to you, or did you wish that displeasure from your Lord should be due to you, so that you broke (your) promise to me?

YU So Moses returned to his people in a state of indignation and sorrow. He said: "O my people! did not your Lord make a handsome promise to you? Did then the promise seem to you long (in coming)? Or did ye desire that Wrath should descend from your Lord on you, and so ye broke your promise to me?"

## 87.

AA They said: "We did not break our promise to you of our own will, but we were made to carry the loads of ornaments belonging to the people, which we threw (into the fire), and so did Sameri.

NQ They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the [Fir'aun's (Pharaoh)] people, then we cast them (into the fire), and that was what As-Samiri suggested."

PK They said: We broke not tryst with thee of our own will, but we were laden with burdens of ornaments of the folk, then cast them (in the fire), for thus As-Samiri proposed.

SH They said: We did not break (our) promise to you of our own accord, but we were made to bear the burdens of the ornaments of the people, then we made a casting of them, and thus did the Samiri suggest.

YU They said: "We broke not the promise to thee, as far as lay in our power: but we were made to carry the weight of the ornaments of the (whole) people, and we threw them (into the fire), and that was what the Samiri suggested.

## 88.

AA Then he produced the image of a calf which mooed like a cow. And they said: 'This is your god and the god of Moses (whom) he has neglected.'

NQ Then he took out (of the fire) for them a statue of a calf which seemed to low. They said: "This is your ilâh (god), and the ilâh (god) of Mûsa (Moses), but [Mûsa (Moses)] has forgotten (his god)'"

PK Then he produced for them a calf, of saffron hue, which gave forth a lowing sound. And they cried: This is your god and the god of Moses, but he hath

forgotten.

SH So he brought forth for them a calf, a (mere) body, which had a mooing sound, so they said: This is your god and the god of Musa, but he forgot.

YU "Then he brought out (of the fire) before the (people) the image of a calf: It seemed to low: so they said: This is your god, and the god of Moses, but (Moses) has forgotten!"

### 89.

AA Did they not see that it did not give them any answer, nor had it power to do them harm or bring them gain?

NQ Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?

PK See they not, then, that it returneth no saying unto them and possesseth for them neither hurt nor use?

SH What! could they not see that it did not return to them a reply, and (that) it did not control any harm or benefit for them?

YU Could they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?

### 90.

AA Aaron had indeed told them earlier: "O my people, you are being only misled with this. Surely your Lord is Ar-Rahman. So follow me and obey my command."

NQ And Hârûn (Aaron) indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allâh) the Most Beneficent, so follow me and obey my order."

PK And Aaron indeed had told them beforehand: O my people! Ye are but being seduced therewith, for lo! your Lord is the Beneficent, so follow me and obey my order.

SH And certainly Haroun had said to them before: O my people! you are only tried by it, and surely your Lord is the Beneficent Allah, therefore follow me and obey my order.

YU Aaron had already, before this said to them: "O my people! ye are being tested in this: for verily your Lord is (Allah) Most Gracious; so follow me and obey my command."

### 91.

AA They said "So long as Moses does not come back we are not going to give it up, and we will remain devoted to it."

NQ They said: "We will not stop worshipping it (i.e. the calf), until Mûsa (Moses) returns to us."

PK They said: We shall by no means cease to be its votaries till Moses return unto us.

SH They said: We will by no means cease to keep to its worship until Musa returns to us.

YU They had said: "We will not abandon this cult, but we will devote ourselves to it until Moses returns to us."

### 92.

AA But (Moses) said: "O Aaron, when you saw that they had gone astray, what hindered you

NQ [Mûsa (Moses)] said: "O Hârûn (Aaron)! What stopped you when you saw them going astray;

PK He (Moses) said: O Aaron! What held thee back when thou didst see them

gone astray,

SH (Musa) said: O Haroun! what prevented you, when you saw them going astray,

YU (Moses) said: "O Aaron! what kept thee back, when thou sawest them going wrong,

### 93.

AA From coming after me? Did you not disobey my command?" (And Moses pulled him by the hair).

NO "That you followed me not (according to my advice to you)? Have you then disobeyed my order?"

PK That thou followedst me not? Hast thou then disobeyed my order?

SH So that you did not follow me? Did you then disobey my order?

YU "From following me? Didst thou then disobey my order?"

### 94.

AA "O son of my mother," (Aaron cried), do not pull me by my beard or my hair! I was really afraid you may say that I had created a rift among the children of Israel, and did not pay heed to your command."

NO He [Hârûn (Aaron)] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!'"

PK He said: O son of my mother! Clutch not my beard nor my head! I feared lest thou shouldst say: Thou hast caused division among the Children of Israel, and hast not waited for my word.

SH He said: O son of my mother! seize me not by my beard nor by my head; surely I was afraid lest you should say: You have caused a division among the children of Israel and not waited for my word.

YU (Aaron) replied: "O son of my mother! Seize (me) not by my beard nor by (the hair of) my head! Truly I feared lest thou shouldst say, 'Thou has caused a division among the children of Israel, and thou didst not respect my word!'"

### 95.

AA Moses asked: "O Sameri, what was the matter?"

NO [Mûsa (Moses)] said: "And what is the matter with you. O Samiri? (i.e. why did you do so?)"

PK (Moses) said: And what hast thou to say, O Samiri?

SH He said: What was then your object, O Samiri?

YU (Moses) said: "What then is thy case, O Samiri?"

### 96.

AA He said: "I saw what they did not see. I picked up a handful of dust from the messenger's tracks and threw it in, for the idea seemed attractive to me."

NO (Samiri) said: "I saw what they saw not, so I took a handful (of dust) from the hoof print of the messenger [Jibrael's (Gabriel) horse] and threw it [into the fire in which were put the ornaments of the Fir'aun's (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me."

PK He said: I perceived what they perceive not, so I seized a handful from the footsteps of the messenger, and then threw it in. Thus my soul commended to me.

SH He said: I saw (Jibreel) what they did not see, so I took a handful (of the dust) from the footsteps of the messenger, then I threw it in the casting; thus did my soul commend to me

YU He replied: "I saw what they saw not: so I took a handful (of dust) from the footprint of the Messenger, and threw it (into the calf): thus did my soul suggest to me."

**97.**

AA (Moses) said: "Go hence! All your life you are (cursed) to say: 'Do not touch me; and a threat hangs over you which you will not be able to escape. Look at your god to whom you are so attached: We shall verily burn it, and disperse its ashes into the sea.

NQ Mûsa (Moses) said: "Then go away! And verily, your (punishment) in this life will be that you will say: "Touch me not (i.e.you will live alone exiled away from mankind); and verily (for a future torment), you have a promise that will not fail. And look at your ilâh (god), to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."

PK (Moses) said: Then go! and lo! in this life it is for thee to say: Touch me not! and lo! there is for thee a tryst thou canst not break. Now look upon thy god of which thou hast remained a votary. Verily we will burn it and will scatter its dust over the sea.

SH He said: Begone then, surely for you it will be in this life to say, Touch (me) not; and surely there is a threat for you, which shall not be made to fail to you, and look at your god to whose worship you kept (so long); we will certainly burn it, then we will certainly scatter it a (wide) scattering in the sea.

YU (Moses) said: "Get thee gone! but thy (punishment) in this life will be that thou wilt say, 'touch me not'; and moreover (for a future penalty) thou hast a promise that will not fail: Now look at thy god, of whom thou hast become a devoted worshipper: We will certainly (melt) it in a blazing fire and scatter it broadcast in the sea!"

**98.**

AA Your god is only God. There is no other god but He. His knowledge extends over everything."

NQ Your Ilâh (God) is only Allâh, the One (Lâ ilâha illa Huwa) (none has the right to be worshipped but He). He has full knowledge of all things.

PK Your Allah is only Allah, than Whom there is no other Allah. He embraceth all things in His knowledge.

SH Your Allah is only Allah, there is no god but He; He comprehends all things in (His) knowledge.

YU But the god of you all is the One Allah: there is no god but He: all things He comprehends in His knowledge.

**99.**

AA Thus do We narrate some account to you of what has gone before, and We have truly given you a Reminder of Our own.

NQ Thus We relate to you (O Muhammad SAW) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'ân).

PK Thus relate We unto thee (Muhammad) some tidings of that which happened of old, and We have given thee from Our presence a reminder.

SH Thus do We relate to you (some) of the news of what has gone before; and indeed We have given to you a Reminder from Ourselves.

YU Thus do We relate to thee some stories of what happened before: for We have sent thee a Message from Our own Presence.

**100.**

- AA Whoever turns away from it will surely carry a burden on the Day of Judgement,
- NQ Whoever turns away from it (this Qur'ân i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection,[]
- PK Whoso turneth away from it, he verily will bear a burden on the Day of Resurrection,
- SH Whoever turns aside from it, he shall surely bear a burden on the day of resurrection
- YU If any do turn away therefrom, verily they will bear a burden on the Day of judgment;

**101.**

- AA And will live for ever under it. How evil the burden they will carry on the Day of Doom!
- NQ They will abide in that (state in the Fire of Hell), and evil indeed will it be that load for them on the Day of Resurrection;
- PK Abiding under it - an evil burden for them on the Day of Resurrection,
- SH Abiding in this (state), and evil will it be for them to bear on the day of resurrection;
- YU They will abide in this (state): and grievous will the burden be to them on that Day,-

**102.**

- AA The day the trumpet blast is sounded We shall raise the sinners blind,
- NQ The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the Mujrimûn (criminals, polytheists, sinners, disbelievers in the Oneness of Allâh, etc.) Zurqa: (blue or blind eyed with black faces).[]
- PK The day when the Trumpet is blown. On that day we assemble the guilty white-eyed (with terror),
- SH On the day when the trumpet shall be blown, and We will gather the guilty, blue-eyed, on that day
- YU The Day when the Trumpet will be sounded: that Day, We shall gather the sinful, blear-eyed (with terror).

**103.**

- AA Whispering to one another: "You have tarried but ten days."
- NQ In whispers will they speak to each other (saying): "You stayed not longer than ten (days)."
- PK Murmuring among themselves: Ye have tarried but ten (days).
- SH They shall consult together secretly: You did tarry but ten (centuries).
- YU In whispers will they consult each other: "Yet tarried not longer than ten (Days);

**104.**

- AA We know well what they will say when the most upright among them will say: "You did not tarry more than a day."
- NQ We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"
- PK We are Best Aware of what they utter when their best in conduct say: Ye have tarried but a day.
- SH We know best what they say, when the fairest of them in course would say: You tarried but a day.

YU We know best what they will say, when their leader most eminent in conduct will say: "Ye tarried not longer than a day!"

### 105.

AA They will ask you about the mountains. Tell them: "My Lord will uproot them from the base,

NQ And they ask you concerning the mountains, say; "My Lord will blast them and scatter them as particles of dust.

PK They will ask thee of the mountains (on that day). Say: My Lord will break them into scattered dust.

SH And they ask you about the mountains. Say: My Lord will carry them away from the roots.

YU They ask thee concerning the Mountains: say, "My Lord will uproot them and scatter them as dust;

### 106.

AA And turn them into a level plain,

NQ "Then He shall leave it as a level smooth plain.

PK And leave it as an empty plain,

SH Then leave it a plain, smooth level

YU "He will leave them as plains smooth and level;

### 107.

AA Over which you will see no curves or elevations.

NQ "You will see therein nothing crooked or curved."

PK Wherein thou seest neither curve nor ruggedness.

SH You shall not see therein any crookedness or unevenness.

YU "Nothing crooked or curved wilt thou see in their place."

### 108.

AA That day they will follow the summoner from whom there will be no receding; and their voices will be hushed before Ar-Rahman, and you will not hear a sound but faint shuffling.

NQ On that Day mankind will follow strictly (the voice of) Allâh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allâh's caller). And all voices will be humbled for the Most Beneficent (Allâh), and nothing shall you hear but the low voice of their footsteps.

PK On that day they follow the summoner who deceiveth not, and voices are hushed for the Beneficent, and thou hearest but a faint murmur.

SH On that day they shall follow the inviter, there is no crookedness in him, and the voices shall be low before the Beneficent Allah so that you shall not hear aught but a soft sound.

YU On that Day will they follow the Caller (straight): no crookedness (can they show) him: all sounds shall humble themselves in the Presence of (Allah) Most Gracious: nothing shalt thou hear but the tramp of their feet (as they march).

### 109.

AA On that day no intercession will matter other than his whom Ar-Rahman grants permission and accepts.

NQ On that day no intercession shall avail, except the one for whom the Most Beneficent (Allâh) has given permission and whose word is acceptable to Him.

- PK On that day no intercession availeth save (that of) him unto whom the Beneficent hath given leave and whose word He accepteth.
- SH On that day shall no intercession avail except of him whom the Beneficent Allah allows and whose word He is pleased with.
- YU On that Day shall no intercession avail except for those for whom permission has been granted by (Allah) Most Gracious and whose word is acceptable to Him.

**110.**

- AA He knows what is before them and hidden from them, but they cannot grasp it with their knowledge.
- NQ He (Allâh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter), and they will never compass anything of His Knowledge.
- PK He knoweth (all) that is before them and (all) that is behind them, while they cannot compass it in knowledge.
- SH He knows what is before them and what is behind them, while they do not comprehend it in knowledge.
- YU He knows what (appears to His creatures as) before or after or behind them: but they shall not compass it with their knowledge.

**111.**

- AA All heads will be bowed before the Living, the Eternal; and whosoever bears a load of iniquity will be full of despair.
- NQ And (all) faces shall be humbled before (Allâh), the Ever Living, the One Who sustains and protects all that exists. And he who carried (a burden of) wrongdoing (i.e. he who disbelieved in Allâh, ascribed partners to Him, and did deeds of His disobedience), became indeed a complete failure (on that Day).
- PK And faces humble themselves before the Living, the Eternal. And he who beareth (a burden of) wrongdoing is indeed a failure (on that day).
- SH And the faces shall be humbled before the Living, the Self-subsistent Allah, and he who bears iniquity is indeed a failure.
- YU (All) faces shall be humbled before (Him) - the Living, the Self-Subsisting, Eternal: hopeless indeed will be the man that carries iniquity (on his back).

**112.**

- AA But he who has done good things and believes, will have no fear of either being wronged or deprived.
- NQ And he who works deeds of righteousness, while he is a believer (in Islâmic Monotheism) then he will have no fear of injustice, nor of any curtailment (of his reward).
- PK And he who hath done some good works, being a believer, he feareth not injustice nor begrudging (of his wage).
- SH And whoever does good works and he is a believer, he shall have no fear of injustice nor of the withholding of his due.
- YU But he who works deeds of righteousness, and has faith, will have no fear of harm nor of any curtailment (of what is his due).

**113.**

- AA That is why We have sent it down as an eloquent Qur'an, and explained in different ways the intimidations through it that they may haply take heed, or perhaps it may lead them to contemplate.
- NQ And thus We have sent it down as a Qur'ân in Arabic, and have explained

therein in detail the warnings, in order that they may fear Allâh, or that it may cause them to have a lesson from it (or to have the honour for believing and acting on its teachings).

- PK Thus we have revealed it as a Lecture in Arabic, and have displayed therein certain threats, that peradventure they may keep from evil or that it may cause them to take heed.
- SH And thus have We sent it down an Arabic Quran, and have distinctly set forth therein of threats that they may guard (against evil) or that it may produce a reminder for them.
- YU Thus have We sent this down - an arabic Qur'an - and explained therein in detail some of the warnings, in order that they may fear Allah, or that it may cause their remembrance (of Him).

#### 114.

- AA Exalted then be God, the real King; and do not try to anticipate the Qur'an before the completion of its revelation, but pray: "O Lord, give me greater knowledge."
- NQ Then High above all be Allâh, the True King. And be not in haste (O Muhammad SAW) with the Qur'an before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."
- PK Then exalted be Allah, the True King! And hasten not (O Muhammad) with the Qur'an ere its revelation hath been perfected unto thee, and say: My Lord! Increase me in knowledge.
- SH Supremely exalted is therefore Allah, the King, the Truth, and do not make haste with the Quran before its revelation is made complete to you and say: O my Lord ! increase me in knowledge.
- YU High above all is Allah, the King, the Truth! Be not in haste with the Qur'an before its revelation to thee is completed, but say, "O my Lord! advance me in knowledge."

#### 115.

- AA We had commanded Adam before, but he disregarded it: We found him lacking in resolution.
- NQ And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power.
- PK And verily We made a covenant of old with Adam, but he forgot, and We found no constancy in him.
- SH And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination.
- YU We had already, beforehand, taken the covenant of Adam, but he forgot: and We found on his part no firm resolve.

#### 116.

- AA When We said to the angels: "Bow before Adam," they all bowed but Iblis, who refused.
- NQ And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated (all) except Iblis (Satan), who refused.
- PK And when We said unto the angels: Fall prostrate before Adam, they fell prostrate (all) save Iblis; he refused.
- SH And when We said to the angels: Make obeisance to Adam, they made obeisance, but Iblis (did it not); he refused.
- YU When We said to the angels, "Prostrate yourselves to Adam", they prostrated themselves, but not Iblis: he refused.

**117.**

- AA So We said; "O Adam, he is truly your enemy and your wife's. Do not let him have you turned out of Paradise and come to grief.
- NO Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you be distressed in misery.
- PK Therefor we said: O Adam! This is an enemy unto thee and unto thy wife, so let him not drive you both out of the Garden so that thou come to toil.
- SH So We said: O Adam! This is an enemy to you and to your wife; therefore let him not drive you both forth from the garden so that you should be unhappy;
- YU Then We said: "O Adam! verily, this is an enemy to thee and thy wife: so let him not get you both out of the Garden, so that thou art landed in misery.

**118.**

- AA Verily you will have no hunger or nakedness there,
- NO Verily, you have (a promise from Us) that you will never be hungry therein nor naked.
- PK It is (vouchsafed) unto thee that thou hungerest not therein nor art naked,
- SH Surely it is (ordained) for you that you shall not be hungry therein nor bare of clothing;
- YU "There is therein (enough provision) for thee not to go hungry nor to go naked,

**119.**

- AA Nor thirst nor exposure to the sun."
- NO And you (will) suffer not from thirst therein nor from the sun's heat.
- PK And that thou thirstest not therein nor art exposed to the sun's heat.
- SH And that you shall not be thirsty therein nor shall you feel the heat of the sun.
- YU "Nor to suffer from thirst, nor from the sun's heat."

**120.**

- AA But then Satan tempted him by saying: "O Adam, should I show you the tree of immortality, and a kingdom that will never know any wane?"
- NO Then Shaitân (Satan) whispered to him, saying : "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"
- PK But the devil whispered to him, saying: O Adam! Shall I show thee the tree of immortality and power that wasteth not away?
- SH But the Shaitan made an evil suggestion to him; he said: O Adam! Shall I guide you to the tree of immortality and a kingdom which decays not?
- YU But Satan whispered evil to him: he said, "O Adam! shall I lead thee to the Tree of Eternity and to a kingdom that never decays?"

**121.**

- AA And both ate of (its fruit), and their hidden parts were exposed to one another, and they patched the leaves of the garden (to hide them). Adam disobeyed his Lord, and went astray.
- NO Then they both ate of the tree, and so their private parts appeared to them, and they began to stick on themselves the leaves from Paradise for their covering. Thus did Adam disobey his Lord, so he went astray.
- PK Then they twain ate thereof, so that their shame became apparent unto them, and they began to hide by heaping on themselves some of the leaves of the Garden. And Adam disobeyed his Lord, so went astray.
- SH Then they both ate of it, so their evil inclinations became manifest to them,

and they both began to cover themselves with leaves of the garden, and Adam disobeyed his Lord, so his life became evil (to him).

YU In the result, they both ate of the tree, and so their nakedness appeared to them: they began to sew together, for their covering, leaves from the Garden: thus did Adam disobey his Lord, and allow himself to be seduced.

### 122.

AA Then his Lord chose him and relented towards him, and showed him the way;

NQ Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.

PK Then his Lord chose him, and relented toward him, and guided him.

SH Then his Lord chose him, so He turned to him and guided (him).

YU But his Lord chose him (for His Grace): He turned to him, and gave him Guidance.

### 123.

AA (And) said: "Go down hence together, one the enemy of the other. Then will guidance come to you from Me; and whoever follows My direction will neither be disgraced nor be miserable.

NQ (Allâh) said: "Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery.

PK He said: Go down hence, both of you, one of you a foe unto the other. But when there come unto you from Me a guidance, then whoso followeth My guidance, he will not go astray nor come to grief.

SH He said: Get forth you two therefrom, all (of you), one of you (is) enemy to another. So there will surely come to you guidance from Me, then whoever follows My guidance, he shall not go astray nor be unhappy;

YU He said: "Get ye down, both of you, - all together, from the Garden, with enmity one to another: but if, as is sure, there comes to you Guidance from Me, whosoever follows My Guidance, will not lose his way, nor fall into misery.

### 124.

AA But he who fails to heed My warning will have his means restricted; and on the Day of Resurrection We shall raise him blind."

NQ "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."

PK But he who turneth away from remembrance of Me, his will be a narrow life, and I shall bring him blind to the assembly on the Day of Resurrection.

SH And whoever turns away from My reminder, his shall be a straitened life, and We will raise him on the day of resurrection, blind.

YU "But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment."

### 125.

AA He will ask: "O Lord, why have you raised me blind when I was able to see?"

NQ He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)."

PK He will say: My Lord! Wherefor hast Thou gathered me (hither) blind, when I was wont to see?

SH He shall say: My Lord! why hast Thou raised me blind and I was a seeing one indeed?

YU He will say: "O my Lord! why hast Thou raised me up blind, while I had sight (before)?"

### 126.

AA (God) will say: "Because Our signs came to you, but you disregarded them. So shall We disregard you this day."

NQ (Allâh) will say: "Like this, Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allâh's Mercy)."

PK He will say: So (it must be). Our revelations came unto thee but thou didst forget them. In like manner thou art forgotten this Day.

SH He will say: Even so, Our communications came to you but you neglected them; even thus shall you be forsaken this day.

YU (Allah) will say: "Thus didst Thou, when Our Signs came unto thee, disregard them: so wilt thou, this day, be disregarded."

### 127.

AA And that is how We requite him who is extravagant and does not believe the signs of his Lord; and surely the punishment of the Hereafter is far more severe and persistent.

NQ And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allâh) and believes not in His Messengers, and His revealed Books, like this Qur'ân, etc.], and believes not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, and the torment of the Hereafter is far more severe and more lasting.

PK Thus do We reward him who is prodigal and believeth not the revelations of his Lord; and verily the doom of the Hereafter will be sterner and more lasting.

SH And thus do We recompense him who is extravagant and does not believe in the communications of his Lord, and certainly the chastisement of the hereafter is severer and more

YU And thus do We recompense him who transgresses beyond bounds and believes not in the Signs of his Lord: and the Penalty of the Hereafter is far more grievous and more enduring.

### 128.

AA Did they not learn from the many generations that We destroyed before them, whose habitations they now frequent? Verily there are signs in this for men of understanding.

NQ Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.

PK Is it not a guidance for them (to know) how many a generation We destroyed before them, amid whose dwellings they walk? Lo! therein verily are signs for men of thought.

SH Does it not then direct them aright how many of the generations In whose dwelling-places they go about We destroyed before them? Most surely there are signs in this for those endowed with understanding.

YU Is it not a warning to such men (to call to mind) how many generations before them We destroyed, in whose haunts they (now) move? Verily, in this are Signs for men endued with understanding.

### 129.

- AA If the decree (of respite) had not been pronounced by your Lord, (the inevitable judgement would have ensued); but a term is fixed (for everything).
- NO And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world).
- PK And but for a decree that had already gone forth from thy Lord, and a term already fixed, the judgment would have been inevitable (in this world).
- SH And had there not been a word (that had) already gone forth from your Lord and an appointed term, it would surely have been made to cleave (to them).
- YU Had it not been for a Word that went forth before from thy Lord, (their punishment) must necessarily have come; but there is a Term appointed (for respite).

**130.**

- AA So you bear with patience what they say, and sing the praises of your Lord before the rising and setting of the sun, and honour Him in the watches of the night, and then at the two ends of day, that you may find acceptance.
- NO So bear patiently (O Muhammad SAW) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some of the hours of the night, and at the sides of the day (an indication for the five compulsory congregational prayers), that you may become pleased with the reward which Allâh shall give you.
- PK Therefor (O Muhammad), bear with what they say, and celebrate the praise of thy Lord ere the rising of the sun and ere the going down thereof. And glorify Him some hours of the night and at the two ends of the day, that thou mayst find acceptance.
- SH Bear then patiently what they say, and glorify your Lord by the praising of Him before the rising of the sun and before its setting, and during hours of the night do also glorify (Him) and during parts of the day, that you may be well pleased
- YU Therefore be patient with what they say, and celebrate (constantly) the praises of thy Lord, before the rising of the sun, and before its setting; yea, celebrate them for part of the hours of the night, and at the sides of the day: that thou mayest have (spiritual) joy.

**131.**

- AA Do not covet what We have granted myriads of people of the pomp and glitter of this world to tempt them. The means your Lord has given you are better far and more enduring.
- NO And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allâh), the splendour of the life of this world that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting.
- PK And strain not thine eyes toward that which We cause some wedded pairs among them to enjoy, the flower of the life of the world, that We may try them thereby. The provision of thy Lord is better and more lasting.
- SH And do not stretch your eyes after that with which We have provided different classes of them, (of) the splendor of this world's life, that We may thereby try them; and the sustenance (given) by your Lord is better and more abiding.
- YU Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them, the splendour of the life of this world, through which We test them: but the provision of thy Lord is better and more enduring.

**132.**

- AA Enjoin on your people service to God, and be yourself constant in it. We do not ask you to provide: It is We who provide for you. The reward is for piety and fear of God.
- NQ And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)]. We ask not of you a provision (i.e. to give Us something: money, etc.); We provide for you. And the good end (i.e. Paradise) is for the Muttaqûn (pious - see V.2:2).
- PK And enjoin upon thy people worship, and be constant therein. We ask not of thee a provision: We provided for thee. And the sequel is for righteousness.
- SH And enjoin prayer on your followers, and steadily adhere to it; We do not ask you for subsistence; We do give you subsistence, and the (good) end is for guarding (against evil).
- YU Enjoin prayer on thy people, and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for righteousness.

**133.**

- AA Yet they say: "Why does he not bring a sign from his Lord?" Have not clear proofs come to them in what is contained in the earlier Books?
- NQ They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers [Scriptures, i.e. the Taurât (Torah), and the Injeel (Gospel), etc. about the coming of the Prophet Muhammad SAW ].
- PK And they say: If only he would bring us a miracle from his Lord! Hath there not come unto them the proof of what is in the former scriptures?
- SH And they say: Why does he not bring to us a sign from his Lord? Has not there come to them a clear evidence of what is in the previous books?
- YU They say: "Why does he not bring us a sign from his Lord?" Has not a Clear Sign come to them of all that was in the former Books of revelation?

**134.**

- AA If We had destroyed them by some calamity sooner than this, they would have surely said: "O Lord, if You had sent to us a messenger we would have followed Your command before being humbled and disgraced."
- NQ And if We had destroyed them with a torment before this (i.e. Messenger Muhammad SAW and the Qur'ân), they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced."[]
- PK And if we had destroyed them with some punishment before it, they would assuredly have said: Our Lord! If only Thou hadst sent unto us a messenger, so that we might have followed Thy revelations before we were (thus) humbled and disgraced!
- SH And had We destroyed them with chastisement before this, they would certainly have said: O our Lord! why didst Thou not send to us a messenger, for then we should have followed Thy communications before that we met disgrace and shame.
- YU And if We had inflicted on them a penalty before this, they would have said: "Our Lord! If only Thou hadst sent us a messenger, we should certainly have followed Thy Signs before we were humbled and put to shame."

**135.**

- AA Say: "Each one awaits the consequence; so you wait. You will come to know

soon who are the men of the straight path and who have come to guidance.

- NO Say (O Muhammad SAW): "Each one (believer and disbeliever, etc.) is waiting, so wait you too, and you shall know who are they that are on the Straight and Even Path (i.e. Allâh's Religion of Islâmic Monotheism), and who are they that have let themselves be guided (on the Right Path).
- PK Say: Each is awaiting; so await ye! Ye will come to know who are the owners of the path of equity, and who is right.
- SH Say: Every one (of us) is awaiting, therefore do await: So you will come to know who is the follower of the even path and who goes aright.
- YU Say: "Each one (of us) is waiting: wait ye, therefore, and soon shall ye know who it is that is on the straight and even way, and who it is that has received Guidance."

## 21

# Al-Anbiyâ'

## The Prophets

 **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. NEAR HAS COME the reckoning for men, but they turn away in remissness.
- NQ** Draws near for mankind their reckoning, while they turn away in heedlessness.
- PK** Their reckoning draweth nigh for mankind, while they turn away in heedlessness.
- SH** Their reckoning has drawn near to men, and in heedlessness are they turning aside.
- YU** Closer and closer to mankind comes their Reckoning: yet they heed not and they turn away.

**2.**

- AA** Never does a new reminder come to them from their Lord but they listen to it with dalliance.
- NQ** Comes not unto them an admonition (a chapter of the Qur'ân) from their Lord as a recent revelation but they listen to it while they play,
- PK** Never cometh there unto them a new reminder from their Lord but they listen to it while they play,
- SH** There comes not to them a new reminder from their Lord but they hear it while they sport,
- YU** Never comes (aught) to them of a renewed Message from their Lord, but they listen to it as in jest,-

**3.**

- AA** Their minds are lost in frivolous pastimes; and the evil-doers discuss secretly: "Is he not but only a man like you? Then why are you taken in by magic seemingly?"
- NQ** With their hearts occupied (with evil things) those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad SAW) more than a human being like you? Will you submit to magic while you see it?"
- PK** With hearts preoccupied. And they confer in secret. The wrong-doers say: Is this other than a mortal like you? Will ye then succumb to magic when ye see (it)?
- SH** Their hearts trifling; and those who are unjust counsel together in secret: He is nothing but a mortal like yourselves; what! will you then yield to enchantment while you see?
- YU** Their hearts toying as with trifles. The wrong-doers conceal their private counsels, (saying), "Is this (one) more than a man like yourselves? Will ye go to witchcraft with your eyes open?"

**4.**

- AA He said: "My Lord knows whatever is spoken in the heavens and the earth. He hears all and knows everything."
- NQ He (Muhammad SAW) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower."
- PK He saith: My Lord knoweth what is spoken in the heaven and the earth. He is the Hearer, the Knower.
- SH He said: My Lord knows what is spoken in the heaven and the earth, and He is the Hearing, the Knowing.
- YU Say: "My Lord knoweth (every) word (spoken) in the heavens and on earth: He is the One that heareth and knoweth (all things)."

**5.**

- AA Yet they say: "These are only confused dreams," or rather: "He has invented them;" or: "He is only a poet. Let him therefore bring a miracle to us as the earlier (apostles) were sent with."
- NQ Nay, they say: "These (revelations of the Qur'an which are inspired to Muhammad SAW) are mixed up false dreams! Nay, he has invented it! Nay, he is a poet! Let him then bring us an Ayâh (sign as a proof) like the ones (Prophets) that were sent before (with signs)!"
- PK Nay, say they, (these are but) muddled dreams; nay, he hath but invented it; nay, he is but a poet. Let him bring us a portent even as those of old (who were Allah's messengers) were sent (with portents).
- SH Nay! say they: Medleys of dreams; nay! he has forged it; nay! he is a poet; so let him bring to us a sign as the former (prophets) were sent (with).
- YU "Nay," they say, "(these are) medleys of dream! - Nay, He forged it! - Nay, He is (but) a poet! Let him then bring us a Sign like the ones that were sent to (Prophets) of old!"

**6.**

- AA Not one habitation that We destroyed before them had believed. So how can they believe?
- NQ Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs), will they then believe?
- PK Not a township believed of those which We destroyed before them (though We sent them portents): would they then believe?
- SH There did not believe before them any town which We destroyed, will they then believe?
- YU (As to those) before them, not one of the populations which We destroyed believed: will these believe?

**7.**

- AA Never did We send a message before you but through a man, whom We inspired. If you do not know, then ask the keepers of the oracles of God.
- NQ And We sent not before you (O Muhammad SAW) but men to whom We inspired, so ask the people of the Reminder [Scriptures - the Taurât (Torah), the Injeel (Gospel)] if you do not know.
- PK And We sent not (as Our messengers) before thee other than men, whom We inspired. Ask the followers of the Reminder if ye know not?
- SH And We did not send before you any but men to whom We sent revelation, so ask the followers of the reminder if you do not
- YU Before thee, also, the messengers We sent were but men, to whom We granted inspiration: If ye realise this not, ask of those who possess the Message.

**8.**

- AA We did not make their bodies immune to hunger, nor were they immortal.
- NQ And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals,
- PK We gave them not bodies that would not eat food, nor were they immortals.
- SH And We did not make them bodies not eating the food, and they were not to abide (forever).
- YU Nor did We give them bodies that ate no food, nor were they exempt from death.

**9.**

- AA Then We made Our promise good to them and delivered whomsoever We pleased, and destroyed the transgressors.
- NQ Then We fulfilled to them the promise, and We saved them and those whom We willed, but We destroyed Al-Musrifûn (i.e. extravagants in oppression, polytheism and in sin).
- PK Then we fulfilled the promise unto them. So we delivered them and whom We would, and We destroyed the prodigals.
- SH Then We made Our promise good to them, so We delivered them and those whom We pleased, and We destroyed the ex
- YU In the end We fulfilled to them Our Promise, and We saved them and those whom We pleased, but We destroyed those who transgressed beyond bounds.

**10.**

- AA We have sent down to you a Book which has a reminder for you. Do you not understand?
- NQ Indeed, We have sent down for you (O mankind) a Book, (the Qur'ân) in which there is Dhikrukum, (your Reminder or an honour for you i.e. honour for the one who follows the teaching of the Qur'ân and acts on its orders). Will you not then understand?
- PK Now We have revealed unto you a Scripture wherein is your Reminder. Have ye then no sense?
- SH Certainly We have revealed to you a Book in which is your good remembrance; what! do you not then understand?
- YU We have revealed for you (O men!) a book in which is a Message for you: will ye not then understand?

**11.**

- AA How many habitations that were sinful have We demolished utterly, and raised other people after them.
- NQ How many a town (community), that were wrong-doers, have We destroyed, and raised up after them another people!
- PK How many a community that dealt unjustly have We shattered, and raised up after them another folk!
- SH And how many a town which was iniquitous did We demolish, and We raised up after it another people!
- YU How many were the populations We utterly destroyed because of their iniquities, setting up in their places other peoples?

**12.**

- AA Whensoever they sensed Our punishment they fled from them.
- NQ Then, when they perceived (saw) Our Torment (coming), behold, they (tried to) flee from it.

- PK And, when they felt Our might, behold them fleeing from it!
- SH So when they felt Our punishment, lo! they began to fly
- YU Yet, when they felt Our Punishment (coming), behold, they (tried to) flee from it.

**13.**

- AA "Do not flee; go back to your halls of pleasure and your habitations, so that you may be interrogated."
- NQ Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.
- PK (But it was said unto them): Flee not, but return to that (existence) which emasculated you and to your dwellings, that ye may be questioned.
- SH Do not fly (now) and come back to what you were made to lead easy lives in and to your dwellings, haply you will be questioned.
- YU Flee not, but return to the good things of this life which were given you, and to your homes in order that ye may be called to account.

**14.**

- AA "Woe, alas," they said, "we were really sinful."
- NQ They cried: "Woe to us! Certainly! We have been Zâlimûn (polytheists, wrong-doers and disbelievers in the Oneness of Allâh, etc.)."
- PK They cried: Alas for us! we were wrong-doers.
- SH They said: O woe to us! surely we were unjust.
- YU They said: "Ah! woe to us! We were indeed wrong-doers!"

**15.**

- AA And this remained their lament till We mowed them down and made them extinct.
- NQ And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead).
- PK And this their crying ceased not till We made them as reaped corn, extinct.
- SH And this ceased not to be their cry till We made them cut
- YU And that cry of theirs ceased not, till We made them as a field that is mown, as ashes silent and quenched.

**16.**

- AA We have not created the heavens and the earth, and all that lies between them, out of fun.
- NQ We created not the heavens and the earth and all that is between them for a (mere) play[] .
- PK We created not the heaven and the earth and all that is between them in play.
- SH And We did not create the heaven and the earth and what is between them for sport.
- YU Not for (idle) sport did We create the heavens and the earth and all that is between!

**17.**

- AA If We had pleased to make a plaything We could have made it Ourselves, if We had cared to do so.
- NQ Had We intended to take a pastime (i.e. a wife or a son, etc.), We could surely have taken it from Us, if We were going to do (that).

- PK If We had wished to find a pastime, We could have found it in Our presence - if We ever did.
- SH Had We wished to make a diversion, We would have made it from before Ourselves: by no means would We do (it).
- YU If it had been Our wish to take (just) a pastime, We should surely have taken it from the things nearest to Us, if We would do (such a thing)!

**18.**

- AA In fact We strike the truth against the false, which shatters it, and it disappears. Woe to you for what you attribute (to Him)!
- NQ Nay, We fling (send down) the truth (this Qur'ân) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe (to Us) (against Allâh by uttering that Allâh has a wife and a son).
- PK Nay, but We hurl the true against the false, and it doth break its head and lo! it vanisheth. And yours will be woe for that which ye ascribe (unto Him).
- SH Nay! We cast the truth against the falsehood, so that it breaks its head, and lo! it vanishes; and woe to you for what you describe;
- YU Nay, We hurl the Truth against falsehood, and it knocks out its brain, and behold, falsehood doth perish! Ah! woe be to you for the (false) things ye ascribe (to Us).

**19.**

- AA Whosoever is in the heavens and the earth belongs to Him; and those who are near Him do not disdain to worship Him or weary (of His service),
- NQ To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship).
- PK Unto Him belongeth whosoever is in the heavens and the earth. And those who dwell in His presence are not too proud to worship Him, nor do they weary;
- SH And whoever is in the heavens and the earth is His; and those who are with Him are not proud to serve Him, nor do they grow weary.
- YU To Him belong all (creatures) in the heavens and on earth: Even those who are in His (very) Presence are not too proud to serve Him, nor are they (ever) weary (of His service):

**20.**

- AA Nor cease to endeavour praising Him night and day.
- NQ They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so).
- PK They glorify (Him) night and day; they flag not.
- SH They glorify (Him) by night and day; they are never languid.
- YU They celebrate His praises night and day, nor do they ever flag or intermit.

**21.**

- AA Or have they taken gods from the earth who can raise the dead?
- NQ Or have they taken (for worship) âliha (gods) from the earth who raise the dead?
- PK Or have they chosen gods from the earth who raise the dead?
- SH Or have they taken gods from the earth who raise (the dead).
- YU Or have they taken (for worship) gods from the earth who can raise (the dead)?

**22.**

- AA Had there been gods apart from God, both (the heavens and the earth) would have been despoiled. Much too glorious is God, the Lord of the mighty throne, for things they assert!
- NQ Had there been therein (in the heavens and the earth) gods besides Allâh, then verily both would have been ruined. Glorified be Allâh, the Lord of the Throne, (High is He) above what they attribute to Him!
- PK If there were therein gods beside Allah, then verily both (the heavens and the earth) had been disordered. Glorified be Allah, the Lord of the Throne, from all that they ascribe (unto Him).
- SH If there had been in them any gods except Allah, they would both have certainly been in a state of disorder; therefore glory be to Allah, the Lord of the dominion, above what they attribute (to Him).
- YU If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both! but glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him!

**23.**

- AA He cannot be questioned about what He does, but they will be questioned.
- NQ He cannot be questioned as to what He does, while they will be questioned.
- PK He will not be questioned as to that which He doeth, but they will be questioned.
- SH He cannot be questioned concerning what He does and they shall be questioned.
- YU He cannot be questioned for His acts, but they will be questioned (for theirs).

**24.**

- AA Have they taken gods besides God? Say: "Then bring your proof. Here is the Book of those who are with me, and the Book of those who have gone before me." But most men do not know the truth and turn away.
- NQ Or have they taken for worship (other) âliha (gods) besides Him? Say: "Bring your proof:" This (the Qur'ân) is the Reminder for those with me and the Reminder for those before me. But most of them know not the Truth, so they are averse.
- PK Or have they chosen other gods beside Him? say: Bring your proof (of their godhead). This is the Reminder of those with me and those before me, but most of them know not the Truth and so they are averse.
- SH Or, have they taken gods besides Him? Say: Bring your proof; this is the reminder of those with me and the reminder of those before me. Nay! most of them do not know the truth, so they turn aside.
- YU Or have they taken for worship (other) gods besides him? Say, "Bring your convincing proof: this is the Message of those with me and the Message of those before me." But most of them know not the Truth, and so turn away.

**25.**

- AA We have not sent an apostle before you without instructing him that there is no god but I, so worship Me.
- NQ And We did not send any Messenger before you (O Muhammad SAW) but We inspired him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."
- PK And We sent no messenger before thee but We inspired him, (saying): There is no Allah save Me (Allah), so worship Me.
- SH And We did not send before you any messenger but We revealed to him that

there is no god but Me, therefore serve Me.

YU Not a messenger did We send before thee without this inspiration sent by Us to him: that there is no god but I; therefore worship and serve Me.

## 26.

AA And yet they say: "Ar-Rahman has begotten a son." Too exalted is He! In fact, those (they call His sons) were His honoured votaries.

NQ And they say: "The Most Beneficent (Allâh) has begotten a son (or children)." Glory to Him! They [those whom they call children of Allâh i.e. the angels, 'Iesa (Jesus) son of Maryam (Mary), 'Uzair (Ezra), etc.], are but honoured slaves.

PK And they say: The Beneficent hath taken unto Himself a son. Be He Glorified! Nay, but (those whom they call sons) are honoured slaves;

SH And they say: The Beneficent Allah has taken to Himself a ! son. Glory be to Him. Nay! they are honored servants

YU And they say: "(Allah) Most Gracious has begotten offspring." Glory to Him! they are (but) servants raised to honour.

## 27.

AA They did not precede Him in their speech, and acted on His command.

NQ They speak not until He has spoken, and they act on His Command.

PK They speak not until He hath spoken, and they act by His command.

SH They do not precede Him in speech and (only) according to His commandment do they act.

YU They speak not before He speaks, and they act (in all things) by His Command.

## 28.

AA He knows what was there before them and what came after them; and they did not intercede for any one but whom He willed, and they were filled with awe of Him.

NQ He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.

PK He knoweth what is before them and what is behind them, and they cannot intercede except for him whom He accepteth, and they quake for awe of Him.

SH He knows what is before them and what is behind them, and they do not intercede except for him whom He approves and for fear of Him they tremble.

YU He knows what is before them, and what is behind them, and they offer no intercession except for those who are acceptable, and they stand in awe and reverence of His (Glory).

## 29.

AA If any one of them said: "I am God besides Him," We should award him Hell; for this is how We requite the evil-doers.

NQ And if any of them should say: "Verily, I am an ilâh (a god) besides Him (Allâh)," such a one We should recompense with Hell. Thus We recompense the Zâlimûn (polytheists and wrong-doers, etc.).

PK And one of them who should say: Lo! I am a god beside Him, that one We should repay with hell. Thus We Repay wrong-doers.

SH And whoever of them should say: Surely I am a god besides Him, such a one do We recompense with hell; thus do, We recompense the unjust.

YU If any of them should say, "I am a god besides Him", such a one We should

reward with Hell: thus do We reward those who do wrong.

### 30.

- AA Do not these unbelievers see that the heavens and the earth were an integrated mass, then We split them and made every living thing from water? Will they not believe even then?
- NQ Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?
- PK Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and we made every living thing of water? Will they not then believe?
- SH Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them; and We have made of water everything living, will they not then believe?
- YU Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe?

### 31.

- AA We placed stabilisers in the earth so that as it revolved with them you lived undisturbed; and We provided passageways between them so that men may find their way;
- NQ And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.
- PK And We have placed in the earth firm hills lest it quake with them, and We have placed therein ravines as roads that haply they may find their way.
- SH And We have made great mountains in the earth lest it might be convulsed with them, and We have made in it wide ways that they may follow a right direction.
- YU And We have set on the earth mountains standing firm, lest it should shake with them, and We have made therein broad highways (between mountains) for them to pass through: that they may receive Guidance.

### 32.

- AA And We made the sky a well-protected roof. Still they turn away from His signs!
- NQ And We have made the heaven a roof, safe and well guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds, etc.).
- PK And we have made the sky a roof withheld (from them). Yet they turn away from its portents.
- SH And We have made the heaven a guarded canopy and (yet) they turn aside from its signs.
- YU And We have made the heavens as a canopy well guarded: yet do they turn away from the Signs which these things (point to)!

### 33.

- AA It is He who created night and day, the sun and the moon, revolving on its orbit.
- NQ And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.
- PK And He it is Who created the night and the day, and the sun and the moon. They float, each in an orbit.

SH And He it is Who created the night and the day and the sun and the moon; all (orbs) travel along swiftly in their celestial spheres.

YU It is He Who created the Night and the Day, and the sun and the moon: all (the celestial bodies) swim along, each in its rounded course.

### 34.

AA We have given no man everlastingness before you. So then if you die, will they live ever after?

NQ And We granted not to any human being immortality before you (O Muhammad SAW), then if you die, would they live forever?

PK We appointed immortality for no mortal before thee. What! if thou diest, can they be immortal!

SH And We did not ordain abiding for any mortal before you. What! Then if you die, will they abide?

YU We granted not to any man before thee permanent life (here): if then thou shouldst die, would they live permanently?

### 35.

AA Every soul will know the taste of death. We tempt you with evil and with good as a trial; and to Us you will return.

NQ Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned.

PK Every soul must taste of death, and We try you with evil and with good, for ordeal. And unto Us ye will be returned.

SH Every soul must taste of death and We try you by evil and good by way of probation; and to Us you shall be brought back.

YU Every soul shall have a taste of death: and We test you by evil and by good by way of trial. to Us must ye return.

### 36.

AA But when the unbelievers see you they make fun of you (and say): "Is this the one who mentions your gods (deridingly)?" Yet in Ar-Rahman they disbelieve!

NQ And when those who disbelieve (in the Oneness of Allāh) see you (O Muhammad SAW), they take you not except for mockery (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve at the mention of the Most Beneficent (Allāh). [Tafsir. Al-Qurtubī].

PK And when those who disbelieve behold thee, they but choose thee out for mockery, (saying): Is this he who maketh mention of your gods? And they would deny all mention of the Beneficent.

SH And when those who disbelieve see you, they do not take you but for one to be scoffed at: Is this he who speaks of your gods? And they are deniers at the mention of the Beneficent Allah.

YU When the Unbelievers see thee, they treat thee not except with ridicule. "Is this," (they say), "the one who talks of your gods?" and they blaspheme at the mention of (Allah) Most Gracious!

### 37.

AA Man is made of inordinate haste. We will show you Our signs, then you will not desire to hasten (the punishment).

NQ Man is created of haste, I will show you My Ayāt (torments, proofs, evidences, verses, lessons, signs, revelations, etc.). So ask Me not to hasten (them).

PK Man is made of haste. I shall show you My portents, but ask Me not to

hasten.

SH Man is created of haste; now will I show to you My signs, therefore do not ask Me to hasten (them) on.

YU Man is a creature of haste: soon (enough) will I show you My Signs; then ye will not ask Me to hasten them!

### 38.

AA Yet they say: "When will the promised threat come to pass, if you speak the truth?"

NO And they say: "When will this promise (come to pass), 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 They say: "When will this promise come to pass, if ye are telling the truth?"

### 39.

AA If only the unbelievers could apprehend the moment when they would neither be able to ward off the fire from their faces and their backs, nor help reach them!

NO If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs; and they will not be helped.

PK If those who disbelieved but knew the time when they will not be able to drive off the fire from their faces and from their backs, and they will not be helped!

SH Had those who disbelieve but known (of the time) when they shall not be able to ward off the fire from their faces nor from their backs, nor shall they be helped.

YU If only the Unbelievers knew (the time) when they will not be able to ward off the fire from their faces, nor yet from their backs, and (when) no help can reach them!

### 40.

AA It will come upon them unawares confounding them, and they will not be able to keep it back, nor will they be given respite.

NO Nay, it (the Fire or the Day of Resurrection) will come upon them all of a sudden and will perplex them, and they will have no power to avert it, nor will they get respite.

PK Nay, but it will come upon them unawares so that it will stupefy them, and they will be unable to repel it, neither will they be reprieved.

SH Nay, it shall come on them all of a sudden and cause them to become confounded, so they shall not have the power to avert it, nor shall they be respited.

YU Nay, it may come to them all of a sudden and confound them: no power will they have then to avert it, nor will they (then) get respite.

### 41.

AA Many apostles have been scoffed before you; but they who scoffed were themselves caught by what they had ridiculed. Say: "Who guards you from Ar-Rahman by night and by day?" Yet from a mention of their Lord they turn away.

NO Indeed (many) Messengers were mocked before you (O Muhammad SAW), but the scoffers were surrounded by that, whereat they used to mock.

PK Messengers before thee, indeed, were mocked, but that whereat they mocked surrounded those who scoffed at them.

- SH And certainly messengers before you were scoffed at, then there befell those of them who scoffed that at which they had scoffed.
- YU Mocked were (many) messenger before thee; But their scoffers were hemmed in by the thing that they mocked.

**42.**

- NQ Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Beneficent (Allāh)?" Nay, but they turn away from the remembrance of their Lord.
- PK Say: Who guardeth you in the night or in the day from the Beneficent? Nay, but they turn away from mention of their Lord!
- SH Say: Who guards you by night and by day from the Beneficent Allah? Nay, they turn aside at the mention of their Lord.
- YU Say: "Who can keep you safe by night and by day from (the Wrath of) (Allah) Most Gracious?" Yet they turn away from the mention of their Lord.

**43.**

- AA Or do they have lords of their own besides Us who can defend them? But they are not able to help themselves, nor can they find protection against Us.
- NQ Or have they âliha (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our Torment).
- PK Or have they gods who can shield them from Us? They cannot help themselves nor can they be defended from Us.
- SH Or, have they gods who can defend them against Us? They shall not be able to assist themselves, nor shall they be defended from Us.
- YU Or have they gods that can guard them from Us? They have no power to aid themselves, nor can they be defended from Us.

**44.**

- AA We allowed them and their fathers time to enjoy till the very end of their lives. Do they not see Us advancing into the land, reducing its frontiers? Would they still prevail?
- NQ Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome.[]
- PK Nay, but We gave these and their fathers ease until life grew long for them. See they not how we aim to the land, reducing it of its outlying parts? Can they then be the victors?
- SH Nay, We gave provision to these and their fathers until life was prolonged to them. Do they not then see that We are visiting the land, curtailing it of its sides? Shall they then prevail?
- YU Nay, We gave the good things of this life to these men and their fathers until the period grew long for them; See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will win?

**45.**

- AA Say: "I am warning you by God's command." But the deaf do not hear the call when they are warned.
- NQ Say (O Muhammad SAW): "I warn you only by the revelation (from Allāh and not by the opinion of the religious scholars and others). But the deaf (who follow the religious scholars and others blindly) will not hear the call, (even) when they are warned [(i.e. one should follow only the Qur'ān and the Sunnah (legal ways, orders, acts of worship, statements of Prophet Muhammad SAW , as the Companions of the Prophet SAW did)].[]

- PK Say (O Muhammad, unto mankind): I warn you only by the Inspiration. But the deaf hear not the call when they are warned.
- SH Say: I warn you only by revelation; and the deaf do not hear the call whenever they are warned.
- YU Say, "I do but warn you according to revelation": But the deaf will not hear the call, (even) when they are warned!

**46.**

- AA Even if a whiff of the Lord's chastisement were to touch them they would surely say: "Ah woe, alas, we were surely sinful."
- NQ And if a breath (minor calamity) of the Torment of your Lord touches them, they will surely cry: "Woe unto us! Indeed we have been Zâlimûn (polytheists and wrong-doers, etc.)."
- PK And if a breath of thy Lord's punishment were to touch them, they assuredly would say: Alas for us! Lo! we were wrong-doers.
- SH And if a blast of the chastisement of your Lord were to touch them, they will certainly say: O woe to us! surely we were unjust.
- YU If but a breath of the Wrath of thy Lord do touch them, they will then say, "Woe to us! we did wrong indeed!"

**47.**

- AA We shall fix the scales of justice on the Day of Resurrection, so that none will be wronged in the least; and even if it were equal to a mustard seed in weight We shall take it (into account). We are sufficient for computation.
- NQ And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.
- PK And We set a just balance for the Day of Resurrection so that no soul is wronged in aught. Though it be of the weight of a grain of mustard seed, We bring it. And We suffice for reckoners.
- SH And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take account.
- YU We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least, and if there be (no more than) the weight of a mustard seed, We will bring it (to account): and enough are We to take account.

**48.**

- AA We gave Moses and Aaron the Criterion, and a light and reminder for those who take heed for themselves,
- NQ And indeed We granted to Mûsa (Moses) and Hârûn (Aaron) the criterion (of right and wrong), and a shining light [i.e. the Taurât (Torah)] and a Reminder for Al-Muttaqûn (the pious - see V.2:2).
- PK And We verily gave Moses and Aaron the Criterion (of right and wrong) and a light and a Reminder for those who keep from evil,
- SH And certainly We gave to Musa and Haroun the Furqan and a light and a reminder for those who would guard (against evil).
- YU In the past We granted to Moses and Aaron the criterion (for judgment), and a Light and a Message for those who would do right,-

**49.**

- AA Who are fearful of their Lord inwardly and dread the Hour.
- NQ Those who fear their Lord without seeing Him, while they are afraid of the

Hour.

- PK Those who fear their Lord in secret and who dread the Hour (of doom).  
 SH (For) those who fear their Lord in secret and they are fearful of the hour.  
 YU Those who fear their Lord in their most secret thoughts, and who hold the Hour (of Judgment) in awe.

## 50.

- AA And this is a blessed reminder that We have sent down. Will you then deny it?  
 NO And this is a blessed Reminder (the Qur'ân) which We have sent down, will you then (dare to) deny it?[]  
 PK This is a blessed Reminder that we have revealed: Will ye then reject it?  
 SH And this is a blessed Reminder which We have revealed; will you then deny it?  
 YU And this is a blessed Message which We have sent down: will ye then reject it?

## 51.

- AA We had earlier given Abraham true direction, for We knew him well.  
 NO And indeed We bestowed aforetime on Ibrâhim (Abraham) his (portion of) guidance, and We were Well-Acquainted with him (as to his Belief in the Oneness of Allâh, etc.).  
 PK And We verily gave Abraham of old his proper course, and We were Aware of him,  
 SH And certainly We gave to Ibrahim his rectitude before, and We knew him fully well.  
 YU We bestowed aforetime on Abraham his rectitude of conduct, and well were We acquainted with him.

## 52.

- AA When he said to his father and his people: "What are these idols to which you cling so passionately?"  
 NO When he said to his father and his people: "What are these images, to which you are devoted?"  
 PK When he said unto his father and his folk: What are these images unto which ye pay devotion?  
 SH When he said to his father and his people: What are these images to whose worship you cleave?  
 YU Behold! he said to his father and his people, "What are these images, to which ye are (so assiduously) devoted?"

## 53.

- AA They replied: "We found our fathers worshipping them."  
 NO They said: "We found our fathers worshipping them."  
 PK They said: We found our fathers worshippers of them.  
 SH They said: We found our fathers worshipping them.  
 YU They said, "We found our fathers worshipping them."

## 54.

- AA He said: "You and your fathers were in clear error."  
 NO He said: "Indeed you and your fathers have been in manifest error."  
 PK He said: Verily ye and your fathers were in plain error.  
 He said: Certainly you have been, (both) you and your fathers, in manifest

SH error.

YU He said, "Indeed ye have been in manifest error - ye and your fathers."

### 55.

AA They said: "Are you speaking in earnest, or only jesting?"

NO They said: "Have you brought us the truth, or are you one of those who play about?"

PK They said: Bringest thou unto us the truth, or art thou some jester?

SH They said: Have you brought to us the truth, or are you one of the triflers?

YU They said, "Have you brought us the Truth, or are you one of those who jest?"

### 56.

AA He said: "In fact it was your Lord, the Lord of the heavens and the earth, who created them; and I bear witness to this.

NO He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and of that I am one of the witnesses.

PK He said: Nay, but your Lord is the Lord of the heavens and the earth, Who created them; and I am of those who testify unto that.

SH He said: Nay! your Lord is the Lord of the heavens and the earth, Who brought them into existence, and I am of those who bear witness to this:

YU He said, "Nay, your Lord is the Lord of the heavens and the earth, He Who created them (from nothing): and I am a witness to this (Truth).

### 57.

AA I swear by God I will do something to your idols when you have turned your backs and gone."

NO "And by Allâh, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."

PK And, by Allah, I shall circumvent your idols after ye have gone away and turned your backs.

SH And, by Allah! I will certainly do something against your idols after you go away, turning back.

YU "And by Allah, I have a plan for your idols - after ye go away and turn your backs"..

### 58.

AA So he smashed them up to pieces with the exception of the biggest, so that they may turn to it.

NO So he broke them to pieces, (all) except the biggest of them, that they might turn to it.

PK Then he reduced them to fragments, all save the chief of them, that haply they might have recourse to it.

SH So he broke them into pieces, except the chief of them, that haply they may return to it.

YU So he broke them to pieces, (all) but the biggest of them, that they might turn (and address themselves) to it.

### 59.

AA They asked (on return): "Who has done this to our gods? He is surely a mischief-monger."

NO They said: "Who has done this to our âliha (gods)? He must indeed be one of the wrong-doers."

- PK They said: Who hath done this to our gods? Surely it must be some evil-doer.
- SH They said: Who has done this to our gods? Most surely he is one of the unjust.
- YU They said, "Who has done this to our gods? He must indeed be some man of impiety!"

**60.**

- AA They said: "We heard a youth talk about them. He is called Abraham."
- NQ They said: "We heard a young man talking (against) them who is called Ibrâhim (Abraham)."
- PK They said: We heard a youth make mention of them, who is called Abraham.
- SH They said: We heard a youth called Ibrahim speak of them.
- YU They said, "We heard a youth talk of them: He is called Abraham."

**61.**

- AA "Bring him before the people," they said, "that they may bear witness."
- NQ They said: "Then bring him before the eyes of the people, that they may testify."
- PK They said: Then bring him (hither) before the people's eyes that they may testify.
- SH Said they: Then bring him before the eyes of the people, perhaps they may bear witness.
- YU They said, "Then bring him before the eyes of the people, that they may bear witness."

**62.**

- AA "Did you do this to our gods, O Abraham?" they enquired.
- NQ They said: "Are you the one who has done this to our gods, O Ibrâhim (Abraham)?"
- PK They said: Is it thou who hast done this to our gods, O Abraham?
- SH They said: Have you done this to our gods, O Ibrahim?
- YU They said, "Art thou the one that did this with our gods, O Abraham?"

**63.**

- AA "No," he said. "It was done by that chief of theirs. Ask him in case they can speak."
- NQ [Ibrâhim (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!"[]
- PK He said: But this, their chief hath done it. So question them, if they can speak.
- SH He said: Surely (some doer) has done it; the chief of them is this, therefore ask them, if they can speak.
- YU He said: "Nay, this was done by - this is their biggest one! ask them, if they can speak intelligently!"

**64.**

- AA Then they thought and observed: "Surely you are yourselves unjust."
- NQ So they turned to themselves and said: "Verily, you are the Zâlimûn (polytheists and wrong-doers)."
- PK Then gathered they apart and said: Lo! ye yourselves are the wrong-doers.
- SH Then they turned to themselves and said: Surely you yourselves are the unjust;

YU So they turned to themselves and said, "Surely ye are the ones in the wrong!"

**65.**

AA Then crestfallen (they confessed): "Truly, as you know, they cannot speak."

NQ Then they turned to themselves (their first thought and said): "Indeed you [Ibrâhim (Abraham)] know well that these (idols) speak not!"

PK And they were utterly confounded, and they said: Well thou knowest that these speak not.

SH Then they were made to hang down their heads: Certainly you know that they do not speak.

YU Then were they confounded with shame: (they said), "Thou knowest full well that these (idols) do not speak!"

**66.**

AA (So Abraham) said: "Then why do you worship something apart from God that cannot profit you or do you harm?"

NQ [Ibrâhim (Abraham)] said: "Do you then worship besides Allâh, things that can neither profit you, nor harm you?"

PK He said: Worship ye then instead of Allah that which cannot profit you at all, nor harm you?

SH He said: What! do you then serve besides Allah what brings you not any benefit at all, nor does it harm you?

YU (Abraham) said, "Do ye then worship, besides Allah, things that can neither be of any good to you nor do you harm?"

**67.**

AA Fie on you and those you worship besides God! Will you not understand?"

NQ "Fie upon you, and upon that which you worship besides Allâh! Have you then no sense?"

PK Fie on you and all that ye worship instead of Allah! Have ye then no sense?

SH Fie on you and on what you serve besides Allah; what! do you not then understand?

YU "Fie upon you, and upon the things that ye worship besides Allah! Have ye no sense?"..

**68.**

AA They said: "Burn him, and save your gods, if you are men of action."

NQ They said: "Burn him and help your âliha (gods), if you will be doing."

PK They cried: Burn him and stand by your gods, if ye will be doing.

SH They said: Burn him and help your gods, if you are going to do (anything).

YU They said, "Burn him and protect your gods, If ye do (anything at all)!"

**69.**

AA "Turn cold, O fire," We said, "and give safety to Abraham."

NQ We (Allâh) said: "O fire! Be you coolness and safety for Ibrâhim (Abraham)!"

PK We said: O fire, be coolness and peace for Abraham,

SH We said: O fire! be a comfort and peace to Ibrahim;

YU We said, "O Fire! be thou cool, and (a means of) safety for Abraham!"

**70.**

AA They wished to entrap him, but We made them greater losers.

- NO And they wanted to harm him, but We made them the worst losers.
- PK And they wished to set a snare for him, but We made them the greater losers.
- SH And they desired a war on him, but We made them the greatest losers.
- YU Then they sought a stratagem against him: but We made them the ones that lost most!

**71.**

- AA So We delivered him and Lot, and brought them to the land We had blessed for all the people.
- NO And We rescued him and Lout (Lot) to the land which We have blessed for the 'Alamîn (mankind and jinns).
- PK And We rescued him and Lot (and brought them) to the land which We have blessed for (all) peoples.
- SH And We delivered him as well as Lut (removing them) to the land which We had blessed for all people.
- YU But We delivered him and (his nephew) Lut (and directed them) to the land which We have blessed for the nations.

**72.**

- AA And We bestowed on him Isaac, and Jacob as an additional gift, and made them righteous.
- NO And We bestowed upon him Ishâque (Isaac), and (a grandson) Ya'qûb (Jacob). Each one We made righteous.
- PK And We bestowed upon him Isaac, and Jacob as a grandson. Each of them We made righteous.
- SH And We gave him Ishaq and Yaqoub, a son's son, and We made (them) all good.
- YU And We bestowed on him Isaac and, as an additional gift, (a grandson), Jacob, and We made righteous men of every one (of them).

**73.**

- AA And We made them leaders to guide (the people) by Our command; and We inspired them to perform good deeds and observe their moral obligations and pay the zakat; and they obeyed Us.
- NO And We made them leaders, guiding (mankind) by Our Command, and We inspired in them the doing of good deeds, performing Salât (Iqâmat-as-Salât), and the giving of Zakât and of Us (Alone) they were worshippers.
- PK And We made them chiefs who guide by Our command, and We inspired in them the doing of good deeds and the right establishment of worship and the giving of alms, and they were worshippers of Us (alone).
- SH And We made them Imams who guided (people) by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of the alms, and Us (alone) did they serve;
- YU And We made them leaders, guiding (men) by Our Command, and We sent them inspiration to do good deeds, to establish regular prayers, and to practise regular charity; and they constantly served Us (and Us only).

**74.**

- AA To Lot We gave wisdom and knowledge, and saved him from a people who acted villainously and were certainly wicked and disobedient.
- NO And (remember) Lout (Lot), We gave him Hukman (right judgement of the affairs and Prophethood) and (religious) knowledge, and We saved him from the town (folk) who practised Al-Khabâ'ith (evil, wicked and filthy deeds,

etc.). Verily, they were a people given to evil, and were Fâsiqûn (rebellious, disobedient, to Allâh).

PK And unto Lot we gave judgment and knowledge, and We delivered him from the community that did abominations. Lo! they were folk of evil, lewd.

SH And (as for) Lut, We gave him wisdom and knowledge, and We delivered him from the town which wrought abominations; surely they were an evil people, transgressors;

YU And to Lut, too, We gave Judgment and Knowledge, and We saved him from the town which practised abominations: truly they were a people given to Evil, a rebellious people.

## 75.

AA Thus We admitted him to Our grace. He is surely one of the righteous.

NQ And We admitted him to Our Mercy, truly, he was of the righteous.

PK And We brought him in unto Our mercy. Lo! he was of the righteous.

SH And We took him into Our mercy; surely he was of the good.

YU And We admitted him to Our Mercy: for he was one of the Righteous.

## 76.

AA Remember Noah when he called to Us before this. We heard him and saved him and those with him from great distress;

NQ And (remember) Nûh (Noah), when he cried (to Us) aforetime. We listened to his invocation and saved him and his family from great distress.

PK And Noah, when he cried of old, We heard his prayer and saved him and his household from the great affliction.

SH And Nuh, when he cried aforetime, so We answered him, and delivered him and his followers from the great calamity.

YU (Remember) Noah, when he cried (to Us) aforetime: We listened to his (prayer) and delivered him and his family from great distress.

## 77.

AA And We helped him against the people who rejected Our signs as lies. They were a wicked people indeed, so We drowned them one and all.

NQ We helped him against people who denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). Verily, they were a people given to evil. So We drowned them all.

PK And delivered him from the people who denied Our revelations. Lo! they were folk of evil, therefor did We drown them all.

SH And We helped him against the people who rejected Our communications; surely they were an evil people, so We drowned them all.

YU We helped him against people who rejected Our Signs: truly they were a people given to Evil: so We drowned them (in the Flood) all together.

## 78.

AA (Remember) David and Solomon, when they pronounced judgement about the field which was eaten up at night by sheep belonging to certain people. We were witness to their judgement.

NQ And (remember) Dawûd (David) and Sulaimân (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night and We were witness to their judgement.

PK And David and Solomon, when they gave judgment concerning the field, when people's sheep had strayed and browsed therein by night; and We were witnesses to their judgment.

SH And Dawood and Sulaiman when they gave judgment concerning the field when the people's sheep pastured therein by night, and We were bearers of witness to their judgment.

YU And remember David and Solomon, when they gave judgment in the matter of the field into which the sheep of certain people had strayed by night: We did witness their judgment.

## 79.

AA We made Solomon understand the case, and bestowed on each wisdom and knowledge, We subdued the al-jibal (mountains) with David to sing Our praises, and at-tair (birds). It is We who did it.

NQ And We made Sulaimân (Solomon) to understand (the case), and to each of them We gave Hukman (right judgement of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dawûd (David), And it was We Who were the doers (of all these things).

PK And We made Solomon to understand (the case); and unto each of them We gave judgment and knowledge. And we subdued the hills and the birds to hymn (His) praise along with David. We were the doers (thereof).

SH So We made Sulaiman to understand it; and to each one We gave wisdom and knowledge; and We made the mountains, and the birds to celebrate Our praise with Dawood; and We were the doers.

YU To Solomon We inspired the (right) understanding of the matter: to each (of them) We gave Judgment and Knowledge; it was Our power that made the hills and the birds celebrate Our praises, with David: it was We Who did (all these things).

## 80.

AA And We taught him the art of making coats of mail to shield you from each other's violence. Will you not be grateful even then?

NQ And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?

PK And We taught him the art of making garments (of mail) to protect you in your daring. Are ye then thankful?

SH And We taught him the making of coats of mail for you, that they might protect you in your wars; will you then be grateful?

YU It was We Who taught him the making of coats of mail for your benefit, to guard you from each other's violence: will ye then be grateful?

## 81.

AA We made tempestuous winds obedient to Solomon which blew swiftly to sail at his bidding (with his ships) to the land We had blessed. We are cognisant of everything.

NQ And to Sulaimân (Solomon) (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower.

PK And unto Solomon (We subdued) the wind in its raging. It set by his command toward the land which We had blessed. And of everything We are Aware.

SH And (We made subservient) to Sulaiman the wind blowing violent, pursuing its course by his command to the land which We had blessed, and We are knower of all things.

YU (It was Our power that made) the violent (unruly) wind flow (tamely) for Solomon, to his order, to the land which We had blessed: for We do know all

things.

## 82.

- AA And many of the devils (We also made obedient to him) who dived for him, and did many other things; and We kept watch over them.
- NQ And of the Shayâtin (devils) (from the jinns) were some who dived for him, and did other work besides that; and it was We Who guarded them.
- PK And of the evil ones (subdued We unto him) some who dived (for pearls) for him and did other work, and We were warders unto them.
- SH And of the rebellious people there were those who dived for him and did other work besides that, and We kept guard over them;
- YU And of the evil ones, were some who dived for him, and did other work besides; and it was We Who guarded them.

## 83.

- AA (Remember) Job when he called to his Lord: "I am afflicted with distress, and You are the most compassionate of all."
- NQ And (remember) Ayûb (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy."
- PK And Job, when he cried unto his Lord, (saying): Lo! adversity afflicteth me, and Thou art Most Merciful of all who show mercy.
- SH And Ayub, when he cried to his Lord, (saying): Harm has afflicted me, and Thou art the most Merciful of the merciful.
- YU And (remember) Job, when He cried to his Lord, "Truly distress has seized me, but Thou art the Most Merciful of those that are merciful."

## 84.

- AA So We heard his cry and relieved him of the misery he was in. We restored his family to him, and along with them gave him others similar to them as a grace from Us and reminder for those who are obedient.
- NQ So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost), and the like thereof along with them, as a mercy from Ourselves and a Reminder for all who worship Us.
- PK Then We heard his prayer and removed that adversity from which he suffered, and We gave him his household (that he had lost) and the like thereof along with them, a mercy from Our store, and a remembrance for the worshippers;
- SH Therefore We responded to him and took off what harm he had, and We gave him his family and the like of them with them: a mercy from Us and a reminder to the worshippers.
- YU So We listened to him: We removed the distress that was on him, and We restored his people to him, and doubled their number,- as a Grace from Ourselves, and a thing for commemoration, for all who serve Us.

## 85.

- AA (Remember) Ishmael, Edris and Dhu'l-Kifl. They were men of fortitude,
- NQ And (remember) Isma'il (Ishmael), and Idris (Enoch) and Dhul-Kifl (Isaiah), all were from among As- Sâbirin (the patient ones, etc.).
- PK And (mention) Ishmael, and Idris, and Dhu'l-Kifl. All were of the steadfast.
- SH And Ismail and Idris and Zulkifl; all were of the patient ones;
- YU And (remember) Isma'il, Idris, and Zul-kifl, all (men) of constancy and patience;

## 86.

- AA And they were admitted to Our grace. Verily they were among the doers of good.
- NQ And We admitted them to Our Mercy. Verily, they were of the righteous.
- PK And We brought them in unto Our mercy. Lo! they are among the righteous.
- SH And We caused them to enter into Our mercy, surely they were of the good ones.
- YU We admitted them to Our mercy: for they were of the righteous ones.

**87.**

- AA And (remember) Dhu'n-Noon (Jonah of the fish), when he went away in anger and imagined We will not test him (with distress). Then he called out from the darkness: "There is no god other than You. All glory to You; surely I was a sinner.
- NQ And (remember) Dhan-Nûn (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): Lâ ilâha illa Anta [none has the right to be worshipped but You (O Allâh)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers."
- PK And (mention) Dhu'n-Nun, when he went off in anger and deemed that We had no power over him, but he cried out in the darkness, saying: There is no Allah save Thee. Be Thou Glorified! Lo! I have been a wrong-doer.
- SH And Yunus, when he went away in wrath, so he thought that We would not straiten him, so he called out among afflictions: There is no god but Thou, glory be to Thee; surely I am of those who make themselves to suffer loss.
- YU And remember Zun-nun, when he departed in wrath: He imagined that We had no power over him! But he cried through the depths of darkness, "There is no god but thou: glory to thee: I was indeed wrong!"

**88.**

- AA We heard his cry, and saved him from the anguish. That is how We deliver those who believe.
- NQ So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allâh, abstain from evil and work righteousness).
- PK Then we heard his prayer and saved him from the anguish. Thus we save believers.
- SH So We responded to him and delivered him from the grief and thus do We deliver the believers.
- YU So We listened to him: and delivered him from distress: and thus do We deliver those who have faith.

**89.**

- AA (Remember) Zachariah when he called to his Lord: "Do not leave me alone (and childless), for you are the best of givers."
- NQ And (remember) Zakariya (Zachariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors."
- PK And Zachariah, when he cried unto his Lord: My Lord! Leave me not childless, though Thou art the Best of inheritors.
- SH And Zakariya, when he cried to his Lord: O my Lord leave me not alone; and Thou art the best of inheritors.
- YU And (remember) Zakariya, when he cried to his Lord: "O my Lord! leave me

not without offspring, though thou art the best of inheritors."

**90.**

- AA So We heard him and gave him John, and cured his wife (of barrenness). These were men who vied in good deeds with one another, and prayed to Us with love and awe, and were meek before Us.
- NQ So We answered his call, and We bestowed upon him Yahya (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.
- PK Then We heard his prayer, and bestowed upon him John, and adjusted his wife (to bear a child) for him. Lo! they used to vie one with the other in good deeds, and they cried unto Us in longing and in fear, and were submissive unto Us.
- SH So We responded to him and gave him Yahya and made his wife fit for him; surely they used to hasten, one with another In deeds of goodness and to call upon Us, hoping and fearing and they were humble before Us.
- YU So We listened to him: and We granted him Yahya: We cured his wife's (Barrenness) for him. These (three) were ever quick in emulation in good works; they used to call on Us with love and reverence, and humble themselves before Us.

**91.**

- AA (Remember) her who preserved her chastity, into whom We breathed a new life from Us, and made her and her son a token for mankind.
- NQ And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our Rûh Jibrael (Gabriel)][], and We made her and her son ['Iesa (Jesus)] a sign for Al-'Alamin (the mankind and jinns).
- PK And she who was chaste, therefor We breathed into her (something) of Our Spirit and made her and her son a token for (all) peoples.
- SH And she who guarded her chastity, so We breathed into her of Our inspiration and made her and her son a sign for the nations.
- YU And (remember) her who guarded her chastity: We breathed into her of Our spirit, and We made her and her son a sign for all peoples.

**92.**

- AA Verily this your order is one order, and I am your Lord; so worship Me.
- NQ Truly! This, your Ummah [Sharia or religion (Islâmic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). [Tafsîr Ibn Kathîr]
- PK Lo! this, your religion, is one religion, and I am your Lord, so worship Me.
- SH Surely this Islam is your religion, one religion (only), and I am your Lord, therefore serve Me.
- YU Verily, this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher: therefore serve Me (and no other).

**93.**

- AA But they split up the order among themselves; (yet) all of them have to come back to Me. So he who does the right and is a believer, will not have his labour denied, for We are cognisant of it.
- NQ But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us.
- PK And they have broken their religion (into fragments) among them, (yet) all are returning unto Us.

SH And they broke their religion (into sects) between them: to Us shall all come back.

YU But (later generations) cut off their affair (of unity), one from another: (yet) will they all return to Us.

**94.**

NQ So whoever does righteous good deeds while he is a believer (in the Oneness of Allâh Islâmic Monotheism), his efforts will not be rejected. Verily! We record it in his Book of deeds.[]

PK Then whoso doeth some good works and is a believer, there will be no rejection of his effort. Lo! We record (it) for him.

SH Therefore whoever shall do of good deeds and he is a believer, there shall be no denying of his exertion, and surely We will write (It) down for him.

YU Whoever works any act of righteousness and has faith, - His endeavour will not be rejected: We shall record it in his favour.

**95.**

AA It is imperative that a habitation We have destroyed will not desist (from unbelief)

NQ And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).

PK And there is a ban upon any community which We have destroyed: that they shall not return.

SH And it is binding on a town which We destroy that they shall not return.

YU But there is a ban on any population which We have destroyed: that they shall not return,

**96.**

AA Until when the way is opened up for Gog and Magog and they press from every elevated place,

NQ Until, when Ya'jûj and Ma'jûj (Gog and Magog)[] are let loose (from their barrier), and they swiftly swarm from every mound.

PK Until, when Gog and Magog are let loose, and they hasten out of every mound,

SH Even when Gog and Magog are let loose and they shall break forth from every elevated place.

YU Until the Gog and Magog (people) are let through (their barrier), and they swiftly swarm from every hill.

**97.**

AA And the certain promise (of Doom) comes near. Then the eyes of unbelievers will be fixed in horror, (and they will cry:) "Ah, woe betide, we were indeed heedless of this, and were oppressors and unjust."

NQ And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly stare in horror. (They will say): "Woe to us! We were indeed heedless of this; nay, but we were Zâlimûn (polytheists and wrong-doers, etc.)."

PK And the True Promise draweth nigh; then behold them, staring wide (in terror), the eyes of those who disbelieve! (They say): Alas for us! We (lived) in forgetfulness of this. Ah, but we were wrong-doers!

SH And the true promise shall draw nigh, then lo! the eyes of those who disbelieved shall be fixedly open: O woe to us! surely we were in a state of heedlessness as to this; nay, we were unjust.

YU Then will the true promise draw nigh (of fulfilment): then behold! the eyes of the Unbelievers will fixedly stare in horror: "Ah! Woe to us! we were indeed heedless of this; nay, we truly did wrong!"

**98.**

AA Verily you and those you worship other than God will be faggots for Hell; and come to it you will.

NQ Certainly! You (disbelievers) and that which you are worshipping now besides Allâh, are (but) fuel for Hell! (Surely), you will enter it.[]

PK Lo! ye (idolaters) and that which ye worship beside Allah are fuel of hell. Thereunto ye will come.

SH Surely you and what you worship besides Allah are the firewood of hell; to it you shall come.

YU Verily ye, (unbelievers), and the (false) gods that ye worship besides Allah, are (but) fuel for Hell! to it will ye (surely) come!

**99.**

AA Had they really been gods they would not have entered it: They will all abide in it for ever.

NQ Had these (idols, etc.) been âliha (gods), they would not have entered there (Hell), and all of them will abide therein.

PK If these had been gods they would not have come thither, but all will abide therein.

SH Had these been gods, they would not have come to it and all shall abide therein.

YU If these had been gods, they would not have got there! but each one will abide therein.

**100.**

AA There will only be groaning for them, and they will not hear any thing.

NQ Therein breathing out with deep sighs and roaring will be their portion, and therein they will hear not. []

PK Therein wailing is their portion, and therein they hear not.

SH For them therein shall be groaning and therein they shall not hear.

YU There, sobbing will be their lot, nor will they there hear (aught else).

**101.**

AA But those for whom a good reward had been fore-ordained by Us, will be far removed from it,

NQ Verily those for whom the good has preceded from Us, they will be removed far therefrom (Hell) [e.g. 'Iesa (Jesus), son of Maryam (Mary); 'Uzair (Ezra), etc.].

PK Lo! those unto whom kindness hath gone forth before from Us, they will be far removed from thence.

SH Surely (as for) those for whom the good has already gone forth from Us, they shall be kept far off from it;

YU Those for whom the good (record) from Us has gone before, will be removed far therefrom.

**102.**

AA And will not hear its hissing, and will live for ever in the midst of what their hearts desire.

NQ They shall not hear the slightest sound of it (Hell), while they abide in that which their ownelves desire.

- PK They will not hear the slightest sound thereof, while they abide in that which their souls desire.
- SH They will not hear its faintest sound, and they shall abide in that which their souls long for.
- YU Not the slightest sound will they hear of Hell: what their souls desired, in that will they dwell.

**103.**

- AA They will have safety from the mighty terror, and angels will receive them, (saying:) "This is your day which had been promised you."
- NQ The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting): "This is your Day which you were promised."
- PK The Supreme Horror will not grieve them, and the angels will welcome them, (saying): This is your Day which ye were promised;
- SH The great fearful event shall not grieve them, and the angels shall meet them: This is your day which you were promised.
- YU The Great Terror will bring them no grief: but the angels will meet them (with mutual greetings): "This is your Day,- (the Day) that ye were promised."

**104.**

- AA The day We shall roll up the heavens like a written scroll, We shall revert it (to nothing) as it was before We first created it. This is a promise incumbent on Us; We will certainly fulfil it.
- NQ And (remember) the Day when We shall roll up the heavens like a scroll rolled up for books, as We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it.
- PK The Day when We shall roll up the heavens as a recorder rolleth up a written scroll. As We began the first creation, We shall repeat it. (It is) a promise (binding) upon Us. Lo! We are to perform it.
- SH On the day when We will roll up heaven like the rolling up of the scroll for writings, as We originated the first creation, (so) We shall reproduce it; a promise (binding on Us); surely We will bring it about.
- YU The Day that We roll up the heavens like a scroll rolled up for books (completed),- even as We produced the first creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfil it.

**105.**

- AA We had prescribed in the Book of Psalms after the reminder and admonition, that those of Our creatures who are good will in the end rule the earth.
- NQ And indeed We have written in Zabûr (Psalms) [i.e. all the revealed Holy Books the Taurât (Torah), the Injeel (Gospel), the Qur'ân] after (We have already written in) Al-Lauh Al-Mahfûz (the Book, that is in the heaven with Allâh), that My righteous slaves shall inherit the land (i.e. the land of Paradise).
- PK And verily we have written in the Scripture, after the Reminder: My righteous slaves will inherit the earth:
- SH And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it.
- YU Before this We wrote in the Psalms, after the Message (given to Moses): My servants the righteous, shall inherit the earth."

**106.**

- AA Verily there is a message in this for people who are devout.

- NQ** Verily, in this (the Qur'ân) there is a plain Message for people who worship Allâh (i.e. the true, real believers of Islâmic Monotheism who act practically on the Qur'ân and the Sunnah legal ways of the Prophet SAW).
- PK** Lo! there is a plain statement for folk who are devout.
- SH** Most surely in this is a message to a people who serve
- YU** Verily in this (Qur'an) is a Message for people who would (truly) worship Allah.

**107.**

- AA** We have sent you as a benevolence to the creatures of the world.
- NQ** And We have sent you (O Muhammad SAW) not but as a mercy for the 'Alamîn (mankind, jinns and all that exists).
- PK** We sent thee not save as a mercy for the peoples.
- SH** And We have not sent you but as a mercy to the worlds.
- YU** We sent thee not, but as a Mercy for all creatures.

**108.**

- AA** Say: "This is what has been revealed to me: 'Your God is one and only God.' So will you bow in homage to Him?"
- NQ** Say (O Muhammad SAW): "It is revealed to me that your Ilâh (God) is only one Ilâh (God - Allâh). Will you then submit to His Will (become Muslims and stop worshipping others besides Allâh)?"
- PK** Say: It is only inspired in me that your Allah is One Allah. Will ye then surrender (unto Him)?
- SH** Say: It is only revealed to me that your Allah is one Allah; will you then submit?
- YU** Say: "What has come to me by inspiration is that your Allah is One Allah: will ye therefore bow to His Will (in Islam)?"

**109.**

- AA** If they turn away, tell them: "I have warned you all alike. I do not know if what has been promised you is near or far away.
- NQ** But if they (disbelievers, idolaters, Jews, Christians, polytheists, etc.) turn away (from Islâmic Monotheism) say (to them O Muhammad SAW): "I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised (i.e. the torment or the Day of Resurrection) is near or far.[]"
- PK** But if they are averse, then say: I have warned you all alike, although I know not whether nigh or far is that which ye are promised.
- SH** But if they turn back, say: I have given you warning in fairness and I do not know whether what you are threatened with is near or far;
- YU** But if they turn back, Say: "I have proclaimed the Message to you all alike and in truth; but I know not whether that which ye are promised is near or far.

**110.**

- AA** He knows surely what you say aloud, and what you hide within your breasts.
- NQ** (Say O Muhammad SAW) Verily, He (Allâh) knows that which is spoken aloud (openly) and that which you conceal.
- PK** Lo! He knoweth that which is said openly, and that which ye conceal.
- SH** Surely He knows what is spoken openly and He knows what you hide;
- YU** "It is He Who knows what is open in speech and what ye hide (in your

hearts).

### 111.

- AA I do not know if this be a trial for you, or a little advantage for a while."  
 NQ And I know not, perhaps it may be a trial for you, and an enjoyment for a while.  
 PK And I know not but that this may be a trial for you, and enjoyment for a while.  
 SH And I do not know if this may be a trial for you and a provision till a time.  
 YU "I know not but that it may be a trial for you, and a grant of (worldly) livelihood (to you) for a time."

### 112.

- AA "Judge in truth (between us), O Lord," he said. "Our Lord is merciful, whose help we seek against what you attribute."  
 NQ He (Muhammad SAW) said: "My Lord! Judge You in truth! Our Lord is the Most Beneficent, Whose Help is to be sought against that which you attribute (unto Allâh that He has offspring, and unto Muhammad SAW that he is a sorcerer, and unto the Qur'ân that it is poetry, etc.)!"  
 PK He saith: My Lord! Judge Thou with truth. Our Lord is the Beneficent, Whose help is to be implored against that which ye ascribe (unto Him).  
 SH He said: O my Lord! judge Thou with truth; and our Lord is the Beneficent Allah, Whose help is sought against what you ascribe (to Him).  
 YU Say: "O my Lord! judge Thou in truth!" "Our Lord Most Gracious is the One Whose assistance should be sought against the blasphemies ye utter!"

## 22

# Al-Hajj

## The Pilgrimage

 **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. O YOU PEOPLE, fear your Lord. The great upheaval of the Hour will indeed be terrible.
- NQ** O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.
- PK** O mankind! Fear your Lord. Lo! the earthquake of the Hour (of Doom) is a tremendous thing.
- SH** O people! guard against (the punishment from) your Lord; surely the violence of the hour is a grievous thing.
- YU** O mankind! fear your Lord! for the convulsion of the Hour (of Judgment) will be a thing terrible!

### 2.

- AA** The day you see it every suckling female will forget her suckling, and every pregnant female will discharge her burden. You will see men drunk, yet it will not be intoxication. The torment of God will be severe.
- NQ** The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allāh.
- PK** On the day when ye behold it, every nursing mother will forget her nursling and every pregnant one will be delivered of her burden, and thou (Muhammad) wilt see mankind as drunken, yet they will not be drunken, but the Doom of Allah will be strong (upon them).
- SH** On the day when you shall see it, every woman giving suck shall quit in confusion what she suckled, and every pregnant woman shall lay down her burden, and you shall see men intoxicated, and they shall not be intoxicated but the chastisement of Allah will be severe.
- YU** The Day ye shall see it, every mother giving suck shall forget her suckling-babe, and every pregnant female shall drop her load (unformed): thou shalt see mankind as in a drunken riot, yet not drunk: but dreadful will be the Wrath of Allah.

### 3.

- AA** And yet there are men who contend about God without understanding, and follow every wayward devil
- NQ** And among mankind is he who disputes concerning Allāh, without knowledge, and follows every rebellious (disobedient to Allāh) Shaitān (devil) (devoid of each and every kind of good).
- PK** Among mankind is he who disputeth concerning Allah without knowledge, and followeth each froward devil;

- SH And among men there is he who disputes about Allah without knowledge and follows every rebellious Shaitan;
- YU And yet among men there are such as dispute about Allah, without knowledge, and follow every evil one obstinate in rebellion!

## 4.

- AA Who, it is inscribed, will beguile whoever follows him, and lead him to the torment of Hell.
- NQ For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire. [Tafsir At-Tabari]
- PK For him it is decreed that whoso taketh him for friend, he verily will mislead him and will guide him to the punishment of the Flame.
- SH Against him it is written down that whoever takes him for a friend, he shall lead him astray and conduct him to the chastisement of the burning fire.
- YU About the (Evil One) it is decreed that whoever turns to him for friendship, him will he lead astray, and he will guide him to the Penalty of the Fire.

## 5.

- AA If you have any doubt, O men, about being raised to life again, (remember) that We created you from dust, then a drop of semen, then an embryo, then a chewed up lump of flesh shaped and shapeless, that We may reveal (the various steps) to you. We keep what We please in the womb for a certain time, then you come out as a child, then reach the prime of age. Some of you die, some reach the age of dotage when they forget what they knew, having known it once. You see the earth all withered, then We send down rain upon it, and it bestirs itself, swells, and brings forth every kind of beautiful verdure.
- NQ O mankind! If you are in doubt about the Resurrection, then verily! We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh, some formed and some unformed (miscarriage), that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, [] then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth).
- PK O mankind! if ye are in doubt concerning the Resurrection, then lo! We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make (it) clear for you. And We cause what We will to remain in the wombs for an appointed time, and afterward We bring you forth as infants, then (give you growth) that ye attain your full strength. And among you there is he who dieth (young), and among you there is he who is brought back to the most abject time of life, so that, after knowledge, he knoweth naught. And thou (Muhammad) seest the earth barren, but when We send down water thereon, it doth thrill and swell and put forth every lovely kind (of growth).
- SH O people! if you are in doubt about the raising, then surely We created you from dust, then from a small seed, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you; and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity; and of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; and

you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage.

- YU O mankind! if ye have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (our power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much), and (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs).

## 6.

- AA That is so for God is the undeniable Reality. It is He who brings the dead to life, for He has power over everything.
- NQ That is because Allâh, He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things.
- PK That is because Allah, He is the Truth and because He quickeneth the dead, and because He is Able to do all things;
- SH This is because Allah is the Truth and because He gives life to the dead and because He has power over all things
- YU This is so, because Allah is the Reality: it is He Who gives life to the dead, and it is He Who has power over all things.

## 7.

- AA The Hour will come without a doubt, and God will raise those who are dead.
- NQ And surely, the Hour is coming, there is no doubt about it, and certainly, Allâh will resurrect those who are in the graves.
- PK And because the Hour will come, there is no doubt thereof; and because Allah will raise those who are in the graves.
- SH And because the hour is coming, there is no doubt about it; and because Allah shall raise up those who are in the graves.
- YU And verily the Hour will come: there can be no doubt about it, or about (the fact) that Allah will raise up all who are in the graves.

## 8.

- AA Yet there are some who contend about God without any knowledge or guidance or enlightening Book,
- NQ And among men is he who disputes about Allâh, without knowledge or guidance, or a Book giving light (from Allâh),
- PK And among mankind is he who disputeth concerning Allah without knowledge or guidance or a scripture giving light,
- SH And among men there is he who disputes about Allah without knowledge and without guidance and without an illuminating book,
- YU Yet there is among men such a one as disputes about Allah, without Knowledge, without Guidance, and without a Book of Enlightenment,-

## 9.

- AA Turning their backs that they may lead away from the path of God. For such there is disgrace in the world, and on the Day of Judgement We shall make them taste the torment of burning.
- NQ Bending his neck in pride[] (far astray from the Path of Allâh), and leading (others) too (far) astray from the Path of Allâh. For him there is disgrace in this

worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).

- PK Turning away in pride to beguile (men) from the way of Allah. For him in this world is ignominy, and on the Day of Resurrection We make him taste the doom of burning.
- SH Turning away haughtily that he may lead (others) astray from the way of Allah; for him is disgrace in this world, and on the day of resurrection We will make him taste the punishment of burning:
- YU (Disdainfully) bending his side, in order to lead (men) astray from the Path of Allah: for him there is disgrace in this life, and on the Day of Judgment We shall make him taste the Penalty of burning (Fire).

## 10.

- AA That is on account of what you had done in the past; yet God is not unjust to His creatures.
- NQ That is because of what your hands have sent forth, and verily, Allâh is not unjust to (His) slaves.
- PK (And unto him it will be said): This is for that which thy two hands have sent before, and because Allah is no oppressor of His slaves.
- SH This is due to what your two hands have sent before, and because Allah is not in the least unjust to the servants.
- YU (It will be said): "This is because of the deeds which thy hands sent forth, for verily Allah is not unjust to His servants.

## 11.

- AA There are some men who worship God only from the margin. If there is some profit they are content; but if calamity befalls them they turn about, thus losing both this world and the next. This is indeed a palpable loss.
- NQ And among mankind is he who worships Allâh as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islâm). He loses both this world and the Hereafter. That is the evident loss.
- PK And among mankind is he who worshipping Allah upon a narrow marge so that if good befaller him he is content therewith, but if a trial befaller him, he falleth away utterly. He loseth both the world and the Hereafter. That is the sheer loss.
- SH And among men is he who serves Allah (standing) on the verge, so that if good befalls him he is satisfied therewith, but if a trial afflict him he turns back headlong; he loses this world as well as the hereafter; that is a manifest loss.
- YU There are among men some who serve Allah, as it were, on the verge: if good befalls them, they are, therewith, well content; but if a trial comes to them, they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see!

## 12.

- AA Leaving God they pray to those who cannot harm or profit them. That is the limit of going astray.
- NQ He calls besides Allâh unto that which hurts him not, nor profits him. That is a straying far away.
- PK He calleth, beside Allah, unto that which hurteth him not nor benefiteth him. That is the far error.
- SH He calls besides Allah upon that which does not harm him and that which does not profit him, that is the great straying.
- YU They call on such deities, besides Allah, as can neither hurt nor profit them:

that is straying far indeed (from the Way)!

### 13.

- AA They pray to him whose bane is more imminent than his boon: How bad the protector and how bad the associate!
- NO He calls unto him whose harm is nearer than his profit; certainly, and evil Maula (patron) and certainly an evil friend!
- PK He calleth unto him whose harm is nearer than his benefit; verily an evil patron and verily an evil friend!
- SH He calls upon him whose harm is nearer than his profit; evil certainly is the guardian and evil certainly is the associate.
- YU (Perhaps) they call on one whose hurt is nearer than his profit: evil, indeed, is the patron, and evil the companion (or help)!

### 14.

- AA God will admit those who believe and do the right to gardens full of rippling streams. Verily God does as He pleases.
- NO Truly, Allâh will admit those who believe (in Islâmîc Monotheism) and do righteous good deeds (according to the Qur'ân and the Sunnah) to Gardens underneath which rivers flow (in Paradise). Verily, Allâh does what He wills.
- PK Lo! Allah causeth those who believe and do good works to enter Gardens underneath which rivers flow. Lo! Allah doth what He intendeth.
- SH Surely Allah will cause those who believe and do good deeds to enter gardens beneath which rivers flow, surely Allah does what He pleases.
- YU Verily Allah will admit those who believe and work righteous deeds, to Gardens, beneath which rivers flow: for Allah carries out all that He plans.

### 15.

- AA He who thinks that God will not help him in this world and the next should stretch a rope to the sky then cut it off and see if his mind is relieved (of doubts) by this stratagem.
- NO Whoever thinks that Allâh will not help him (Muhammad SAW) in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!
- PK Whoso is wont to think (through envy) that Allah will not give him (Muhammad) victory in the world and the Hereafter (and is enraged at the thought of his victory), let him stretch a rope up to the roof (of his dwelling), and let him hang himself. Then let him see whether his strategy dispelleth that whereat he rageth!.
- SH Whoever thinks that Allah will not assist him in this life and the hereafter, let him stretch a rope to the ceiling, then let him cut (it) off, then let him see if his struggle will take away that at which he is enraged.
- YU If any think that Allah will not help him (His Messenger) in this world and the Hereafter, let him stretch out a rope to the ceiling and cut (himself) off: then let him see whether his plan will remove that which enrages (him)!

### 16.

- AA That is why We have sent down these clear revelations, for God gives guidance whomsoever He please.
- NO Thus have We sent it (this Qur'ân) down (to Muhammad SAW) as clear signs, evidences and proofs, and surely, Allâh guides whom He wills.
- PK Thus We reveal it as plain revelations, and verily Allah guideth whom He will.
- SH And thus have We revealed it, being clear arguments, and because Allah

guides whom He intends.

YU Thus have We sent down Clear Signs; and verily Allah doth guide whom He will!

### 17.

AA God will judge between those who believe and the Jews, the Sabians, Christians and the Magians and the idolaters, on the Day of Judgement. Verily God is witness to everything.

NQ Verily, those who believe (in Allâh and in His Messenger Muhammad SAW), and those who are Jews, and the Sabians, and the Christians, and the Magians, and those who worship others besides Allâh, truly, Allâh will judge between them on the Day of Resurrection. Verily! Allâh is Witness over all things. []

PK Lo! those who believe (this revelation), and those who are Jews, and the Sabaeans and the Christians and the Magians and the idolaters - Lo! Allah will decide between them on the Day of Resurrection. Lo! Allah is Witness over all things.

SH Surely those who believe and those who are Jews and the Sabeans and the Christians and the Magians and those who associate (others with Allah)-- surely Allah will decide between them on the day of resurrection; surely Allah is a witness over all things.

YU Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians, Christians, Magians, and Polytheists,- Allah will judge between them on the Day of Judgment: for Allah is witness of all things.

### 18.

AA Do you see how all things in heavens and the earth, the sun, the moon, the stars, the mountains, trees and beasts, and men in abundance, pay homage to God? Yet there are many who deserve the punishment. And whosoever God disgraces will have none to raise him up in honour. God does verily as He will.

NQ See you not that to Allâh prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawâb (moving living creatures, beasts, etc.), and many of mankind? But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honour him. Verily! Allâh does what He wills.

PK Hast thou not seen that unto Allah payeth adoration whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind, while there are many unto whom the doom is justly due. He whom Allah scorneth, there is none to give him honour. Lo! Allah doeth what He will.

SH Do you not see that Allah is He, Whom obeys whoever is in the heavens and whoever is in the earth, and the sun and the moon and the stars, and the mountains and the trees, and the animals and many of the people; and many there are against whom chastisement has become necessary; and whomsoever Allah abases, there is none who can make him honorable; surely Allah does what He pleases.

YU Seest thou not that to Allah bow down in worship all things that are in the heavens and on earth,- the sun, the moon, the stars; the hills, the trees, the animals; and a great number among mankind? But a great number are (also) such as are fit for Punishment: and such as Allah shall disgrace,- None can raise to honour: for Allah carries out all that He wills.

### 19.

AA These two (believers and unbelievers) are disputants, who contend about their Lord. But they who disbelieve will be fitted out with garments of flames. Boiling

water will be poured down over their heads

- NO These two opponents (believers and disbelievers) dispute with each other about their Lord; then as for those who disbelieve, garments of fire will be cut out for them, boiling water will be poured down over their heads.
- PK These twain (the believers and the disbelievers) are two opponents who contend concerning their Lord. But as for those who disbelieve, garments of fire will be cut out for them; boiling fluid will be poured down on their heads,
- SH These are two adversaries who dispute about their Lord; then (as to) those who disbelieve, for them are cut out garments of fire, boiling water shall be poured over their heads.
- YU These two antagonists dispute with each other about their Lord: But those who deny (their Lord),- for them will be cut out a garment of Fire: over their heads will be poured out boiling water.

## 20.

- AA Which will dissolve everything within their bellies, and their skins.
- NO With it will melt or vanish away what is within their bellies, as well as (their) skins.
- PK Whereby that which is in their bellies, and their skins too, will be melted;
- SH With it shall be melted what is in their bellies and (their) skins as well.
- YU With it will be scalded what is within their bodies, as well as (their) skins.

## 21.

- AA There are iron maces for them.
- NO And for them are hooked rods of iron (to punish them).
- PK And for them are hooked rods of iron.
- SH And for them are whips of iron.
- YU In addition there will be maces of iron (to punish) them.

## 22.

- AA As often as they try to escape from its anguish they would be put back into (the fire), and taste the torment of burning.
- NO Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"
- PK Whenever, in their anguish, they would go forth from thence they are driven back therein and (it is said unto them): Taste the doom of burning.
- SH Whenever they will desire to go forth from it, from grief, they shall be turned back into it, and taste the chastisement of burning.
- YU Every time they wish to get away therefrom, from anguish, they will be forced back therein, and (it will be said), "Taste ye the Penalty of Burning!"

## 23.

- AA God will surely admit those who believe and do the right to gardens with rivers running by, where they will be decked in bracelets of gold and of pearls; and of silk will be their garments.
- NO Truly, Allâh will admit those who believe (in the Oneness of Allâh Islâmîc Monotheism) and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.
- PK Lo! Allah will cause those who believe and do good works to enter Gardens underneath which rivers flow, wherein they will be allowed armlets of gold, and pearls, and their raiment therein will be silk.

- SH Surely Allah will make those who believe and do good deeds enter gardens beneath which rivers flow; they shall be adorned therein with bracelets of gold and (with) pearls, and their garments therein shall be of silk.
- YU Allah will admit those who believe and work righteous deeds, to Gardens beneath which rivers flow: they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk.

**24.**

- AA They will be guided with gentle words, and guided to the commended path.
- NQ And they are guided (in this world) unto goodly speech (i.e. Lâ ilâha ill-Allâh, Alhamdu lillâh, recitation of the Qur'ân, etc.) and they are guided to the Path of Him (i.e. Allâh's Religion of Islâmîc Monotheism), Who is Worthy of all praises.
- PK They are guided unto gentle speech; they are guided unto the path of the Glorious One.
- SH And they are guided to goodly words and they are guided into the path of the Praised One.
- YU For they have been guided (in this life) to the purest of speeches; they have been guided to the Path of Him Who is Worthy of (all) Praise.

**25.**

- AA As for those who disbelieve, and obstruct the way of God and the holy Mosque which We have set down for all men, the native and the visitor alike. Whoever puts obstructions in this mischievously will taste of painful punishment.
- NQ Verily! Those who disbelieve and hinder (men) from the Path of Allâh, and from Al-Masjid-al-Harâm (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage (Hajj and 'Umrah)]. And whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmîc Monotheism), him We shall cause to taste a painful torment.
- PK Lo! those who disbelieve and bar (men) from the way of Allah and from the Inviolable Place of Worship, which We have appointed for mankind together, the dweller therein and the nomad: whosoever seeketh wrongful partiality therein, him We shall cause to taste a painful doom.
- SH Surely (as for) those who disbelieve, and hinder (men) from Allah's way and from the Sacred Mosque which We have made equally for all men, (for) the dweller therein and (for) the visitor, and whoever shall incline therein to wrong unjustly, We will make him taste of a painful chastisement.
- YU As to those who have rejected (Allah), and would keep back (men) from the Way of Allah, and from the Sacred Mosque, which We have made (open) to (all) men - equal is the dweller there and the visitor from the country - and any whose purpose therein is profanity or wrong-doing - them will We cause to taste of a most Grievous Penalty.

**26.**

- AA When We chose the site of the House for Abraham (We said:) "Associate no one with Me, and clean My House for those who will circumambulate it, stand (in reverence), and bow in homage.
- NQ And (remember) when We showed Ibrâhim (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, [Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh Islâmîc Monotheism)], and sanctify My House for those who circumambulate it, and those who stand up for prayer, and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer, etc.);"
- PK And (remember) when We prepared for Abraham the place of the (holy)

House, saying: Ascribe thou no thing as partner unto Me, and purify My House for those who make the round (thereof) and those who stand and those who bow and make prostration.

- SH And when We assigned to Ibrahim the place of the House, saying: Do not associate with Me aught, and purify My House for those who make the circuit and stand to pray and bow and prostrate themselves.
- YU Behold! We gave the site, to Abraham, of the (Sacred) House, (saying): "Associate not anything (in worship) with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer).

## 27.

- AA Announce the Pilgrimage to the people. They will come to you on foot and riding along distant roads on lean and slender beasts,
- NQ And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj).[]
- PK And proclaim unto mankind the pilgrimage. They will come unto thee on foot and on every lean camel; they will come from every deep ravine,
- SH And proclaim among men the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path,
- YU "And proclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways;

## 28.

- AA In order to reach the place of advantage for them, and to pronounce the name of God on appointed days over cattle He has given them for food; then eat of the meat and feed the needy and the poor.
- NQ That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade, etc.), and mention the Name of Allāh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjāh), over the beast of cattle that He has provided for them (for sacrifice) (at the time of their slaughtering by saying: Bismillah, Wallāhu-Akbar, Allāhumma Minka wa Ilaik). Then eat thereof and feed therewith the poor who have a very hard time.
- PK That they may witness things that are of benefit to them, and mention the name of Allah on appointed days over the beast of cattle that He hath bestowed upon them. Then eat thereof and feed therewith the poor unfortunate.
- SH That they may witness advantages for them and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds, then eat of them and feed the distressed one, the needy.
- YU "That they may witness the benefits (provided) for them, and celebrate the name of Allah, through the Days appointed, over the cattle which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want.

## 29.

- AA Let them then attend to their persons and complete the rites of pilgrimage, fulfil their vows and circuit round the ancient House.
- NQ Then let them complete the prescribed duties (Manāsik of Hajj) for them, and perform their vows, and circumambulate the Ancient House (the Ka'bah) [].
- Then let them make an end of their unkemptness and pay their vows and go

PK around the ancient House.

SH Then let them accomplish their needful acts of shaving and cleansing, and let them fulfil their vows and let them go round the Ancient House.

YU "Then let them complete the rites prescribed for them, perform their vows, and (again) circumambulate the Ancient House."

### 30.

AA Apart from this, whoever respects the sacred ordinances of God, will find a better reward for him with his Lord. You are allowed to eat all cattle except those already mentioned to you. Avoid the repugnance of idols, and false and frivolous talk.

NQ That (Manâsik prescribed duties of Hajj is the obligation that mankind owes to Allâh), and whoever honours the sacred things of Allâh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements)[]

PK That (is the command). And whoso magnifieth the sacred things of Allah, it will be well for him in the sight of his Lord. The cattle are lawful unto you save that which hath been told you. So shun the filth of idols, and shun lying speech,

SH That (shall be so); and whoever respects the sacred ordinances of Allah, it is better for him with his Lord; and the cattle are made lawful for you, except that which is recited to you, therefore avoid the uncleanness of the idols and avoid false words,

YU Such (is the Pilgrimage): whoever honours the sacred rites of Allah, for him it is good in the Sight of his Lord. Lawful to you (for food in Pilgrimage) are cattle, except those mentioned to you (as exception): but shun the abomination of idols, and shun the word that is false,-

### 31.

AA Turn uprightly to God without ascribing compeers to Him; for he who associates any one with God is like a thing that falls from the sky and is either snatched away by birds or carried far away by the wind.

NQ Hunafâ' Lillâh (i.e. to worship none but Allâh), not associating partners (in worship, etc.) unto Him and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.

PK Turning unto Allah (only), not ascribing partners unto Him; for whoso ascribeth partners unto Allah, it is as if he had fallen from the sky and the birds had snatched him or the wind had blown him to a far-off place.

SH Being upright for Allah, not associating aught with Him and whoever associates (others) with Allah, it is as though he had fallen from on high, then the birds snatch him away or the wind carries him off to a far-distant place.

YU Being true in faith to Allah, and never assigning partners to Him: if anyone assigns partners to Allah, is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place.

### 32.

AA All this, and honouring the offerings to God, comes from purity of heart. 33, There are advantages for you in these (cattle) up to a time, then their place is the ancient House for sacrifice.

NQ Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allâh]. And whosoever honours the Symbols of Allâh, then it is truly from the piety of the heart.

- PK That (is the command). And whoso magnifieth the offerings consecrated to Allah, it surely is from devotion of the hearts,
- SH That (shall be so); and whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.
- YU Such (is his state): and whoever holds in honour the symbols of Allah, (in the sacrifice of animals), such (honour) should come truly from piety of heart.

**33.**

- NQ In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice unto the ancient House (the Haram - sacred territory of Makkah city).
- PK Therein are benefits for you for an appointed term; and afterward they are brought for sacrifice unto the ancient House.
- SH You have advantages in them till a fixed time, then their place of sacrifice is the Ancient House.
- YU In them ye have benefits for a term appointed: in the end their place of sacrifice is near the Ancient House.

**34.**

- AA For every community We have ordained certain rites that they may commemorate the name of God by reading it over the cattle We have given them for sacrifice. Your God is one God, so be obedient to Him. Give good tidings to those who bow in obedience to God,
- NQ And for every nation We have appointed religious ceremonies, that they may mention the Name of Allâh over the beast of cattle that He has given them for food. And your Ilâh (God) is One Ilâh (God Allâh), so you must submit to Him Alone (in Islâm). And (O Muhammad SAW) give glad tidings to the Mukhbitin [those who obey Allâh with humility and are humble from among the true believers of Islâmic Monotheism],
- PK And for every nation have We appointed a ritual, that they may mention the name of Allah over the beast of cattle that He hath given them for food; and your god is One God, therefor surrender unto Him. And give good tidings (O Muhammad) to the humble,
- SH And to every nation We appointed acts of devotion that they may mention the name of Allah on what He has given them of the cattle quadrupeds; so your god is One God, therefore to Him should you submit, and give good news to the humble,
- YU To every people did We appoint rites (of sacrifice), that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food). But your god is One God: submit then your wills to Him (in Islam): and give thou the good news to those who humble themselves,-

**35.**

- AA Whose hearts are filled with awe when the name of God is mentioned before them, who endure with fortitude what befalls them, and fulfil their moral obligations, and expend of what We have given them.
- NQ Whose hearts are filled with fear when Allâh is mentioned; who patiently bear whatever may befall them (of calamities); and who perform AsSalât (Iqâmat-as-Salât), and who spend (in Allâh's Cause) out of what We have provided them.
- PK Whose hearts fear when Allah is mentioned, and the patient of whatever may befall them, and those who establish worship and who spend of that We have bestowed on them.
- SH (To) those whose hearts tremble when Allah is mentioned, and those who are patient under that which afflicts them, and those who keep up prayer, and

spend (benevolently) out of what We have given them.

- YU To those whose hearts when Allah is mentioned, are filled with fear, who show patient perseverance over their afflictions, keep up regular prayer, and spend (in charity) out of what We have bestowed upon them.

### 36.

- AA We have made the camels signs of God for you. There is good for you in this. So pronounce the name of God over them as they stand with their forefeet in a line. When they have fallen (slaughtered) on their sides, eat of (their meat) and feed those who are content with little, and those who supplicate. That is why We have brought them under your subjugation so that you may be grateful.
- NO And the Budh (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah.) We have made for you as among the Symbols of Allāh, therein you have much good. So mention the Name of Allāh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the beggar who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful.
- PK And the camels! We have appointed them among the ceremonies of Allah. Therein ye have much good. So mention the name of Allah over them when they are drawn up in lines. Then when their flanks fall (dead), eat thereof and feed the beggar and the suppliant. Thus have We made them subject unto you, that haply ye may give thanks.
- SH And (as for) the camels, We have made them of the signs of the religion of Allah for you; for you therein is much good; therefore mention the name of Allah on them as they stand in a row, then when they fall down eat of them and feed the poor man who is contented and the beggar; thus have We made them subservient to you, that you may be grateful.
- YU The sacrificial camels we have made for you as among the symbols from Allah: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice): when they are down on their sides (after slaughter), eat ye thereof, and feed such as (beg not but) live in contentment, and such as beg with due humility: thus have We made animals subject to you, that ye may be grateful.

### 37.

- AA It is not their meat or blood that reaches God: It is the fealty of your heart that reaches him. That is why He has subjugated them to you that you may glorify God for having shown you the way. So give glad tidings to those who are doers of good.
- NO It is neither their meat nor their blood that reaches Allāh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allāh for His Guidance to you. And give glad tidings (O Muhammad SAW) to the Muhsinūn[] (doers of good).
- PK Their flesh and their food reach not Allah, but the devotion from you reacheth Him. Thus have We made them subject unto you that ye may magnify Allah that He hath guided you. And give good tidings (O Muhammad) to the good.
- SH There does not reach Allah their flesh nor their blood, but to Him is acceptable the guarding (against evil) on your part; thus has He made them subservient to you, that you may magnify Allah because He has guided you aright; and give good news to those who do good (to others).
- YU It is not their meat nor their blood, that reaches Allah: it is your piety that reaches Him: He has thus made them subject to you, that ye may glorify Allah for His Guidance to you and proclaim the good news to all who do right.

**38.**

- AA God will certainly defend the believers. Surely God does not like the traitors who deny the truth.
- NQ Truly, Allâh defends those who believe. Verily! Allâh likes not any treacherous ingrate to Allâh [those who disobey Allâh but obey Shaitân (Satan)].
- PK Lo! Allah defendeth those who are true. Lo! Allah loveth not each treacherous ingrate.
- SH Surely Allah will defend those who believe; surely Allah does not love any one who is unfaithful, ungrateful.
- YU Verily Allah will defend (from ill) those who believe: verily, Allah loveth not any that is a traitor to faith, or show ingratitude.

**39.**

- AA Permission is granted those (to take up arms) who fight because they were oppressed. God is certainly able to give help to those
- NQ Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allâh is Able to give them (believers) victory
- PK Sanction is given unto those who fight because they have been wronged; and Allah is indeed Able to give them victory;
- SH Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them;
- YU To those against whom war is made, permission is given (to fight), because they are wronged; - and verily, Allah is most powerful for their aid; -

**40.**

- AA Who were driven away from their homes for no other reason than they said: "Our Lord is God." And if God had not restrained some men through some others, monasteries, churches, synagogues and mosques, where the name of God is honoured most, would have been razed. God will surely help those who help Him, -- verily God is all-powerful and all-mighty, --
- NQ Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allâh." - For had it not been that Allâh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allâh is mentioned much would surely have been pulled down. Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.
- PK Those who have been driven from their homes unjustly only because they said: Our Lord is Allah - For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helpeth one who helpeth Him. Lo! Allah is Strong, Almighty -
- SH Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah. And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered; and surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty.
- YU (They are) those who have been expelled from their homes in defiance of right,- (for no cause) except that they say, "our Lord is Allah". Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid his (cause); - for verily Allah is full of Strength, Exalted in Might,

(able to enforce His Will).

#### 41.

- AA Those who would be firm in devotion, give zakat, and enjoin what is good and forbid what is wrong, if We gave them authority in the land. But the resultance of things rests with God.
- NO Those (Muslim rulers) who, if We give them power in the land, (they) order for Iqamat-as-Salât.[] [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).
- PK Those who, if We give them power in the land, establish worship and pay the poor-due and enjoin kindness and forbid iniquity. And Allah's is the sequel of events.
- SH Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs.
- YU (They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs.

#### 42.

- AA If they accuse you of falsehood, (remember that) the people of Noah, 'Ad and Thamud had accused (their apostles) before,
- NO And if they belie you (O Muhammad SAW), so were belied the Prophets before them, (by) the people of Nûh (Noah), 'Ad and Thamûd,
- PK If they deny thee (Muhammad), even so the folk of Noah, and (the tribes of) A'ad and Thamud, before thee, denied (Our messengers);
- SH And if they reject you, then already before you did the people of Nuh and Ad and Samood reject (prophets).
- YU If they treat thy (mission) as false, so did the peoples before them (with their prophets),- the People of Noah, and 'Ad and Thamud;

#### 43.

- AA And the people of Abraham and Lot,
- NO And the people of Ibrâhim (Abraham) and the people of Lout (Lot),
- PK And the folk of Abraham and the folk of Lot;
- SH And the people of Ibrahim and the people of Lut,
- YU Those of Abraham and Lut;

#### 44.

- AA And the people of Midian too. Moses was also accused of lies. So I allowed the infidels respite and then seized them. How was My reprobation then!
- NO And the dwellers of Madyan (Midian); and belied was Mûsa (Moses), but I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My Punishment (against their wrong-doing).
- PK (And) the dwellers in Midian. And Moses was denied; but I indulged the disbelievers a long while, then I seized them, and how (terrible) was My abhorrence!
- SH As well as those of Madyan and Musa (too) was rejected, but I gave respite to the unbelievers, then did I overtake them, so how (severe) was My disapproval.

YU And the Companions of the Madyan People; and Moses was rejected (in the same way). But I granted respite to the Unbelievers, and (only) after that did I punish them: but how (terrible) was my rejection (of them)!

**45.**

AA How many a habitation given to wickedness have We destroyed, whose roofs tumbled down, which fell into ruins. How many a well and fortress reinforced lie abandoned!

NQ And many a township have We destroyed while it was given to wrong-doing, so that it lies in ruins (up to this day), and (many) a deserted well and lofty castles!

PK How many a township have We destroyed while it was sinful, so that it lieth (to this day) in ruins, and (how many) a deserted well and lofty tower!

SH So how many a town did We destroy while it was unjust, so it was fallen down upon its roofs, and (how many a) deserted well and palace raised high.

YU How many populations have We destroyed, which were given to wrong-doing? They tumbled down on their roofs. And how many wells are lying idle and neglected, and castles lofty and well-built?

**46.**

AA Have they not travelled in the land that they could have the heart to understand, and ears to hear? It is not the eyes alone that do not see, oblivious are the hearts within their breasts.

NQ Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.

PK Have they not travelled in the land, and have they hearts wherewith to feel and ears wherewith to hear? For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind.

SH Have they not travelled in the land so that they should have hearts with which to understand, or ears with which to hear? For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts.

YU Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts.

**47.**

AA That is how they ask you to hasten the punishment; but God does not go back on His promise. Verily a day with your Lord is equal by your reckoning to a thousand years.

NQ And they ask you to hasten on the torment! And Allâh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.

PK And they will bid thee hasten on the Doom, and Allah faileth not His promise, but lo! a Day with Allah is as a thousand years of what ye reckon.

SH And they ask you to hasten on the punishment, and Allah will by no means fail in His promise, and surely a day with your Lord is as a thousand years of what you number.

YU Yet they ask thee to hasten on the Punishment! But Allah will not fail in His Promise. Verily a Day in the sight of thy Lord is like a thousand years of your reckoning.

**48.**

AA To how many habitations did We give respite, though given to wickedness, and then seized them. To Me they had to come back in the end.

NQ And many a township did I give respite while it was given to wrong-doing.

Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).

PK And how many a township did I suffer long though it was sinful! Then I grasped it. Unto Me is the return.

SH And how many a town to which I gave respite while it was unjust, then I overtook it, and to Me is the return.

YU And to how many populations did I give respite, which were given to wrongdoing? in the end I punished them. To me is the destination (of all).

#### 49.

AA Tell them: "O men, it's my duty to warn you clearly."

NQ Say (O Muhammad SAW): "O mankind! I am (sent) to you only as a plain warner."

PK Say: O mankind! I am only a plain warner unto you.

SH Say: O people! I am only a plain warner to you.

YU Say: "O men! I am (sent) to you only to give a Clear Warning:

#### 50.

AA For those who believe and do the right is forgiveness and gracious provision.

NQ So those who believe (in the Oneness of Allāh Islāmīc Monotheism) and do righteous good deeds, for them is forgiveness and Rizqūn Karīm (generous provision, i.e. Paradise).

PK Those who believe and do good works, for them is pardon and a rich provision;

SH Then (as for) those who believe and do good, they shall have forgiveness and an honorable sustenance.

YU "Those who believe and work righteousness, for them is forgiveness and a sustenance most generous.

#### 51.

AA But those who try to defeat Our signs are people of Hell.

NQ But those who strive against Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate and obstruct them, they will be dwellers of the Hell-fire.

PK While those who strive to thwart Our revelations, such are rightful owners of the Fire.

SH And (as for) those who strive to oppose Our communications, they shall be the inmates of the flaming fire.

YU "But those who strive against Our Signs, to frustrate them,- they will be Companions of the Fire."

#### 52.

AA We have sent no messenger or apostle before you with whose recitations Satan did not tamper. Yet God abrogates what Satan interpolates; then He confirms His revelations, for God is all-knowing and all-wise.

NQ Never did We send a Messenger or a Prophet before you, but; when he did recite the revelation or narrated or spoke, Shaitān (Satan) threw (some falsehood) in it. But Allāh abolishes that which Shaitān (Satan) throws in. Then Allāh establishes His Revelations. And Allāh is All-Knower, All-Wise:

PK Never sent We a messenger or a prophet before thee but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allah abolisheth that which Satan proposeth. Then Allah establisheth His revelations. Allah is Knower, Wise;

SH And We did not send before you any messenger or prophet, but when he

desired, the Shaitan made a suggestion respecting his desire; but Allah annuls that which the Shaitan casts, then does Allah establish His communications, and Allah is Knowing, Wise,

- yu Never did We send a messenger or a prophet before thee, but, when he framed a desire, Satan threw some (vanity) into his desire: but Allah will cancel anything (vain) that Satan throws in, and Allah will confirm (and establish) His Signs: for Allah is full of Knowledge and Wisdom:

### 53.

- aa This is in order to make the interpolations of Satan a test for those whose hearts are diseased and hardened: Surely the sinners have gone far in dissent.
- nq That He (Allâh) may make what is thrown in by Shaitân (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the Zalimûn (polytheists and wrong-doers, etc.) are in an opposition far-off (from the truth against Allâh's Messenger and the believers).
- pk That He may make that which the devil proposeth a temptation for those in whose hearts is a disease, and those whose hearts are hardened - Lo! the evil-doers are in open schism -
- sh So that He may make what the Shaitan casts a trial for those in whose hearts is disease and those whose hearts are hard; and most surely the unjust are in a great opposition,
- yu That He may make the suggestions thrown in by Satan, but a trial for those in whose hearts is a disease and who are hardened of heart: verily the wrong-doers are in a schism far (from the Truth):

### 54.

- aa At the same time those who have been given knowledge may know that this is the truth from your Lord, and come to believe in it, and their hearts become submissive to Him. Verily God guides those who believe, to the even path.
- nq And that those who have been given knowledge may know that it (this Qur'ân) is the truth from your Lord, and that they may believe therein, and their hearts may submit to it with humility. And verily, Allâh is the Guide of those who believe, to the Straight Path.
- pk And that those who have been given knowledge may know that it is the truth from thy Lord, so that they may believe therein and their hearts may submit humbly unto Him. Lo! Allah verily is guiding those who believe unto a right path.
- sh And that those who have been given the knowledge may know that it is the truth from your Lord, so they may believe in it and their hearts may be lowly before it; and most surely Allah is the Guide of those who believe into a right path.
- yu And that those on whom knowledge has been bestowed may learn that the (Qur'an) is the Truth from thy Lord, and that they may believe therein, and their hearts may be made humbly (open) to it: for verily Allah is the Guide of those who believe, to the Straight Way.

### 55.

- aa The infidels will remain in doubt about it till the Hour overtakes them unawares, or the punishment of the barren day destructive should come upon them.
- nq And those who disbelieve will not cease to be in doubt about it (this Qur'ân) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e. the Day of Resurrection).
- pk And those who disbelieve will not cease to be in doubt thereof until the Hour

come upon them unawares, or there come unto them the doom of a disastrous day.

- SH And those who disbelieve shall not cease to be in doubt concerning it until the hour overtakes them suddenly, or there comes on them the chastisement of a destructive day.
- YU Those who reject Faith will not cease to be in doubt concerning (Revelation) until the Hour (of Judgment) comes suddenly upon them, or there comes to them the Penalty of a Day of Disaster.

## 56.

- AA The order will be God's on that Day; He will judge between them. Then those who had come to believe and done the right will be in gardens of delight.
- NQ The sovereignty on that Day will be that of Allâh (the one Who has no partners). He will judge between them. So those who believed (in the Oneness of Allâh Islâmic Monotheism) and did righteous good deeds will be in Gardens of delight (Paradise).
- PK The Sovereignty on that day will be Allah's, He will judge between them. Then those who believed and did good works will be in Gardens of Delight,
- SH The kingdom on that day shall be Allah's; He will judge between them; so those who believe and do good will be in gardens of bliss.
- YU On that Day of Dominion will be that of Allah: He will judge between them: so those who believe and work righteous deeds will be in Gardens of Delight.

## 57.

- AA But those who did not believe and called Our revelations lies, will be given disgraceful punishment.
- NQ And those who disbelieved and belied Our Verses (of this Qur'ân), for them will be a humiliating torment (in Hell).
- PK While those who disbelieved and denied Our revelations, for them will be a shameful doom.
- SH And (as for) those who disbelieve in and reject Our communications, these it is who shall have a disgraceful chastisement.
- YU And for those who reject Faith and deny our Signs, there will be a humiliating Punishment.

## 58.

- AA Those who left their homes in the way of God, and then were killed or died, will surely be given a better provision by God, for God is surely the best of providers.
- NQ Those who emigrated in the Cause of Allâh and after that were killed or died, surely, Allâh will provide a good provision for them. And verily, it is Allâh Who indeed is the Best of those who make provision.
- PK Those who fled their homes for the cause of Allah and then were slain or died, Allah verily will provide for them a good provision. Lo! Allah, He verily is Best of all who make provision.
- SH And (as for) those who fly in Allah's way and are then slain or die, Allah will most certainly grant them a goodly sustenance, and most surely Allah is the best Giver of sustenance.
- YU Those who leave their homes in the cause of Allah, and are then slain or die, - On them will Allah bestow verily a goodly Provision: Truly Allah is He Who bestows the best provision.

## 59.

- AA God will surely lead them to a place with which they will be gratified. Verily

God is all-knowing and forbearing.

- NQ** Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allâh indeed is All-Knowing, Most Forbearing.
- PK** Assuredly He will cause them to enter by an entry that they will love. Lo! Allah verily is Knower, Indulgent.
- SH** He will certainly cause them to enter a place of entrance which they shall be well pleased with, and most surely Allah is Knowing, Forbearing.
- YU** Verily He will admit them to a place with which they shall be well pleased: for Allah is All-Knowing, Most Forbearing.

## 60.

- AA** Whosoever retaliates to the extent of injury suffered by him, and is wronged again, will certainly be helped by God. Verily God is forgiving and kind.
- NQ** That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allâh will surely help him. Verily! Allâh indeed is Oft-Pardoning, Oft-Forgiving.
- PK** That (is so). And whoso hath retaliated with the like of that which he was made to suffer and then hath (again) been wronged, Allah will succour him. Lo! Allah verily is Mild, Forgiving.
- SH** That (shall be so); and he who retaliates with the like of that with which he has been afflicted and he has been oppressed, Allah will most certainly aid him; most surely Allah is Pardoning, Forgiving.
- YU** That (is so). And if one has retaliated to no greater extent than the injury he received, and is again set upon inordinately, Allah will help him: for Allah is One that blots out (sins) and forgives (again and again).

## 61.

- AA** That is so for God turns night into day and day into night, for God is all-hearing and all-seeing;
- NQ** That is because Allâh merges the night into the day, and He merges the day into the night. And verily, Allâh is All-Hearer, All-Seer.
- PK** That is because Allah maketh the night to pass into the day and maketh the day to pass into the night, and because Allah is Hearer, Seer.
- SH** That is because Allah causes the night to enter into the day and causes the day to enter into the night, and because Allah is Hearing, Seeing.
- YU** That is because Allah merges night into day, and He merges day into night, and verily it is Allah Who hears and sees (all things).

## 62.

- AA** That is so for God is the undeniable truth, and what they invoke apart from Him is false; yet God is all-high and supreme.
- NQ** That is because Allâh He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood) And verily, Allâh He is the Most High, the Most Great.
- PK** That is because Allah, He is the True, and that whereon they call instead of Him, it is the false, and because Allah, He is the High, the Great.
- SH** That is because Allah is the Truth, and that what they call upon besides Him-- that is the falsehood, and because Allah is the High, the Great.
- YU** That is because Allah - He is the Reality; and those besides Him whom they invoke,- they are but vain Falsehood: verily Allah is He, Most High, Most Great.

## 63.

- AA** Do you not see how God sends down water from the sky and in the morning

the earth turns green? Truly God is benign and well-informed.

- NO** See you not that Allâh sends down water (rain) from the sky, and then the earth becomes green? Verily, Allâh is the Most Kind and Courteous, Well-Acquainted with all things.
- PK** Seest thou not how Allah sendeth down water from the sky and then the earth becometh green upon the morrow? Lo! Allah is Subtile, Aware.
- SH** Do you not see that Allah sends down water from the cloud so the earth becomes green? Surely Allah is Benignant, Aware.
- YU** Seest thou not that Allah sends down rain from the sky, and forthwith the earth becomes clothed with green? for Allah is He Who understands the finest mysteries, and is well-acquainted (with them).

#### 64.

- AA** Whatsoever is in the heavens and the earth belongs to Him. Surely God is all-sufficing, worthy of praise.
- NO** To Him belongs all that is in the heavens and all that is on the earth. And verily, Allâh He is Rich (Free of all wants), Worthy of all praise.
- PK** Unto Him belongeth all that is in the heavens and all that is in the earth. Lo! Allah, He verily is the Absolute, the Owner of Praise.
- SH** His is whatsoever is in the heavens and whatsoever is in the earth; and most surely Allah is the Self-sufficient, the Praised.
- YU** To Him belongs all that is in the heavens and on earth: for verily Allah,- He is free of all wants, Worthy of all Praise.

#### 65.

- AA** Do you not see God has harnessed all that is in the earth, to your service? And the boats ply in the ocean by His command. He holds the sky in position lest it should fall upon the earth save by His dispensation. Verily God is compassionate and kind to men.
- NO** See you not that Allâh has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allâh is, for mankind, full of Kindness, Most Merciful.
- PK** Hast thou not seen how Allah hath made all that is in the earth subservient unto you? And the ship runneth upon the sea by His command, and He holdeth back the heaven from falling on the earth unless by His leave. Lo! Allah is, for mankind, Full of Pity, Merciful.
- SH** Do you not see that Allah has made subservient to you whatsoever is in the earth and the ships running in the sea by His command? And He withholds the heaven from falling on the earth except with His permission; most surely Allah is Compassionate, Merciful to men.
- YU** Seest thou not that Allah has made subject to you (men) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the sky (rain) from falling on the earth except by His leave: for Allah is Most Kind and Most Merciful to man.

#### 66.

- AA** It is He who gives you life, then makes you die; then He will bring you back to life again. Man is surely most ungrateful.
- NO** It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily! Man is indeed an ingrate.
- PK** And He it is Who gave you life, then He will cause you to die, and then will give you life (again). Lo! man is verily an ingrate.
- SH** And He it is Who has brought you to life, then He will cause you to die, then

bring you to life (again); most surely man is ungrateful.

YU It is He Who gave you life, will cause you to die, and will again give you life: Truly man is a most ungrateful creature!

### 67.

AA We have determined for each community a way of worship which they follow. So they should not contend with you in this matter; and you should go on calling them to your Lord. You are surely on the right path.

NQ For every nation We have ordained religious ceremonies [e.g. slaughtering of the beast of cattle during the three days of stay at Mīna (Makkah) during the Hajj (pilgrimage)] which they must follow; so let them (pagans) not dispute with you on the matter (i.e. to eat of the cattle which you slaughter, and not to eat of cattle which Allāh kills by its natural death), but invite them to your Lord. Verily! You (O Muhammad SAW) indeed are on the (true) straight guidance. (i.e. the true religion of Islāmic Monotheism).

PK Unto each nation have We given sacred rites which they are to perform; so let them not dispute with thee of the matter, but summon thou unto thy Lord. Lo! thou indeed followest right guidance.

SH To every nation We appointed acts of devotion which they observe, therefore they should not dispute with you about the matter and call to your Lord; most surely you are on a right way.

YU To every People have We appointed rites and ceremonies which they must follow: let them not then dispute with thee on the matter, but do thou invite (them) to thy Lord: for thou art assuredly on the Right Way.

### 68.

AA If they argue with you, tell them: "God knows well what you are doing.

NQ And if they argue with you (as regards the slaughtering of the sacrifices), say; "Allāh knows best of what you do.

PK And if they wrangle with thee, say: Allah is Best Aware of what ye do.

SH And if they contend with you, say: Allah best knows what you do.

YU If they do wrangle with thee, say, "Allah knows best what it is ye are doing."

### 69.

AA God will judge between you on the Day of Judgement in what you are at variance."

NQ "Allāh will judge between you on the Day of Resurrection about that wherein you used to differ."

PK Allah will judge between you on the Day of Resurrection concerning that wherein ye used to differ.

SH Allah will judge between you on the day of resurrection respecting that in which you differ.

YU "Allah will judge between you on the Day of Judgment concerning the matters in which ye differ."

### 70.

AA Do you not know that God knows whatever is in the heavens and the earth? This is surely in accordance with the law. This is certainly how (the law of) God works inevitably.

NQ Know you not that Allāh knows all that is in heaven and on earth? Verily, it is (all) in the Book (Al-Lauh Al-Mahfūz). Verily! That is easy for Allāh.

PK Hast thou not known that Allah knoweth all that is in the heaven and the earth? Lo! it is in a record. Lo! that is easy for Allah.

Do you not know that Allah knows what is in the heaven and the earth? Surely

SH this is in a book; surely this is easy to Allah.

YU Knowest thou not that Allah knows all that is in heaven and on earth? Indeed it is all in a Record, and that is easy for Allah.

## 71.

AA Yet they worship in place of God that for which no authority has been sent to them, and of which they have no knowledge. The wicked will have none to help them.

NQ And they worship besides Allāh others for which He has sent down no authority, and of which they have no knowledge and for the Zālimûn (wrong-doers, polytheists and disbelievers in the Oneness of Allāh) there is no helper.

PK And they worship instead of Allah that for which He hath sent down no warrant, and that whereof they have no knowledge. For evil-doers there is no helper.

SH And they serve besides Allah that for which He has not sent any authority, and that of which they have no knowledge; and for the unjust there shall be no helper.

YU Yet they worship, besides Allah, things for which no authority has been sent down to them, and of which they have (really) no knowledge: for those that do wrong there is no helper.

## 72.

AA When Our clear messages are read out to them you can see denial on the faces of unbelievers. They can hardly restrain themselves from attacking those who recite Our revelations. Tell them: "Should I give you news of something worse than this?" -- Hell, which God has promised the infidels. How evil a destination!

NQ And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allāh has promised to those who disbelieve, and worst indeed is that destination!"

PK And when Our revelations are recited unto them, thou knowest the denial in the faces of those who disbelieve; they all but attack those who recite Our revelations unto them. Say: Shall I proclaim unto you worse than that? The Fire! Allah hath promised it for those who disbelieve. A hapless journey's end!

SH And when Our clear communications are recited to them you will find denial on the faces of those who disbelieve; they almost spring upon those who recite to them Our communications. Say: Shall I inform you of what is worse than this? The fire; Allah has promised it to those who disbelieve; and how evil the resort!

YU When Our Clear Signs are rehearsed to them, thou wilt notice a denial on the faces of the Unbelievers! they nearly attack with violence those who rehearse Our Signs to them. Say, "Shall I tell you of something (far) worse than these Signs? It is the Fire (of Hell)! Allah has promised it to the Unbelievers! and evil is that destination!"

## 73.

AA O men, give ear to this parable: Those you worship other than God can never create as much as a fly, even if they get together to do so; and if the fly were to rob them of a thing they would not be able to snatch it away from it. How weak the seeker and how weak the sought!

NQ O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allāh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are

(both) the seeker and the sought.

- PK O mankind! A similitude is coined, so pay ye heed to it: Lo! those on whom ye call beside Allah will never create a fly though they combine together for the purpose. And if the fly took something from them, they could not rescue it from it. So weak are (both) the seeker and the sought!
- SH O people! a parable is set forth, therefore listen to it: surely those whom you call upon besides Allah cannot create fly, though they should all gather for it, and should the fly snatch away anything from them, they could not take it back from i weak are the invoker and the invoked.
- YU O men! Here is a parable set forth! listen to it! Those on whom, besides Allah, ye call, cannot create (even) a fly, if they all met together for the purpose! and if the fly should snatch away anything from them, they would have no power to release it from the fly. Feeble are those who petition and those whom they petition!

#### 74.

- AA They do not esteem God with the right estimation. God is surely all-powerful and all-mighty.
- NQ They have not estimated Allâh His Rightful Estimate; Verily, Allâh is All-Strong, All-Mighty.
- PK They measure not Allah His rightful measure. Lo! Allah is Strong, Almighty.
- SH They have not estimated Allah with the estimation that i due to Him; most surely Allah is Strong, Mighty.
- YU No just estimate have they made of Allah: for Allah is He Who is strong and able to Carry out His Will.

#### 75.

- AA God chooses messengers from the angels and human beings. Verily God is all-hearing and all-seeing.
- NQ Allâh chooses Messengers from angels and from men. Verily, Allâh is All-Hearer, All-Seer.
- PK Allah chooseth from the angels messengers, and (also) from mankind. Lo! Allah is Hearer, Seer.
- SH Allah chooses messengers from among the angels and from among the men; surely Allah is Hearing, Seeing.
- YU Allah chooses messengers from angels and from men for Allah is He Who hears and sees (all things).

#### 76.

- AA He knows what is before them and what lies behind them, and all things go back to God.
- NQ He knows what is before them, and what is behind them. And to Allâh return all matters (for decision).
- PK He knoweth all that is before them and all that is behind them, and unto Allah all things are returned. \$\$\$
- SH He knows what is before them and what is behind them and to Allah are all affairs turned back.
- YU He knows what is before them and what is behind them: and to Allah go back all questions (for decision).

#### 77.

- AA O you who believe, bow in adoration, Worship your Lord and do what is good that you may find success.
- NQ O you who believe! Bow down, and prostrate yourselves, and worship your

Lord and do good that you may be successful.

- PK O ye who believe! Bow down and prostrate yourselves, and worship your Lord, and do good, that haply ye may prosper.
- SH O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed.
- YU O ye who believe! bow down, prostrate yourselves, and adore your Lord; and do good; that ye may prosper.

## 78.

- AA Strive in the way of God with a service worthy of Him. He has chosen you and laid no hardship on you in the way of faith, the faith of your forbear Abraham. He named you Muslim earlier, and in this (Qur'an), in order that the Prophet be witness over you, and you be witness over mankind. So be firm in devotion, pay the zakat, and hold on firmly to God. He is your friend: How excellent a friend is He, how excellent a helper!
- NO And strive hard in Allâh's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islâmic Monotheism to mankind by inviting them to His religion, Islâm), and has not laid upon you in religion any hardship,[] it is the religion of your father Ibrahim (Abraham) (Islâmic Monotheism). It is He (Allâh) Who has named you Muslims both before and in this (the Qur'ân), that the Messenger (Muhammad SAW) may be a witness over you and you be witnesses over mankind![] So perform AsSalât (Iqamat-as-Salât), give Zakât and hold fast to Allâh [i.e. have confidence in Allâh, and depend upon Him in all your affairs] He is your Maula (Patron, Lord, etc.), what an Excellent Maula (Patron, Lord, etc.) and what an Excellent Helper!
- PK And strive for Allah with the endeavour which is His right. He hath chosen you and hath not laid upon you in religion any hardship; the faith of your father Abraham (is yours). He hath named you Muslims of old time and in this (Scripture), that the messenger may be a witness against you, and that ye may be witnesses against mankind. So establish worship, pay the poor-due, and hold fast to Allah. He is your Protecting friend. A blessed Patron and a blessed Helper!
- SH And strive hard in (the way of) Allah, (such) a striving is due to Him; He has chosen you and has not laid upon you an hardship in religion; the faith of your father Ibrahim; He named you Muslims before and in this, that the Messenger may be a bearer of witness to you, and you may be bearers of witness to the people; therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!
- YU And strive in His cause as ye ought to strive, (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this (Revelation); that the Messenger may be a witness for you, and ye be witnesses for mankind! So establish regular Prayer, give regular Charity, and hold fast to Allah! He is your Protector - the Best to protect and the Best to help!

## 23

# Al-Mu'minûn

## The Believers

### The True Believers

 **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. THE TRUE BELIEVERS will be successful,
- NQ** Successful indeed are the believers.
- PK** Successful indeed are the believers
- SH** Successful indeed are the believers,
- YU** The believers must (eventually) win through,-

**2.**

- AA** Who are humble in their service,
- NQ** Those who offer their Salât (prayers) with all solemnity and full submissiveness.
- PK** Who are humble in their prayers,
- SH** Who are humble in their prayers,
- YU** Those who humble themselves in their prayers;

**3.**

- AA** Who shun all frivolities,
- NQ** And those who turn away from Al-Laghwa (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden).
- PK** And who shun vain conversation,
- SH** And who keep aloof from what is vain,
- YU** Who avoid vain talk;

**4.**

- AA** Who strive for betterment;
- NQ** And those who pay the Zakât .
- PK** And who are payers of the poor-due;
- SH** And who are givers of poor-rate,
- YU** Who are active in deeds of charity;

**5.**

- AA** Who guard their sex
- NQ** And those who guard their chastity (i.e. private parts, from illegal sexual acts)
- PK** And who guard their modesty -

SH And who guard their private parts,

YU Who abstain from sex,

## 6.

AA Except from their wives and women slaves of old are free of blame,

NQ Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame;

PK Save from their wives or the (slaves) that their right hands possess, for then they are not blameworthy,

SH Except before their mates or those whom their right hands possess, for they surely are not blameable,

YU Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess,- for (in their case) they are free from blame,

## 7.

AA But those who covet more than this will be transgressors;

NQ But whoever seeks beyond that, then those are the transgressors;

PK But whoso craveth beyond that, such are transgressors -

SH But whoever seeks to go beyond that, these are they that exceed the limits;

YU But those whose desires exceed those limits are transgressors; -

## 8.

AA And those who fulfil their trusts and keep their promises;

NQ Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts etc.)[] and to their covenants;

PK And who are shepherds of their pledge and their covenant,

SH And those who are keepers of their trusts and their covenant,

YU Those who faithfully observe their trusts and their covenants;

## 9.

AA And those who are watchful of their acts of prayer.

NQ And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours).[]

PK And who pay heed to their prayers.

SH And those who keep a guard on their prayers;

YU And who (strictly) guard their prayers; -

## 10.

AA These are the real gainers,

NQ These are indeed the inheritors.

PK These are the heirs

SH These are they who are the heirs,

YU These will be the heirs,

## 11.

AA Who will inherit Paradise, and live in it for ever.

NQ Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.

PK Who will inherit paradise. There they will abide.

SH Who shall inherit the Paradise; they shall abide therein.

YU Who will inherit Paradise: they will dwell therein (for ever).

## 12.

AA We created man from the finest extract of clay,

NQ And indeed We created man (Adam) out of an extract of clay (water and earth).

PK Verily We created man from a product of wet earth;

SH And certainly We created man of an extract of clay,

YU Man We did create from a quintessence (of clay);

## 13.

AA Then We placed him as a sperm in a firmly established lodging;

NQ Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (womb of the woman).

PK Then placed him as a drop (of seed) in a safe lodging;

SH Then We made him a small seed in a firm resting-place,

YU Then We placed him as (a drop of) sperm in a place of rest, firmly fixed;

## 14.

AA Then We fashioned the sperm into an embryo, then fashioned the embryo into a shapeless lump of flesh; then from the lump of flesh We fashioned bones, then clothed the bones with flesh. Thus We formed him into a new creation. So blessed be God the best of Creators.

NQ Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allâh, the Best of creators.  
[]

PK Then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones with flesh, and then produced it as another creation. So blessed be Allah, the Best of creators!

SH Then We made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators.

YU Then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature. So blessed be Allah, the best to create!

## 15.

AA And then you will certainly die,

NQ After that, surely, you will die.

PK Then lo! after that ye surely die.

SH Then after that you will most surely die.

YU After that, at length ye will die

## 16.

AA Then will be raised up on the Day of Resurrection.

NQ Then (again), surely, you will be resurrected on the Day of Resurrection.

PK Then lo! on the Day of Resurrection ye are raised (again).

SH Then surely on the day of resurrection you shall be raised.

YU Again, on the Day of Judgment, will ye be raised up.

### 17.

AA We made several highways one over the other above you. We are not neglectful of creation.

NQ And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation.

PK And We have created above you seven paths, and We are never unmindful of creation.

SH And certainly We made above you seven heavens; and never are We heedless of creation.

YU And We have made, above you, seven tracts; and We are never unmindful of (our) Creation.

### 18.

AA We send down water from the sky in determined measure, and store it up in the earth; and We have power to drain it away.

NQ And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away.

PK And we send down from the sky water in measure, and We give it lodging in the earth, and lo! We are Able to withdraw it.

SH And We send down water from the cloud according to a measure, then We cause it to settle in the earth, and most surely We are able to carry it away.

YU And We send down water from the sky according to (due) measure, and We cause it to soak in the soil; and We certainly are able to drain it off (with ease).

### 19.

AA We grow orchards of dates and grapes from it for you, Which yield fruits in abundance that you eat.

NQ Then We brought forth for you therewith gardens of date-palms and grapes, wherein is much fruit for you, and whereof you eat.

PK Then We produce for you therewith gardens of date-palms and grapes, wherein is much fruit for you and whereof ye eat;

SH Then We cause to grow thereby gardens of palm trees and grapes for you; you have in them many fruits and from them do you eat;

YU With it We grow for you gardens of date-palms and vines: in them have ye abundant fruits: and of them ye eat (and have enjoyment),-

### 20.

AA The tree that grows on Mount Sinai yields oil and seasoning for those who eat.

NQ And a tree (olive) that springs forth from Mount Sinai, that grows oil, and (it is a) relish for the eaters.

PK And a tree that springeth forth from Mount Sinai that groweth oil and relish for the eaters.

SH And a tree that grows out of Mount Sinai which produces oil and a condiment for those who eat.

YU Also a tree springing out of Mount Sinai, which produces oil, and relish for those who use it for food.

### 21.

- AA There are lessons for you in the cattle from whose bellies We give you milk to drink, and there are other advantages that you derive from them, and some of them you eat;
- NQ And Verily! In the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you, and of them you eat.
- PK And lo! in the cattle there is verily a lesson for you. We give you to drink of that which is in their bellies, and many uses have ye in them, and of them do ye eat;
- SH And most surely there is a lesson for you in the cattle: We make you to drink of what is in their bellies, and you have in them many advantages and of them you eat,
- YU And in cattle (too) ye have an instructive example: from within their bodies We produce (milk) for you to drink; there are, in them, (besides), numerous (other) benefits for you; and of their (meat) ye eat;

**22.**

- AA And you are carried on them and on boats.
- NQ And on them, and on ships you are carried.
- PK And on them and on the ship ye are carried.
- SH And on them and on the ships you are borne.
- YU An on them, as well as in slips, ye side.

**23.**

- AA We sent Noah to his people. He said: "O my people, worship God, for you have no other god but He. Will you not take heed for yourselves?"
- NQ And indeed We sent Nūh (Noah) to his people, and he said: "O my people! Worship Allāh! You have no other Ilāh (God) but Him (Islāmīc Monotheism). Will you not then be afraid (of Him i.e. of His Punishment because of worshipping others besides Him)?"
- PK And We verily sent Noah unto his folk, and he said: O my people! Serve Allah. Ye have no other Allah save Him. Will ye not ward off (evil)?
- SH And certainly We sent Nuh to his people, and he said: O my people! serve Allah, you have no god other than Him; will you not then guard (against evil)?
- YU (Further, We sent a long line of prophets for your instruction). We sent Noah to his people: He said, "O my people! worship Allah! Ye have no other god but Him. Will ye not fear (Him)?"

**24.**

- AA The chiefs of his people, who did not believe, said: "He is only a man like you. He wishes to acquire ascendancy over you. If God had willed He would have sent down angels. We never heard this from our elders.
- NQ But the chiefs of those who disbelieved among his people said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allāh willed, He surely could have sent down angels; never did we hear such a thing among our fathers of old.
- PK But the chieftains of his folk, who disbelieved, said: This is only a mortal like you who would make himself superior to you. Had Allah willed, He surely could have sent down angels. We heard not of this in the case of our fathers of old.
- SH And the chiefs of those who disbelieved from among his people said: He is nothing but a mortal like yourselves who desires that he may have superiority over you, and if Allah had pleased, He could certainly have sent down angels.

We have not heard of this among our fathers of yore:

YU The chiefs of the Unbelievers among his people said: "He is no more than a man like yourselves: his wish is to assert his superiority over you: if Allah had wished (to send messengers), He could have sent down angels; never did we hear such a thing (as he says), among our ancestors of old."

## 25.

AA He is only a man possessed; so wait and watch him for a time."

NO "He is only a man in whom is madness, so wait for him a while."

PK He is only a man in whom is a madness, so watch him for a while.

SH He is only a madman, so bear with him for a time.

YU (And some said): "He is only a man possessed: wait (and have patience) with him for a time."

## 26.

AA "O my Lord," prayed (Noah), "help me against them, for they accuse me of lies."

NO [Nūh (Noah)] said: "O my Lord! Help me because they deny me."

PK He said: My Lord! Help me because they deny me.

SH He said: O my Lord! help me against their calling me a liar.

YU (Noah) said: "O my Lord! help me: for that they accuse me of falsehood!"

## 27.

AA So We asked him to build the ark under Our eyes and guidance, (and said): "When Our command is issued and the source of water boils over, put a pair of every species in it, and your family except those for whom Our sentence has been passed already; and do not speak to Me for those who are wicked: They will be drowned.

NO So We inspired him (saying): "Construct the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and the oven gushes forth water, take on board of each kind two (male and female), and your family, except those thereof against whom the Word has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.

PK Then We inspired in him, saying: Make the ship under Our eyes and Our inspiration. Then, when Our command cometh and the oven gusheth water, introduce therein of every (kind) two spouses, and thy household save him thereof against whom the Word hath already gone forth. And plead not with Me on behalf of those who have done wrong. Lo! they will be drowned.

SH So We revealed to him, saying: Make the ark before Our eyes and (according to) Our revelation; and when Our command is given and the valley overflows, take into it of every kind a pair, two, and your followers, except those among them against whom the word has gone forth, and do not speak to Me in respect of those who are unjust; surely they shall be drowned.

YU So We inspired him (with this message): "Construct the Ark within Our sight and under Our guidance: then when comes Our Command, and the fountains of the earth gush forth, take thou on board pairs of every species, male and female, and thy family- except those of them against whom the Word has already gone forth: And address Me not in favour of the wrong-doers; for they shall be drowned (in the Flood).

## 28.

AA When you and those with you have boarded the ark, say: 'All praise be to God who has delivered us from the people who were sinful.'

**NQ** And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks be to Allāh, Who has saved us from the people who are Zālimūn (i.e. oppressors, wrong-doers, polytheists, those who join others in worship with Allāh, etc.)."

**PK** And when thou art on board the ship, thou and whoso is with thee, then say: Praise be to Allah Who hath saved us from the wrongdoing folk!

**SH** And when you are firmly seated, you and those with you, in the ark, say: All praise is due to Allah who delivered us from the unjust people:

**YU** And when thou hast embarked on the Ark - thou and those with thee,- say: "Praise be to Allah, Who has saved us from the people who do wrong."

### 29.

**AA** And say: 'O Lord, disembark me in a welcome place; You are the best of deliverers.'

**NQ** And say: "My Lord! Cause me to land at a blessed landing-place, for You are the Best of those who bring to land."

**PK** And say: My Lord! Cause me to land at a blessed landing-place, for Thou art Best of all who bring to land.

**SH** And say: O my Lord! cause me to disembark a blessed alighting, and Thou art the best to cause to alight.

**YU** And say: "O my Lord! enable me to disembark with thy blessing: for Thou art the Best to enable (us) to disembark."

### 30.

**AA** There were surely signs in this; We will surely put you to the test.

**NQ** Verily, in this [what We did as regards drowning of the people of Nūh (Noah)], there are indeed Ayât (proofs, evidences, lessons, signs, etc. for men to understand), for sure We are ever putting (men) to the test.

**PK** Lo! herein verily are portents, for lo! We are ever putting (mankind) to the test.

**SH** Most surely there are signs in this, and most surely We are ever trying (men).

**YU** Verily in this there are Signs (for men to understand); (thus) do We try (men).

### 31.

**AA** After them We raised a new generation.

**NQ** Then, after them, We created another generation.

**PK** Then, after them, We brought forth another generation;

**SH** Then We raised up after them another generation.

**YU** Then We raised after them another generation.

### 32.

**AA** Then We sent to them an apostle from among them (who said): "Worship God, for you have no other god but He. Will you not take heed and fear God?"

**NQ** And We sent to them a Messenger from among themselves (saying): "Worship Allāh! You have no other Ilāh (God) but Him. Will you not then be afraid (of Him i.e. of His Punishment because of worshipping others besides Him)?"

**PK** And we sent among them a messenger of their own, saying: Serve Allah, Ye have no other Allah save Him. Will ye not ward off (evil)?

**SH** So We sent among them a messenger from among them, saying: Serve Allah, you have no god other than Him; will you not then guard (against evil)?

And We sent to them a messenger from among themselves, (saying),

YU "Worship Allah! ye have no other god but Him. Will ye not fear (Him)?"

### 33.

AA The chiefs of the people who did not believe and denied the life to come, though We had given them good things of this life to enjoy, (said): "He is only a mortal like you. He eats as you do, and drinks as you drink.

NQ And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and to whom We had given the luxuries and comforts of this life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink.

PK And the chieftains of his folk, who disbelieved and denied the meeting of the Hereafter, and whom We had made soft in the life of the world, said: This is only a mortal like you, who eateth of that whereof ye eat and drinketh of that ye drink.

SH And the chiefs of his people who disbelieved and called the meeting of the hereafter a lie, and whom We had given plenty to enjoy in this world's life, said: This is nothing but a mortal like yourselves, eating of what you eat from and drinking of what you drink.

YU And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and on whom We had bestowed the good things of this life, said: "He is no more than a man like yourselves: he eats of that of which ye eat, and drinks of what ye drink.

### 34.

AA So if you follow a man like yourself you will certainly be doomed.

NQ "If you were to obey a human being like yourselves, then verily! You indeed would be losers.

PK If ye were to obey a mortal like yourselves, then, lo! ye surely would be losers.

SH And if you obey a mortal like yourselves, then most surely you will be losers:

YU "If ye obey a man like yourselves, behold, it is certain ye will be lost.

### 35.

AA Does he give you a promise that when you are dead and turned to dust and bones, you will be raised to life again?

NQ "Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)?"

PK Doth he promise you that you, when ye are dead and have become dust and bones, will (again) be brought forth?

SH What! does he threaten you that when you are dead and become dust and bones that you shall then be brought forth?

YU "Does he promise that when ye die and become dust and bones, ye shall be brought forth (again)?"

### 36.

AA How far-fetched what you are promised;

NQ "Far, very far is that which you are promised.

PK Begone, begone, with that which ye are promised!

SH Far, far is that which you are threatened with.

YU "Far, very far is that which ye are promised!

### 37.

AA There is only the life of this world: We die and we live: there is no rising from

the dead for us.

NO "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!

PK There is naught but our life of the world; we die and we live, and we shall not be raised (again).

SH There is naught but our life in this world; we die and we live and we shall not be raised again.

YU "There is nothing but our life in this world! We shall die and we live! But we shall never be raised up again!

### 38.

AA He is just a man who invents a lie about God; we cannot believe in him."

NO "He is only a man who has invented a lie against Allâh, but we are not going to believe in him."

PK He is only a man who hath invented a lie about Allah. We are not going to put faith in him.

SH He is naught but a man who has forged a lie against Allah, and we are not going to believe in him.

YU "He is only a man who invents a lie against Allah, but we are not the ones to believe in him!"

### 39.

AA (The apostle prayed): "O Lord, deliver me, for they accuse me of lies."

NO He said: "O my Lord! Help me because they deny me."

PK He said: My Lord! Help me because they deny me.

SH He said: O my Lord! help me against their calling me a liar.

YU (The prophet) said: "O my Lord! help me: for that they accuse me of falsehood."

### 40.

AA Answered (the Lord): "They shall wake up repenting soon."

NO (Allâh) said: "In a little while, they are sure to be regretful."

PK He said: In a little while they surely will become repentant.

SH He said: In a little while they will most certainly be repenting.

YU (Allah) said: "In but a little while, they are sure to be sorry!"

### 41.

AA So they were rightly seized by a mighty blast; and We turned them into mouldy rubbish: A good riddance of the wicked people!

NO So As-Saiḥah (torment - awful cry, etc.) overtook them with justice, and We made them as rubbish of dead plants. So away with the people who are Zâlimûn (polytheists, wrong-doers, disbelievers in the Oneness of Allâh, disobedient to His Messengers, etc.).

PK So the (Awful) Cry overtook them rightfully, and We made them like as wreckage (that a torrent hurleth). A far removal for wrongdoing folk!

SH So the punishment overtook them in justice, and We made them as rubbish; so away with the unjust people.

YU Then the Blast overtook them with justice, and We made them as rubbish of dead leaves (floating on the stream of Time)! So away with the people who do wrong!

### 42.

- AA Then after them We raised other generations.  
 NQ Then, after them, We created other generations.  
 PK Then after them We brought forth other generations.  
 SH Then We raised after them other generations.  
 YU Then We raised after them other generations.

**43.**

- AA No nation can live beyond its allotted time, or lag behind.  
 NQ No nation can anticipate their term, nor can they delay it.  
 PK No nation can outstrip its term, nor yet postpone it.  
 SH No people can hasten on their doom nor can they postpone (it).  
 YU No people can hasten their term, nor can they delay (it).

**44.**

- AA Then We sent Our apostles one after the other. Every time an apostle came to a people they denied him. So We made one follow the other (to its doom), and turned them into bygone tales. Cursed be the people who do not believe!  
 NQ Then We sent Our Messengers in succession, every time there came to a nation their Messenger, they denied him, so We made them follow one another (to destruction), and We made them as Ahadith (the true stories for mankind to learn a lesson from them). So away with a people who believe not.  
 PK Then We sent our messengers one after another. Whenever its messenger came unto a nation they denied him; so We caused them to follow one another (to disaster) and We made them bywords. A far removal for folk who believe not!  
 SH Then We sent Our messengers one after another; whenever there came to a people their messenger, they called him a liar, so We made some of them follow others and We made them stories; so away with a people who do not believe!  
 YU Then sent We our messengers in succession: every time there came to a people their messenger, they accused him of falsehood: so We made them follow each other (in punishment): We made them as a tale (that is told): So away with a people that will not believe!

**45.**

- AA Then We sent Moses and his brother Aaron with Our miracles and clear proofs  
 NQ Then We sent Mûsa (Moses) and his brother Hârûn (Aaron), with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority,  
 PK Then We sent Moses and his brother Aaron with Our tokens and a clear warrant  
 SH Then We sent Musa and his brother Haroun, with Our communications and a clear authority,  
 YU Then We sent Moses and his brother Aaron, with Our Signs and authority manifest,

**46.**

- AA To Pharaoh and his nobles who behaved with arrogance, for they were a conceited lot,  
 NQ To Fir'aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their Lord, and exalting themselves over and above the Messenger of Allâh).

- PK Unto Pharaoh and his chiefs, but they scorned (them) and they were despotic folk.
- SH To Firon and his chiefs, but they behaved haughtily and they were an insolent people.
- YU To Pharaoh and his Chiefs: But these behaved insolently: they were an arrogant people.

**47.**

- AA And said: "Should we believe in two men like yourselves, whose people are our subjects?"
- NQ They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility (and we use them to serve us as we like)."
- PK And they said: Shall we put faith in two mortals like ourselves, and whose folk are servile unto us?
- SH And they said: What! shall we believe in two mortals like ourselves while their people serve us?
- YU They said: "Shall we believe in two men like ourselves? And their people are subject to us!"

**48.**

- AA Then they accused them of lies, and joined the company of those who were destroyed.
- NQ So they denied them both [Mûsa (Moses) and Hârûn (Aaron)] and became of those who were destroyed.
- PK So they denied them, and became of those who were destroyed.
- SH So they rejected them and became of those who were destroyed.
- YU So they accused them of falsehood, and they became of those who were destroyed.

**49.**

- AA And We gave the Book to Moses so that they may be guided.
- NQ And indeed We gave Mûsa (Moses) the Scripture, that they may be guided.
- PK And We verily gave Moses the Scripture, that haply they might go aright.
- SH And certainly We gave Musa the Book that they may follow a right direction.
- YU And We gave Moses the Book, in order that they might receive guidance.

**50.**

- AA And We made the son of Mary and his mother a sign, and gave them shelter on an elevated ground, sequestered, watered by a spring.
- NQ And We made the son of Maryam (Mary) and his mother as a sign, And We gave them refuge on high ground, a place of rest, security and flowing streams.
- PK And We made the son of Mary and his mother a portent, and We gave them refuge on a height, a place of flocks and watersprings.
- SH And We made the son of Marium and his mother a sign, and We gave them a shelter on a lofty ground having meadows and springs.
- YU And We made the son of Mary and his mother as a Sign: We gave them both shelter on high ground, affording rest and security and furnished with springs.

**51.**

- AA O you apostles, eat things that are clean, and do things that are good. We are surely cognisant of what you do.
- NQ O (you) Messengers! Eat of the Taiyibât [all kinds of Halâl (legal) foods which

Allâh has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.), and do righteous deeds. Verily! I am Well-Acquainted with what you do.

PK O ye messengers! Eat of the good things, and do right. Lo! I am Aware of what ye do.

SH O messengers! eat of the good things and do good; surely I know what you do.

YU O ye messengers! enjoy (all) things good and pure, and work righteousness: for I am well-acquainted with (all) that ye do.

## 52.

AA Verily this your order is one order, and I am your Lord, so fear Me.

NQ And verily! This your religion (of Islâmic Monotheism) is one religion, and I am your Lord, so keep your duty to Me.

PK And lo! this your religion is one religion and I am your Lord, so keep your duty unto Me.

SH And surely this your religion is one religion and I am your Lord, therefore be careful (of your duty) to Me.

YU And verily this Brotherhood of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore fear Me (and no other).

## 53.

AA But then they divided up their order into different creeds, each section rejoicing in what it had come to have.

NQ But they (men) have broken their religion among them into sects[], each group rejoicing in its belief.

PK But they (mankind) have broken their religion among them into sects, each group rejoicing in its tenets.

SH But they cut off their religion among themselves into sects, each part rejoicing in that which is with them.

YU But people have cut off their affair (of unity), between them, into sects: each party rejoices in that which is with itself.

## 54.

AA So leave them to their ignorance for a time.

NQ So leave them in their error for a time.

PK So leave them in their error till a time.

SH Therefore leave them in their overwhelming ignorance till

YU But leave them in their confused ignorance for a time.

## 55.

AA Do they think that by increasing their wealth and children

NQ Do they think that We enlarge them in wealth and children,

PK Think they that in the wealth and sons wherewith We provide them

SH Do they think that by what We aid them with of wealth and children,

YU Do they think that because We have granted them abundance of wealth and sons,

## 56.

AA We are hastening to reward them for good deeds? No. They do not comprehend.

NQ We hasten unto them with good things (in this worldly life so that they will

have no share of good things in the Hereafter)? Nay, but they perceive not.

PK We hasten unto them with good things? Nay, but they perceive not.

SH We are hastening to them of good things? Nay, they do not perceive.

YU We would hasten them on in every good? Nay, they do not understand.

### 57.

AA Surely those who live in awe of their Lord,

NQ Verily! Those who live in awe for fear of their Lord;

PK Lo! those who go in awe for fear of their Lord.

SH Surely they who from fear of their Lord are cautious,

YU Verily those who live in awe for fear of their Lord;

### 58.

AA Who believe in their Lord's revelations,

NQ And those who believe in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord,

PK And those who believe in the revelations of their Lord,

SH And those who believe in the communications of their Lord,

YU Those who believe in the Signs of their Lord;

### 59.

AA Who do not associate any one with their Lord,

NQ And those who join not anyone (in worship) as partners with their Lord;

PK And those who ascribe not partners unto their Lord,

SH And those who do not associate (aught) with their Lord,

YU Those who join not (in worship) partners with their Lord;

### 60.

AA Who give whatsoever they give (in His way), and their hearts tremble with fear that they have to go back to their Lord,

NQ And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not)[], because they are sure to return to their Lord (for reckoning).

PK And those who give that which they give with hearts afraid because they are about to return unto their Lord,

SH And those who give what they give (in alms) while their hearts are full of fear that to their Lord they must return,

YU And those who dispense their charity with their hearts full of fear, because they will return to their Lord; -

### 61.

AA Are the ones who hasten to goodness and outpace the others.

NQ It is these who race for the good deeds, and they are foremost in them [e.g. offering the compulsory Salât (prayers) in their (early) stated, fixed times and so on].

PK These race for the good things, and they shall win them in the race.

SH These hasten to good things and they are foremost in (attaining) them.

YU It is these who hasten in every good work, and these who are foremost in them.

**62.**

- AA We do not burden a soul beyond capacity, for We have a record that tells the truth. No wrong will be done to any one.
- NQ And We tax not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged.
- PK And we task not any soul beyond its scope, and with Us is a Record which speaketh the truth, and they will not be wronged.
- SH And We do not lay on any soul a burden except to the extent of its ability, and with Us is a book which speaks the truth, and they shall not be dealt with unjustly.
- YU On no soul do We place a burden greater than it can bear: before Us is a record which clearly shows the truth: they will never be wronged.

**63.**

- AA Yet their hearts are oblivious of this; and besides, they are busy with other things,
- NQ Nay, but their hearts are covered (blind) from understanding this (the Qur'ân), and they have other (evil) deeds, besides, which they are doing.
- PK Nay, but their hearts are in ignorance of this (Qur'an), and they have other works, besides, which they are doing;
- SH Nay, their hearts are in overwhelming ignorance with respect to it and they have besides this other deeds which they do.
- YU But their hearts are in confused ignorance of this; and there are, besides that, deeds of theirs, which they will (continue) to do,-

**64.**

- AA So that when We seize the affluent among them with affliction, they will begin to implore for help.
- NQ Until, when We grasp those of them who lead a luxurious life with punishment, behold! They make humble invocation with a loud voice.
- PK Till when We grasp their luxurious ones with the punishment, behold! they supplicate.
- SH Until when We overtake those who lead easy lives among them with punishment, lo! they cry for succor.
- YU Until, when We seize in Punishment those of them who received the good things of this world, behold, they will groan in supplication!

**65.**

- AA "Do not supplicate for help today; you will not be rescued by Us;
- NQ Invoke not loudly this day! Certainly, you shall not be helped by Us.
- PK Supplicate not this day! Assuredly ye will not be helped by Us.
- SH Cry not for succor this day; surely you shall not be given help from Us.
- YU (It will be said): "Groan not in supplication this day: for ye shall certainly not be helped by Us.

**66.**

- AA For when My revelations were read out to you, you turned back on your heels and fled
- NQ Indeed My Verses used to be recited to you, but you used to turn back on your heels (denying them, and with hatred to listen to them).
- PK My revelations were recited unto you, but ye used to turn back on your heels,
- SH My communications were indeed recited to you, but you used to turn back on

your heels,

YU "My Signs used to be rehearsed to you, but ye used to turn back on your heels-

### 67.

AA Insolently, treating them like tales told at night."

NQ In pride (they Quraish pagans and polytheists of Makkah used to feel proud that they are the dwellers of Makkah sanctuary Haram), talking evil about it (the Qur'ân) by night.

PK In scorn thereof. Nightly did ye rave together.

SH In arrogance; talking nonsense about the Quran, and left him like one telling fables by night.

YU "In arrogance: talking nonsense about the (Qur'an), like one telling fables by night."

### 68.

AA Why did they not think over the message? Or has something come to them which had not come to their fathers?

NQ Have they not pondered over the Word (of Allâh, i.e. what is sent down to the Prophet SAW), or has there come to them what had not come to their fathers of old?

PK Have they not pondered the Word, or hath that come unto them which came not unto their fathers of old?

SH Is it then that they do not ponder over what is said, or is it that there has come to them that which did not come to their fathers of old?

YU Do they not ponder over the Word (of Allah), or has anything (new) come to them that did not come to their fathers of old?

### 69.

AA Or did they not recognise their apostle, and rejected him?

NQ Or is it that they did not recognize their Messenger (Muhammad SAW) so they deny him?

PK Or know they not their messenger, and so reject him?

SH Or is it that they have not recognized their Messenger, so that they deny him?

YU Or do they not recognise their Messenger, that they deny him?

### 70.

AA Or do they say that he is possessed? In fact, he has brought the truth to them, but most of them abhor the truth.

NQ Or say they: "There is madness in him?" Nay, but he brought them the truth [i.e. "(A) Tauhid: Worshipping Allâh Alone in all aspects (B) The Qur'ân (C) The religion of Islâm,"] but most of them (the disbelievers) are averse to the truth.

PK Or say they: There is a madness in him? Nay, but he bringeth them the Truth; and most of them are haters of the Truth.

SH Or do they say: There is madness in him? Nay! he has brought them the truth, and most of them are averse from the truth.

YU Or do they say, "He is possessed"? Nay, he has brought them the Truth, but most of them hate the Truth.

### 71.

AA Had truth been subject to their whims the heavens and the earth and all those within them would have been depraved. In fact We had sent them their

reminder, but they turned away from good advice.

NO And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.

PK And if the Truth had followed their desires, verily the heavens and the earth and whosoever is therein had been corrupted. Nay, We have brought them their Reminder, but from their Reminder they now turn away.

SH And should the truth follow their low desires, surely the heavens and the earth and all those who are therein would have perished. Nay! We have brought to them their reminder, but from their reminder they turn aside.

YU If the Truth had been in accord with their desires, truly the heavens and the earth, and all beings therein would have been in confusion and corruption! Nay, We have sent them their admonition, but they turn away from their admonition.

## 72.

AA Or do you ask of them any tribute? In that case the tribute of your Lord is better, for He is the best of providers.

NO Or is it that you (O Muhammad SAW) ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance.

PK Or dost thou ask of them (O Muhammad) any tribute? But the bounty of thy Lord is better, for He is Best of all who make provision.

SH Or is it that you ask them a recompense? But the recompense of your Lord is best, and He is the best of those who provide sustenance.

YU Or is it that thou askest them for some recompense? But the recompense of thy Lord is best: He is the Best of those who give sustenance.

## 73.

AA You are surely calling them to the right path.

NO And certainly, you (O Muhammad SAW) call them to a Straight Path (true religion Islâmic Monotheism).

PK And lo! thou summonest them indeed unto a straight path.

SH And most surely you invite them to a right way.

YU But verily thou callest them to the Straight Way;

## 74.

AA But those who believe not in the Hereafter turn away from the straight path.

NO And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true religion Islâmic Monotheism).

PK And lo! those who believe not in the Hereafter are indeed astray from the path.

SH And most surely those who do not believe in the hereafter are deviating from the way.

YU And verily those who believe not in the Hereafter are deviating from that Way.

## 75.

AA If We took compassion on them and removed the affliction they are in, they would only wander lost in confusion.

NO And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.

- PK Though We had mercy on them and relieved them of the harm afflicting them, they still would wander blindly on in their contumacy.
- SH And if We show mercy to them and remove the distress they have, they would persist in their inordinacy, blindly wandering on.
- YU If We had mercy on them and removed the distress which is on them, they would obstinately persist in their transgression, wandering in distraction to and fro.

**76.**

- AA We had seized them with the punishment, but they did not bow before their Lord nor turned to Him in humility,
- NQ And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allâh) with submission to Him.
- PK Already have We grasped them with punishment, but they humble not themselves unto their Lord, nor do they pray,
- SH And already We overtook them with chastisement, but they were not submissive to their Lord, nor do they humble themselves.
- YU We inflicted Punishment on them, but they humbled not themselves to their Lord, nor do they submissively entreat (Him)!-

**77.**

- AA So that when at last We open up the gate of severe punishment on them they will be overwhelmed with despair.
- NQ Until, when We open for them the gate of severe punishment, then lo! They will be plunged into destruction with deep regrets, sorrows and in despair.
- PK Until, when We open for them the gate of extreme punishment, behold! they are aghast thereat.
- SH Until when We open upon them a door of severe chastisement, lo! they are in despair at it.
- YU Until We open on them a gate leading to a severe Punishment: then Lo! they will be plunged in despair therein!

**78.**

- AA It is He who gave you hearing, sight, and hearts, but only few of you give thanks.
- NQ It is He, Who has created for you (the sense of) hearing (ears), sight (eyes), and hearts (understanding). Little thanks you give.
- PK He it is Who hath created for you ears and eyes and hearts. Small thanks give ye!
- SH And He it is Who made for you the ears and the eyes and the hearts; little is it that you give thanks.
- YU It is He Who has created for you (the faculties of) hearing, sight, feeling and understanding: little thanks it is ye give!

**79.**

- AA It is He who multiplied you on the earth, and it will be before Him that you will be gathered.
- NQ And it is He Who has created you on the earth, and to Him you shall be gathered back.
- PK And He it is Who hath sown you broadcast in the earth, and unto Him ye will be gathered.
- SH And He it is Who multiplied you in the earth, and to Him you shall be gathered.

YU And He has multiplied you through the earth, and to Him shall ye be gathered back.

**80.**

AA It is He who gives you life and death, and His the alternation of night and day. Even then you do not understand,

NQ And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?

PK And He it is Who giveth life and causeth death, and His is the difference of night and day. Have ye then no sense?

SH And He it is Who gives life and causes death, and (in) His (control) is the alternation of the night and the day; do you not then understand?

YU It is He Who gives life and death, and to Him (is due) the alternation of Night and Day: will ye not then understand?

**81.**

AA And talk as did the people of old.

NQ Nay, but they say the like of what the men of old said.

PK Nay, but they say the like of that which said the men of old;

SH Nay, they say the like of what the ancients said:

YU On the contrary they say things similar to what the ancients said.

**82.**

AA They say: "When we are dead and turned to dust and bones, shall we be raised to life again?"

NQ They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?"

PK They say: When we are dead and have become (mere) dust and bones, shall we then, forsooth, be raised again?

SH They say: What! When we are dead and become dust and bones, shall we then be raised?

YU They say: "What! when we die and become dust and bones, could we really be raised up again?"

**83.**

AA We and our fathers were promised this before; it is nothing but ancient lore!"

NQ "Verily, this we have been promised, we and our fathers before (us)! This is only the tales of the ancients!"

PK We were already promised this, we and our forefathers. Lo! this is naught but fables of the men of old.

SH Certainly we are promised this, and (so were) our fathers aforetime; this is naught but stories of those of old.

YU "Such things have been promised to us and to our fathers before! they are nothing but tales of the ancients!"

**84.**

AA Say: "To whom does the earth and whosoever is upon it then belong, if you know?"

NQ Say: "Whose is the earth and whosoever is therein? If you know!"

PK Say: Unto Whom (belongeth) the earth and whosoever is therein, if ye have knowledge?

SH Say: Whose is the earth, and whoever is therein, if you know?

YU Say: "To whom belong the earth and all beings therein? (say) if ye know!"

**85.**

AA They will say: "To God." Say: "Then why do you not bethink yourselves?"

NQ They will say: "It is Allâh's!" Say: "Will you not then remember?"

PK They will say: Unto Allah. Say: Will ye not then remember?

SH They will say: Allah's. Say: Will you not then mind?

YU They will say, "To Allah!" say: "Yet will ye not receive admonition?"

**86.**

AA Say: "Then who is the Lord of the seven skies? And who is the Lord of the mighty Throne?"

NQ Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?"

PK Say: Who is Lord of the seven heavens, and Lord of the Tremendous Throne?

SH Say: Who is the Lord of the seven heavens and the Lord of the mighty dominion?

YU Say: "Who is the Lord of the seven heavens, and the Lord of the Throne (of Glory) Supreme?"

**87.**

AA They will say: "God." Say: "Then why do you not obey and fear Him?"

NQ They will say: "Allâh." Say: "Will you not then fear Allâh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for each and every good or bad deed)."

PK They will say: Unto Allah (all that belongeth). Say: Will ye not then keep duty (unto Him)?

SH They will say: (This is) Allah's. Say: Will you not then guard (against evil)?

YU They will say, "(They belong) to Allah." Say: "Will ye not then be filled with awe?"

**88.**

AA Say: "Whose is the sovereignty over all things, who protects, and against whom there is no protection? {Answer) if you have knowledge."

NQ Say "In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allâh saves anyone none can punish or harm him, and if Allâh punishes or harms anyone none can save him), if you know." [Tafsir Al-Qurtubî, Vol. 12, Page 145]

PK Say: In Whose hand is the dominion over all things and He protecteth, while against Him there is no protection, if ye have knowledge?

SH Say: Who is it in Whose hand is the kingdom of all things and Who gives succor, but against Him Succor is not given, if you do but know?

YU Say: "Who is it in whose hands is the governance of all things,- who protects (all), but is not protected (of any)? (say) if ye know."

**89.**

AA They will say: "God's." Say: "Then why are you so deluded?"

NQ They will say: "(All that belongs) to Allâh." Say: "How then are you deceived and turn away from the truth?"

PK They will say: Unto Allah (all that belongeth). Say: How then are ye bewitched?

They will say: (This is) Allah's. Say: From whence are you then deceived?

SH

YU They will say, "(It belongs) to Allah." Say: "Then how are ye deluded?"

**90.**

AA In fact We have sent the truth to them, but they are liars.

NQ Nay, but We have brought them the truth (Islâmic Monotheism), and verily, they (disbelievers) are liars.

PK Nay, but We have brought them the Truth, and lo! they are liars.

SH Nay! We have brought to them the truth, and most surely they are liars.

YU We have sent them the Truth: but they indeed practise falsehood!

**91.**

AA God has not begotten a son, nor is there any god besides Him. Had this been so, each god would have taken away what he had created with him, and some would have risen over the others. God is much too glorious for what they attribute (to Him)!

NQ No son (or offspring or children) did Allâh beget, nor is there any ilâh (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allâh above all that they attribute to Him!

PK Allah hath not chosen any son, nor is there any god along with Him; else would each god have assuredly championed that which he created, and some of them would assuredly have overcome others. Glorified be Allah above all that they allege.

SH Never did Allah take to Himself a son, and never was there with him any (other) god-- in that case would each god have certainly taken away what he created, and some of them would certainly have overpowered others; glory be to Allah above what they describe!

YU No son did Allah beget, nor is there any god along with Him: (if there were many gods), behold, each god would have taken away what he had created, and some would have lorded it over others! Glory to Allah! (He is free) from the (sort of) things they attribute to Him!

**92.**

AA The knower of the absent and the present, too exalted is He for what they associate (with Him)!

NQ All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him!

PK Knower of the Invisible and the Visible! and Exalted be He over all that they ascribe as partners (unto Him)!

SH The Knower of the unseen and the seen, so may He be exalted above what they associate (with Him).

YU He knows what is hidden and what is open: too high is He for the partners they attribute to Him!

**93.**

AA Say: "O Lord, if I am made to see what has been promised them,

NQ Say (O Muhammad SAW): " My Lord! If You would show me that with which they are threatened (torment),

PK Say: My Lord! If Thou shouldst show me that which they are promised.

SH Say: O my Lord! if Thou shouldst make me see what they are threatened with:

YU Say: "O my Lord! if Thou wilt show me (in my lifetime) that which they are

warned against, -

**94.**

- AA Then do not, O Lord, put me among the sinners."  
 NQ "My Lord! Then (save me from Your Punishment), and put me not amongst the people who are the Zâlimûn (polytheists and wrong-doing)."  
 PK My Lord! then set me not among the wrongdoing folk.  
 SH My Lord! then place me not with the unjust.  
 YU "Then, O my Lord! put me not amongst the people who do wrong!"

**95.**

- AA We have certainly the power to make you see what We have promised them.  
 NQ And indeed We are Able to show you (O Muhammad SAW) that with which We have threatened them.  
 PK And verily We are Able to show thee that which We have promised them.  
 SH And most surely We are well able to make you see what We threaten them with.  
 YU And We are certainly able to show thee (in fulfilment) that against which they are warned.

**96.**

- AA Dispel evil with what is good. We know well what they attribute (to Us).  
 NQ Repel evil with that which is better. We are Best-Acquainted with the things they utter.  
 PK Repel evil with that which is better. We are Best Aware of that which they allege.  
 SH Repel evil by what is best; We know best what they describe.  
 YU Repel evil with that which is best: We are well acquainted with the things they say.

**97.**

- AA Say: "My Lord, I seek refuge in You from the evil promptings of the devils.  
 NQ And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayâtin (devils).  
 PK And say: My Lord! I seek refuge in Thee from suggestions of the evil ones,  
 SH And say: O my Lord! I seek refuge in Thee from the evil suggestions of the Shaitans;  
 YU And say "O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones.

**98.**

- AA I seek refuge in You lest they come to me."  
 NQ "And I seek refuge with You, My Lord! lest they may attend (or come near) me."  
 PK And I seek refuge in Thee, my Lord, lest they be present with me,  
 SH And I seek refuge in Thee! O my Lord! from their presence.  
 YU "And I seek refuge with Thee O my Lord! lest they should come near me."

**99.**

- AA (But the unbelievers will persist) until when death comes to one of them he will say: "O Lord, send me back again  
 NQ Until, when death comes to one of them (those who join partners with Allâh),

he says: "My Lord! Send me back,

PK Until, when death cometh unto one of them, he saith: My Lord! Send me back,

SH Until when death overtakes one of them, he says: Send me back, my Lord, send me back;

YU (In Falsehood will they be) Until, when death comes to one of them, he says: "O my Lord! send me back (to life),-

### 100.

AA That I may do some good I did not do (in the world)." Not so. These are only words he utters. Behind them lies the intervening barrier (stretching) to the day of their resurrection.

NQ "So that I may do good in that which I have left behind!" No! It is but a word that he speaks, and behind them is Barzakh (a barrier) until the Day when they will be resurrected.

PK That I may do right in that which I have left behind! But nay! It is but a word that he speaketh; and behind them is a barrier until the day when they are raised.

SH Haply I may do good in that which I have left. By no means! it is a (mere) word that he speaks; and before them is a barrier until the day they are raised.

YU "In order that I may work righteousness in the things I neglected." - "By no means! It is but a word he says."- Before them is a Partition till the Day they are raised up.

### 101.

AA When the trumpet blast is sounded no ties of lineage will hold among them, nor will they ask after one another.

NQ Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.

PK And when the trumpet is blown there will be no kinship among them that day, nor will they ask of one another.

SH So when the trumpet is blown, there shall be no ties of relationship between them on that day, nor shall they ask of each other.

YU Then when the Trumpet is blown, there will be no more relationships between them that Day, nor will one ask after another!

### 102.

AA Only those whose scales are heavier in the balance will find happiness.

NQ Then, those whose scales (of good deeds) are heavy, - these, they are the successful.

PK Then those whose scales are heavy, they are the successful.

SH Then as for him whose good deeds are preponderant, these are the successful.

YU Then those whose balance (of good deeds) is heavy,- they will attain salvation:

### 103.

AA But those whose scales are lighter will perish and abide in Hell for ever.

NQ And those whose scales (of good deeds) are light, they are those who lose their ownelves, in Hell will they abide.

PK And those whose scales are light are those who lose their souls, in hell abiding.

SH And as for him whose good deeds are light, these are they who shall have lost their souls, abiding in hell

YU But those whose balance is light, will be those who have lost their souls, in Hell will they abide.

#### 104.

AA Their faces will be scorched by flames, and they will grin and scowl within it.

NQ The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).

PK The fire burneth their faces, and they are glum therein.

SH The fire shall scorch their faces, and they therein shall be in severe affliction.

YU The Fire will burn their faces, and they will therein grin, with their lips displaced.

#### 105.

AA "Were not My messages read out to you? But you denied them."

NQ "Were not My Verses (this Qur'ân) recited to you, and then you used to deny them?"

PK (It will be said): Were not My revelations recited unto you, and then ye used to deny them?

SH Were not My communications recited to you? But you used to reject them.

YU "Were not My Signs rehearsed to you, and ye did but treat them as falsehood?"

#### 106.

AA They will say: "O Lord, our misery overwhelmed us, so we remained a people astray.

NQ They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.

PK They will say: Our Lord! Our evil fortune conquered us, and we were erring folk.

SH They shall say: O our Lord! our adversity overcame us and we were an erring people:

YU They will say: "our Lord! Our misfortune overwhelmed us, and we became a people astray!

#### 107.

AA Get us out of this, O Lord. If we transgress we will surely be sinful."

NQ "Our Lord! Bring us out of this; if ever we return (to evil), then indeed we shall be Zâlimûn: (polytheists, oppressors, unjust, and wrong-doers, etc.)."

PK Our Lord! Oh, bring us forth from hence! If we return (to evil) then indeed we shall be wrong-doers.

SH O our Lord! Take us out of it; then if we return (to evil) surely we shall be unjust.

YU "Our Lord! bring us out of this: if ever we return (to Evil), then shall we be wrong-doers indeed!"

#### 108.

AA He will say: "Remain condemned in it, and do not speak to Me.

NQ He (Allâh) will say: "Remain you in it with ignominy! And speak you not to Me!"

PK He saith: Begone therein, and speak not unto Me.

SH He shall say: Go away into it and speak not to Me;

YU He will say: "Be ye driven into it (with ignominy)! And speak ye not to Me!"

### 109.

AA There was a section among My creatures that said: 'O Lord, we believe. Forgive us and have mercy upon us, for You are the best of the merciful.'

NQ Verily! There was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!"

PK Lo! there was a party of My slaves who said: Our Lord! We believe, therefore forgive us and have mercy on us for Thou art Best of all who show mercy;

SH Surely there was a party of My servants who said: O OUI . Lord! we believe, so do Thou forgive us and have mercy on us, and Thou art the best of the Merciful ones.

YU "A part of My servants there was, who used to pray 'our Lord! we believe; then do Thou forgive us, and have mercy upon us: For Thou art the Best of those who show mercy!"

### 110.

AA But you ridiculed them. So much so that out of (spite) for them you forgot to remember Me and laughed at them.

NQ But you took them for a laughingstock, so much so that they made you forget My Remembrance while you used to laugh at them!

PK But ye chose them for a laughing-stock until they caused you to forget remembrance of Me, while ye laughed at them.

SH But you took them for a mockery until they made you forget My remembrance and you used to laugh at them.

YU "But ye treated them with ridicule, so much so that (ridicule of) them made you forget My Message while ye were laughing at them!"

### 111.

AA I have rewarded them this day for they were constant, and they have come to attainment."

NQ Verily! I have rewarded them this Day for their patience, they are indeed the ones that are successful.

PK Lo! I have rewarded them this day forasmuch as they were steadfast in that they, even they, are the triumphant.

SH Surely I have rewarded them this day because they were patient, that they are the achievers.

YU "I have rewarded them this Day for their patience and constancy: they are indeed the ones that have achieved Bliss..."

### 112.

AA They will be asked: "How long did you live on the earth in terms of years?"

NQ He (Allâh) will say: "What number of years did you stay on earth?"

PK He will say: How long tarried ye in the earth, counting by years?

SH He will say: How many years did you tarry in the earth?

YU He will say: "What number of years did ye stay on earth?"

### 113.

AA They will say: "A day or less than a day. Ask the enumerators of numbers."

NQ They will say: "We stayed a day or part of a day. Ask of those who keep account."

- PK They will say: We tarried by a day or part of a day. Ask of those who keep count!
- SH They will say: We tarried a day or part of a day, but ask those who keep account.
- YU They will say: "We stayed a day or part of a day: but ask those who keep account."

**114.**

- AA He will say: "You stayed there only a moment, if you knew.
- NO He (Allâh) will say: "You stayed not but a little, if you had only known!
- PK He will say: Ye tarried but a little if ye only knew.
- SH He will say: You did tarry but a little-- had you but known (it):
- YU He will say: "Ye stayed not but a little,- if ye had only known!

**115.**

- AA Do you think We created you for nothing, and that you will not return to Us?"
- NO "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?"
- PK Deemed ye then that We had created you for naught, and that ye would not be returned unto Us?
- SH What! did you then think that We had created you in vain and that you shall not be returned to Us?
- YU "Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)?"

**116.**

- AA Exalted then be God, the King, the Real. There is no god but He, the Lord of the glorious throne.
- NO So Exalted be Allâh, the True King, Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!
- PK Now Allah be Exalted, the True King! There is no Allah save Him, the Lord of the Throne of Grace.
- SH So exalted be Allah, the True King; no god is there but He, the Lord of the honorable dominion.
- YU Therefore exalted be Allah, the King, the Reality: there is no god but He, the Lord of the Throne of Honour!

**117.**

- AA Whoever worships another god apart from God, for which he holds no proof, will have to account for it before his Lord. Verily the unbelievers will not prosper.
- NO And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters, etc.) will not be successful.
- PK He who crieth unto any other god along with Allah hath no proof thereof. His reckoning is only with his Lord. Lo! disbelievers will not be successful.
- SH And whoever invokes with Allah another god-- he has no proof of this-- his reckoning is only with his Lord; surely the unbelievers shall not be successful.
- YU If anyone invokes, besides Allah, Any other god, he has no authority therefor; and his reckoning will be only with his Lord! and verily the Unbelievers will fail to win through!

**118.**

- AA Say: "My Lord, forgive and have mercy. You are the best of the merciful."
- NO And say (O Muhammad SAW): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"
- PK And (O Muhammad) say: My Lord! Forgive and have mercy, for Thou art Best of all who show mercy.
- SH And say: O my Lord! forgive and have mercy, and Thou art the best of the Merciful ones.
- YU So say: "O my Lord! grant Thou forgiveness and mercy for Thou art the Best of those who show mercy!"

# 24

## An-Nûr

### Light

### The Light

 **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. WE HAVE REVEALED this Surah and made it obligatory as We have sent down clear injunctions in it that you may be warned.
- NQ** (This is) a Sûrah (chapter of the Qur'ân) which We have sent down and which We have enjoined, (ordained its legal laws) and in it We have revealed manifest Ayât (proofs, evidences, verses, lessons, signs, revelations lawful and unlawful things, and set boundries of Islâmic Religion), that you may remember.
- PK** (Here is) a surah which We have revealed and enjoined, and wherein We have revealed plain tokens, that haply ye may take heed.
- SH** (This is) a chapter which We have revealed and made obligatory and in which We have revealed clear communications that you may be mindful.
- YU** A sura which We have sent down and which We have ordained in it have We sent down Clear Signs, in order that ye may receive admonition.

#### 2.

- AA** The adulteress and adulterer should be flogged a hundred lashes each, and no pity for them should deter you from the law of God, if you believe in God and the Last Day; and the punishment should be witnessed by a body of believers.
- NQ** The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allâh, if you believe in Allâh and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime but if married persons commit it, the punishment is to stone them to death, according to Allâh's Law)[].
- PK** The adulterer and the adulteress, scourge ye each one of them (with) a hundred stripes. And let not pity for the twain withhold you from obedience to Allah, if ye believe in Allah and the Last Day. And let a party of believers witness their punishment.
- SH** (As for) the fornicatress and the fornicator, flog each of them, (giving) a hundred stripes, and let not pity for them detain you in the matter of obedience to Allah, if you believe in Allah and the last day, and let a party of believers witness their chastisement.
- YU** The woman and the man guilty of adultery or fornication,- flog each of them with a hundred stripes: Let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day: and let a party of the Believers witness their punishment.

#### 3.

- AA The adulterer can marry no one but an adulteress or his partner (in the act) , and the adulteress cannot marry any but an adulterer or her partner (in the act). This is forbidden the believers,
- NO The adulterer marries not but an adulteress or a Mushrikah and the adulteress none marries her except an adulterer or a Muskrik [and that means that the man who agrees to marry (have a sexual relation with) a Mushrikah (female polytheist, pagan or idolatress) or a prostitute, then surely he is either an adulterer, or a Mushrik (polytheist, pagan or idolater, etc.) And the woman who agrees to marry (have a sexual relation with) a Mushrik (polytheist, pagan or idolater) or an adulterer, then she is either a prostitute or a Mushrikah (female polytheist, pagan, or idolatress, etc.)]. Such a thing is forbidden to the believers (of Islâmic Monotheism).
- PK The adulterer shall not marry save an adulteress or an idolatress, and the adulteress none shall marry save an adulterer or an idolater. All that is forbidden unto believers.
- SH The fornicator shall not marry any but a fornicatress or idolatress, and (as for) the fornicatress, none shall marry her but a fornicator or an idolater; and it is forbidden to the believers.
- YU Let no man guilty of adultery or fornication marry and but a woman similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing is forbidden.

#### 4.

- AA Those who defame chaste women and do not bring four witnesses should be punished with eighty lashes, and their testimony should not be accepted afterwards, for they are profligates,
- NO And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever, they indeed are the Fâsiqûn (liars, rebellious, disobedient to Allâh).
- PK And those who accuse honourable women but bring not four witnesses, scourge them (with) eighty stripes and never (afterward) accept their testimony - They indeed are evil-doers -
- SH And those who accuse free women then do not bring four witnesses, flog them, (giving) eighty stripes, and do not admit any evidence from them ever; and these it is that are the transgressors,
- YU And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations), - flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors; -

#### 5.

- AA Except those who repent after this and reform; and God is surely forgiving and kind.
- NO Except those who repent thereafter and do righteous deeds, (for such) verily, Allâh is Oft-Forgiving, Most Merciful.
- PK Save those who afterward repent and make amends. (For such) lo! Allah is Forgiving, Merciful.
- SH Except those who repent after this and act aright, for surely Allah is Forgiving, Merciful.
- YU Unless they repent thereafter and mend (their conduct); for Allah is Oft-Forgiving, Most Merciful.

#### 6.

- AA Those who accuse their wives and do not have any witnesses except themselves, should swear four times in the name of God, the testimony of each such person being that he is speaking the truth,

- NQ** And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allâh that he is one of those who speak the truth.
- PK** As for those who accuse their wives but have no witnesses except themselves; let the testimony of one of them be four testimonies, (swearing) by Allah that he is of those who speak the truth;
- SH** And (as for) those who accuse their wives and have no witnesses except themselves, the evidence of one of these (should be taken) four times, bearing Allah to witness that he is most surely of the truthful ones.
- YU** And for those who launch a charge against their spouses, and have (in support) no evidence but their own,- their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth;

**7.**

- AA** And (swear) a fifth time that if he tell a lie the curse of God be on him.
- NQ** And the fifth (testimony) (should be) the invoking of the Curse of Allâh on him if he be of those who tell a lie (against her).
- PK** And yet a fifth, invoking the curse of Allah on him if he is of those who lie.
- SH** And the fifth (time) that the curse of Allah be on him if he is one of the liars.
- YU** And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie.

**8.**

- AA** The woman's punishment can be averted if she swears four times by God as testimony that her husband is a liar,
- NQ** But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allâh, that he (her husband) is telling a lie.
- PK** And it shall avert the punishment from her if she bear witness before Allah four times that the thing he saith is indeed false,
- SH** And it shall avert the chastisement from her if she testify four times, bearing Allah to witness that he is most surely one of the liars;
- YU** But it would avert the punishment from the wife, if she bears witness four times (with an oath) By Allah, that (her husband) is telling a lie;

**9.**

- AA** Her fifth oath being that the curse of God be on her if her husband should be speaking the truth.
- NQ** And the fifth (testimony) should be that the Wrath of Allâh be upon her if he (her husband) speaks the truth.
- PK** And a fifth (time) that the wrath of Allah be upon her if he speaketh truth.
- SH** And the fifth (time) that the wrath of Allah be on her if he is one of the truthful.
- YU** And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth.

**10.**

- AA** (This would not have been possible) if the grace and benevolence of God were not upon you; but God is compassionate and wise.
- NQ** And had it not been for the Grace of Allâh and His Mercy on you (He would have hastened the punishment upon you)! And that Allâh is the One Who accepts repentance, the All-Wise.
- PK** And had it not been for the grace of Allah and His mercy unto you, and that

Allah is Clement, Wise, (ye had been undone).

SH And were it not for Allah's grace upon you and His mercy-- and that Allah is Oft-returning (to mercy), Wise!

YU If it were not for Allah's grace and mercy on you, and that Allah is Oft-Returning, full of Wisdom,- (Ye would be ruined indeed).

### 11.

AA Those who spread lies were a clique among you. Do not think that it was bad for you: In fact it has been good for you. Each of them will pay for the sin he has committed, and he who had greater share (of guilt) will suffer grievous punishment.

NQ Verily! Those who brought forth the slander (against 'Aishah radhiallahu'anhuÇ the wife of the Prophet SAW) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.

PK Lo! they who spread the slander are a gang among you. Deem it not a bad thing for you; nay, it is good for you. Unto every man of them (will be paid) that which he hath earned of the sin; and as for him among them who had the greater share therein, his will be an awful doom.

SH Surely they who concocted the lie are a party from among you. Do not regard it an evil to you; nay, it is good for you. Every man of them shall have what he has earned of sin; and (as for) him who took upon himself the main part thereof, he shall have a grievous chastisement.

YU Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; On the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a penalty grievous.

### 12.

AA Why did the faithful men and women not think well of their people when they heard this, and said: "This is a clear lie?"

NQ Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: "This (charge) is an obvious lie[]?"

PK Why did not the believers, men and women, when ye heard it, think good of their own own folk, and say: It is a manifest untruth?

SH Why did not the believing men and the believing women, when you heard it, think well of their own people, and say: This is an evident falsehood?

YU Why did not the believers - men and women - when ye heard of the affair,- put the best construction on it in their own minds and say, "This (charge) is an obvious lie"?

### 13.

AA Why did they not bring four witnesses (in support of their charge)? And since they did not bring the four witnesses they are themselves liars in the sight of God.

NQ Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allâh they are the liars.

PK Why did they not produce four witnesses? Since they produce not witnesses, they verily are liars in the sight of Allah.

SH Why did they not bring four witnesses of it? But as they have not brought witnesses they are liars before Allah.

YU Why did they not bring four witnesses to prove it? When they have not brought

the witnesses, such men, in the sight of Allah, (stand forth) themselves as liars!

#### 14.

- AA Were it not for the grace of God and His mercy upon you in this world and the next, you would have suffered a great affliction for the false accusation.
- NO Had it not been for the Grace of Allâh and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.
- PK Had it not been for the grace of Allah and His mercy unto you in the world and the Hereafter an awful doom had overtaken you for that whereof ye murmured.
- SH And were it not for Allah's grace upon you and His mercy in this world and the hereafter, a grievous chastisement would certainly have touched you on account of the discourse which you entered into.
- YU Were it not for the grace and mercy of Allah on you, in this world and the Hereafter, a grievous penalty would have seized you in that ye rushed glibly into this affair.

#### 15.

- AA When you talked about it and said what you did not know, and took it lightly -- though in the sight of God it was serious --
- NO When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allâh it was very great.
- PK When ye welcomed it with your tongues, and uttered with your mouths that whereof ye had no knowledge, ye counted it a trifle. In the sight of Allah it is very great.
- SH When you received it with your tongues and spoke with your mouths what you had no knowledge of, and you deemed it an easy matter while with Allah it was grievous.
- YU Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter, while it was most serious in the sight of Allah.

#### 16.

- AA Why did you not say when you heard it: "It is not for us to speak of it? God preserve us, it is a great calumny!"
- NO And why did you not, when you heard it, say? "It is not right for us to speak of this. Glory be to You (O Allâh) this is a great lie."
- PK Wherefor, when ye heard it, said ye not: It is not for us to speak of this. Glory be to Thee (O Allah)! This is awful calumny.
- SH And why did you not, when you heard it, say: It does not beseem us that we should talk of it; glory be to Thee! this is a great calumny?
- YU And why did ye not, when ye heard it, say? - "It is not right of us to speak of this: Glory to Allah! this is a most serious slander!"

#### 17.

- AA God counsels you not to do a thing like this, if you are believers.
- NO Allâh forbids you from it and warns you not to repeat the like of it forever, if you are believers.
- PK Allah admonisheth you that ye repeat not the like thereof ever, if ye are (in truth) believers.
- SH Allah admonishes you that you should not return to the like of it ever again if

you are believers.

YU Allah doth admonish you, that ye may never repeat such (conduct), if ye are (true) Believers.

### 18.

AA God explains His commands to you clearly, for God is all-knowing and all-wise.

NQ And Allâh makes the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allâh is All-Knowing, All-Wise.

PK And He expoundeth unto you the revelations. Allah is Knower, Wise.

SH And Allah makes clear to you the communications; and Allah is Knowing, Wise.

YU And Allah makes the Signs plain to you: for Allah is full of knowledge and wisdom.

### 19.

AA There is painful punishment in this world and the next for those who like that immorality should spread among the believers, for God knows and you do not know.

NQ Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allâh knows and you know not.

PK Lo! those who love that slander should be spread concerning those who believe, theirs will be a painful punishment in the world and the Hereafter. Allah knoweth. Ye know not.

SH Surely (as for) those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know.

YU Those who love (to see) scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter: Allah knows, and ye know not.

### 20.

AA But for the grace of God and His mercy (much harm would have been done); yet God is compassionate and kind.

NQ And had it not been for the Grace of Allâh and His Mercy on you, (Allâh would have hastened the punishment upon you). And that Allâh is full of kindness, Most Merciful.

PK Had it not been for the grace of Allah and His mercy unto you, and that Allah is Clement, Merciful, (ye had been undone).

SH And were it not for Allah's grace on you and His mercy, and that Allah is Compassionate, Merciful.

YU Were it not for the grace and mercy of Allah on you, and that Allah is full of kindness and mercy, (ye would be ruined indeed).

### 21.

AA O you who believe, do not follow in the footsteps of Satan, for he who follows in the footsteps of Satan will be induced by him to what is shameful and forbidden. But for the grace of God and His mercy upon you none of you would have escaped undefiled; but God makes whosoever He will grow in goodness, for God is all-hearing and all-knowing.

NQ O you who believe! Follow not the footsteps of Shaitân (Satan). And whosoever follows the footsteps of Shaitân (Satan), then, verily he commands Al-Fahshâ' [i.e. to commit indecency (illegal sexual intercourse, etc.)], and Al-Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; to speak or to do what is forbidden in Islâm, etc.)]. And had it not been for the Grace of

Allāh and His Mercy on you, not one of you would ever have been pure from sins. But Allāh purifies (guides to Islām) whom He wills, and Allāh is All-Hearer, All-Knower.

- PK O ye who believe! Follow not the footsteps of the devil. Unto whomsoever followeth the footsteps of the devil, lo! he commandeth filthiness and wrong. Had it not been for the grace of Allah and His mercy unto you, not one of you would ever have grown pure. But Allah causeth whom He will to grow. And Allah is Hearer, Knower.
- SH O you who believe! do not follow the footsteps of the Shaitan, and whoever follows the footsteps of the Shaitan, then surely he bids the doing of indecency and evil; and were it not for Allah's grace upon you and His mercy, not one of you would have ever been pure, but Allah purifies whom He pleases; and Allah is Hearing, Knowing.
- YU O ye who believe! follow not Satan's footsteps: if any will follow the footsteps of Satan, he will (but) command what is shameful and wrong: and were it not for the grace and mercy of Allah on you, not one of you would ever have been pure: but Allah doth purify whom He pleases: and Allah is One Who hears and knows (all things).

## 22.

- AA Let not those who are men of plenty and means among you swear that they will not give to their relatives and the poor and those who leave their homes in the service of God. They should forgive and overlook (their failings). Would you not like God to forgive you? And God is forgiving and kind.
- NQ And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masākin (the poor), and those who left their homes for Allāh's Cause. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful.
- PK And let not those who possess dignity and ease among you swear not to give to the near of kin and to the needy, and to fugitives for the cause of Allah. Let them forgive and show indulgence. Yearn ye not that Allah may forgive you? Allah is Forgiving, Merciful.
- SH And let not those of you who possess grace and abundance swear against giving to the near of kin and the poor and those who have fled in Allah's way, and they should pardon and turn away. Do you not love that Allah should forgive you? And Allah is Forgiving, Merciful.
- YU Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful.

## 23.

- AA Verily those who blaspheme unsuspecting chaste believing women will be cursed in this world and the next; and for them there will be severe punishment.
- NQ Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment,
- PK Lo! as for those who traduce virtuous, believing women (who are) careless, cursed are they in the world and the Hereafter. Theirs will be an awful doom
- SH Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the hereafter, and they shall have a grievous chastisement.

Those who slander chaste women, indiscreet but believing, are cursed in this

YU life and in the Hereafter: for them is a grievous Penalty,-

## 24.

AA The day their tongues and hands and feet bear witness to what they had done,

NQ On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do.

PK On the day when their tongues and their hands and their feet testify against them as to what they used to do,

SH On the day when their tongues and their hands and their feet shall bear witness against them as to what they did.

YU On the Day when their tongues, their hands, and their feet will bear witness against them as to their actions.

## 25.

AA God will pay them on that day their just due in full, and they will come to know that God is the tangible Reality.

NQ On that Day Allâh will pay them the recompense of their deeds in full, and they will know that Allâh, He is the Manifest Truth.

PK On that day Allah will pay them their just due, and they will know that Allah, He is the Manifest Truth.

SH On that day Allah will pay back to them in full their just reward, and they shall know that Allah is the evident Truth.

YU On that Day Allah will pay them back (all) their just dues, and they will realise that Allah is the (very) Truth, that makes all things manifest.

## 26.

AA Bad women deserve bad men, and bad men are for bad women; but good women are for good men, and good men for good women, for they are innocent of what people say. There is forgiveness for them and a gracious provision.

NQ Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women), such (good people) are innocent of (each and every) bad statement which they say, for them is Forgiveness, and Rizqun Karîm (generous provision i.e.Paradise).

PK Vile women are for vile men, and vile men for vile women. Good women are for good men, and good men for good women; such are innocent of that which people say: For them is pardon and a bountiful provision.

SH Bad women .are for bad men and bad men are for bad women. Good women are for good men and good men are for good women

YU Women impure are for men impure, and men impure for women impure and women of purity are for men of purity, and men of purity are for women of purity: these are not affected by what people say: for them there is forgiveness, and a provision honourable.

## 27.

AA O you who believe, do not enter other houses except yours without first asking permission and saluting the inmates. This is better for you: You may haply take heed.

NQ O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them, that is better for you, in order that you may remember.

PK O ye who believe! Enter not houses other than your own without first

announcing your presence and invoking peace upon the folk thereof. That is better for you, that ye may be heedful.

SH O you who believe! Do not enter houses other than your own houses until you have asked permission and saluted their inmates; this is better for you, that you may be mindful.

YU O ye who believe! enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed (what is seemly).

## 28.

AA If you find that no one is in, then do not enter unless you have received permission. If you are asked to go away, turn back. That is proper for you. God is aware of what you do.

NQ And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you, and Allâh is All-Knower of what you do.

PK And if ye find no-one therein, still enter not until permission hath been given. And if it be said unto you: Go away again, then go away, for it is purer for you. Allah knoweth what ye do.

SH But if you do not find any one therein, then do not enter them until permission is given to you; and if it is said to you: Go back, then go back; this is purer for you; and Allah is Cognizant of what you do.

YU If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that ye do.

## 29.

AA There is no harm in going into uninhabited houses where there is some convenience for you, as God has knowledge of what you hide and what you disclose.

NQ There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them. And Allâh has knowledge of what you reveal and what you conceal.

PK (It is) no sin for you to enter uninhabited houses wherein is comfort for you. Allah knoweth what ye proclaim and what ye hide.

SH It is no sin in you that you enter uninhabited houses wherein you have your necessities; and Allah knows what you do openly and what you hide.

YU It is no fault on your part to enter houses not used for living in, which serve some (other) use for you: And Allah has knowledge of what ye reveal and what ye conceal.

## 30.

AA Tell the believing men to lower their eyes and guard their private parts. There is for them goodness in this. God is aware of what they do.

NQ Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allâh is All-Aware of what they do.

PK Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is aware of what they do.

SH Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they do.

YU Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do.

**31.**

- AA** Tell the believing women to lower their eyes, guard their private parts, and not display their charms except what is apparent outwardly, and cover their bosoms with their veils and not to show their finery except to their husbands or their fathers or fathers-in-law, their sons or step-sons, brothers, or their brothers' and sisters' sons, or their women attendants or captives, or male attendants who do not have any need (for women), or boys not yet aware of sex. They should not walk stamping their feet lest they make known what they hide of their Ornaments. O believers, turn to God, every one of you, so that you may be successful.
- NO** And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful[].
- PK** And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands' fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons or sisters' sons, or their women, or their slaves, or male attendants who lack vigour, or children who know naught of women's nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O believers, in order that ye may succeed.
- SH** And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms, and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or the male servants not having need (of women), or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O believers! so that you may be successful.
- YU** And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss.

**32.**

- AA Marry off those who are single among you, and those of your male and female servants who are righteous. If they are poor, God will enrich them of His grace, for God is bounteous and all-knowing.
- NO And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Sâlihûn (pious, fit and capable ones) of your (male) slaves and maidservants (female slaves). If they be poor, Allâh will enrich them out of His Bounty. And Allâh is All- Sufficient for His creatures' needs, All-Knowing (about the state of the people).
- PK And marry such of you as are solitary and the pious of your slaves and maid-servants. If they be poor, Allah will enrich them of His bounty. Allah is of ample means, Aware.
- SH And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing.
- YU Marry those among you who are single, or the virtuous ones among yourselves, male or female: if they are in poverty, Allah will give them means out of His grace: for Allah encompasseth all, and he knoweth all things.

**33.**

- AA Those who cannot afford to marry should abstain from what is unlawful until God enriches them by His grace. And free those slaves you possess who wish to buy their freedom after a written undertaking, if you know they have some goodness, and give them out of the riches God has given you. Do not force your maids to prostitution if they wish to lead married lives, in order to get the benefits of this world. But if someone forces them, surely God (will forgive them) after their forced helplessness, for He is forgiving and kind.
- NO And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you know that they are good and trustworthy. And give them something yourselves out of the wealth of Allâh which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allâh is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil action unwillingly).
- PK And let those who cannot find a match keep chaste till Allah give them independence by His grace. And such of your slaves as seek a writing (of emancipation), write it for them if ye are aware of aught of good in them, and bestow upon them of the wealth of Allah which He hath bestowed upon you. Force not your slave-girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one force them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful.
- SH And let those who do not find the means to marry keep chaste until Allah makes them free from want out of His grace. And (as for) those who ask for a writing from among those whom your right hands possess, give them the writing if you know any good in them, and give them of the wealth of Allah which He has given you; and do not compel your slave girls to prostitution, when they desire to keep chaste, in order to seek the frail good of this world's life; and whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful.
- YU Let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum), give them such a deed if ye know any good in them: yea, give them something

yourselves out of the means which Allah has given to you. But force not your maids to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life. But if anyone compels them, yet, after such compulsion, is Allah, Oft-Forgiving, Most Merciful (to them),

### 34.

- AA We have sent down clear instructions to you, and illustrations from (the accounts) of those who have gone before you, and a warning for those who take heed for themselves.
- NO And indeed We have sent down for you Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are Al-Muttaqûn (the pious - see V.2:2).
- PK And verily We have sent down for you revelations that make plain, and the example of those who passed away before you. An admonition unto those who ward off (evil).
- SH And certainly We have sent to you clear communications and a description of those who have passed away before you, and an admonition to those who guard (against evil).
- YU We have already sent down to you verses making things clear, an illustration from (the story of) people who passed away before you, and an admonition for those who fear (Allah).

### 35.

- AA God is the light of the heavens and the earth. The semblance of His light is that of a niche in which is a lamp, the flame within a glass, the glass a glittering star as it were, lit with the oil of a blessed tree, the olive, neither of the East nor of the West, whose oil appears to light up even though fire touches it not, - light upon light. God guides to His light whom He will. So does God advance precepts of wisdom for men, for God has knowledge of everything.
- NO Allâh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp, the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allâh guides to His Light whom He wills. And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything.
- PK Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light. Allah guideth unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is Knower of all things.
- SH Allah is the light of the heavens and the earth; a likeness of His light is as a niche in which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not-- light upon light-- Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things.
- YU Allah is the Light of the heavens and the earth. The Parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: Lit from a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light: Allah doth set

forth Parables for men: and Allah doth know all things.

### 36.

- AA (The light is lit) in houses of worship which God has allowed to be raised, and His name remembered in them. His praises are sung there morning and evening,
- NO In houses (mosques), which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is glorified in the mornings and in the afternoons or the evenings,[]
- PK (This lamp is found) in houses which Allah hath allowed to be exalted and that His name shall be remembered therein. Therein do offer praise to Him at morn and evening.
- SH In houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings,
- YU (Lit is such a Light) in houses, which Allah hath permitted to be raised to honour; for the celebration, in them, of His name: In them is He glorified in the mornings and in the evenings, (again and again),-

### 37.

- AA By men not distracted from the remembrance of God either by trade and commerce or buying and selling, who stand by their devotional obligations and pay the zakat, who fear the day when hearts and eyes would flutter with trepidation
- NO Men whom neither trade nor sale diverts them from the Remembrance of Allâh (with heart and tongue), nor from performing AsSalât (Iqâmat-as-Salât), nor from giving the Zakât. They fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection).
- PK Men whom neither merchandise nor sale beguileth from remembrance of Allah and constancy in prayer and paying to the poor their due; who fear a day when hearts and eyeballs will be overturned;
- SH Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate; they fear a day in which the hearts and eyes shall turn about;
- YU By men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayer, nor from the practice of regular Charity: Their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new),-

### 38.

- AA That God may reward them for the best of their deeds, and bestow more on them of His bounty, for God gives whom He please without measure.
- NO That Allâh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allâh provides without measure to whom He wills[.].
- PK That Allah may reward them with the best of what they did, and increase reward for them of His bounty. Allah giveth blessings without stint to whom He will.
- SH That Allah may give them the best reward of what they have done, and give them more out of His grace; and Allah gives sustenance to whom He pleases without measure.
- YU That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace: for Allah doth provide for those whom He will, without measure.

**39.**

- AA As for those who disbelieve, their deeds are like a mirage in the desert which the thirsty takes for water till he reaches it to find that there was nothing, and finds God with him who settles his account, for God is swift at the reckoning.
- NQ As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing, but he finds Allâh with him, Who will pay him his due (Hell). And Allâh is Swift in taking account.[]
- PK As for those who disbelieve, their deeds are as a mirage in a desert. The thirsty one supposeth it to be water till he cometh unto it and findeth it naught, and findeth, in the place thereof, Allah Who payeth him his due; and Allah is swift at reckoning.
- SH And (as for) those who disbelieve, their deeds are like the mirage in a desert, which the thirsty man deems to be water; until when he comes to it he finds it to be naught, and there he finds Allah, so He pays back to him his reckoning in full; and Allah is quick in reckoning;
- YU But the Unbelievers,- their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing: But he finds Allah (ever) with him, and Allah will pay him his account: and Allah is swift in taking account.

**40.**

- AA Or like darkness in a wide, wide sea, waves surging upon waves, with clouds overhanging, darkness on darkness. If you stretch your hand, you could hardly see it. For him whom God does not give any light, there is no light.
- NQ Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with a great wave topped by a great wave, topped by dark clouds, darkness, one above another, if a man stretches out his hand, he can hardly see it! And he for whom Allâh has not appointed light, for him there is no light.
- PK Or as darkness on a vast, abysmal sea. There covereth him a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness. When he holdeth out his hand he scarce can see it. And he for whom Allah hath not appointed light, for him there is no light.
- SH Or like utter darkness in the deep sea: there covers it a wave above which is another wave, above which is a cloud, (layers of) utter darkness one above another; when he holds out his hand, he is almost unable to see it; and to whomsoever Allah does not give light, he has no light.
- YU Or (the Unbelievers' state) is like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds: depths of darkness, one above another: if a man stretches out his hands, he can hardly see it! for any to whom Allah giveth not light, there is no light!

**41.**

- AA Have you not seen that all those who are in the heavens and the earth, and the birds on the wing, sing the praises of God. Each one knows its obligations and its duties, and God knows whatever they do.
- NQ See you not (O Muhammad SAW) that Allâh, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings out-spread (in their flight). Of each one He (Allâh) knows indeed his Salât (prayer) and his glorification, [or everyone knows his Salât (prayer) and his glorification], and Allâh is All-Aware of what they do.
- PK Hast thou not seen that Allah, He it is Whom all who are in the heavens and the earth praise, and the birds in their flight? Of each He knoweth verily the

worship and the praise; and Allah is Aware of what they do.

- SH Do you not see that Allah is He Whom do glorify all those who are in the heavens and the earth, and the (very) birds with expanded wings? He knows the prayer of each one and its glorification, and Allah is Cognizant of what they do.
- YU Seest thou not that it is Allah Whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And Allah knows well all that they do.

#### 42.

- AA For God's is the kingdom of the heavens and the earth, and the returning is to God.
- NQ And to Allāh belongs the sovereignty of the heavens and the earth, and to Allāh is the return (of all).
- PK And unto Allah belongeth the Sovereignty of the heavens and the earth, and unto Allah is the journeying.
- SH And Allah's is the kingdom of the heavens and the earth, and to Allah is the eventual coming.
- YU Yea, to Allah belongs the dominion of the heavens and the earth; and to Allah is the final goal (of all).

#### 43.

- AA Have you not seen that God drives the clouds, then joins them together and puts them fold on fold. Then you see the rain fall through them; and He sends down hail from the sky where there are mountains of it, and strikes those with it whom He will, and wards it off from whomsoever He please. His lightning could snatch away their eyes.
- NQ See you not that Allāh drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them. And He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strike therewith whom He will, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight. [Tafsir At-Tabarī].
- PK Hast thou not seen how Allah wafteth the clouds, then gathereth them, then maketh them layers, and thou seest the rain come forth from between them; He sendeth down from the heaven mountains wherein is hail, and smiteth therewith whom He will, and averteth it from whom He will. The flashing of His lightning all but snatcheth away the sight.
- SH Do you not see that Allah drives along the clouds, then gathers them together, then piles them up, so that you see the rain coming forth from their midst? And He sends down of the clouds that are (like) mountains wherein is hail, afflicting therewith whom He pleases and turning it away from whom He pleases; the flash of His lightning almost takes away the sight.
- YU Seest thou not that Allah makes the clouds move gently, then joins them together, then makes them into a heap? - then wilt thou see rain issue forth from their midst. And He sends down from the sky mountain masses (of clouds) wherein is hail: He strikes therewith whom He pleases and He turns it away from whom He pleases, the vivid flash of His lightning well-nigh blinds the sight.

#### 44.

- AA It is God who alternates night and day. There is surely a lesson in this for men of sight.
- NQ Allāh causes the night and the day to succeed each other (i.e. if the day is

gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in these things is indeed a lesson for those who have insight.

- PK Allah causeth the revolution of the day and the night. Lo! herein is indeed a lesson for those who see.
- SH Allah turns over the night and the day; most surely there is a lesson in this for those who have sight.
- YU It is Allah Who alternates the Night and the Day: verily in these things is an instructive example for those who have vision!

#### 45.

- AA God created every moving thing from water: One crawls on its belly, one walks on two legs, another moves on four. God creates whatsoever He will. Indeed God has power over everything.
- NQ Allâh has created every moving (living) creature from water. Of them there are some that creep on their bellies, some that walk on two legs, and some that walk on four. Allâh creates what He wills. Verily! Allâh is Able to do all things.
- PK Allah hath created every animal of water. Of them is (a kind) that goeth upon its belly and (a kind) that goeth upon two legs and (a kind) that goeth upon four. Allah createth what He will. Lo! Allah is Able to do all things.
- SH And Allah has created from water every living creature: so of them is that which walks upon its belly, and of them is that which walks upon two feet, and of them is that which walks upon four; Allah creates what He pleases; surely Allah has power over all things.
- YU And Allah has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. Allah creates what He wills for verily Allah has power over all things.

#### 46.

- AA We have surely sent down clear signs. It is God who guides whom He will to the path that is straight.
- NQ We have indeed sent down (in this Qur'ân) manifest Ayât (proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundries of Islâmic religion, etc. that make things clear showing the Right Path of Allâh). And Allâh guides whom He wills to a Straight Path (i.e. to Allâh's religion of Islâmic Monotheism).
- PK Verily We have sent down revelations and explained them. Allah guideth whom He will unto a straight path.
- SH Certainly We have revealed clear communications, and Allah guides whom He pleases to the right way.
- YU We have indeed sent down signs that make things manifest: and Allah guides whom He wills to a way that is straight.

#### 47.

- AA They say they believe in God and the Prophet, and have come to believe, yet a section of them turns back even after this; and these are not believers.
- NQ They (hypocrites) say: "We have believed in Allâh and in the Messenger (Muhammad SAW), and we obey," then a party of them turn away thereafter, such are not believers.
- PK And they say: We believe in Allah and the messenger, and we obey; then after that a faction of them turn away. Such are not believers.
- SH And they say: We believe in Allah and in the messenger and we obey; then a party of them turn back after this, and these are not believers.
- YU They say, "We believe in Allah and in the messenger, and we obey": but even after that, some of them turn away: they are not (really) Believers.

**48.**

- AA When they are called to God and His Prophet, that he may judge between them, a section of them turns away.
- NQ And when they are called to Allâh (i.e. His Words, the Qur'ân) and His Messenger (SAW), to judge between them, lo! a party of them refuse (to come) and turn away.
- PK And when they appeal unto Allah and His messenger to judge between them, lo! a faction of them are averse;
- SH And when they are called to Allah and His Messenger that he may judge between them, lo! a party of them turn aside.
- YU When they are summoned to Allah and His messenger, in order that He may judge between them, behold some of them decline (to come).

**49.**

- AA Had right been on their side they would have come to him submissively.
- NQ But if the right is with them, they come to him willingly with submission.
- PK But if right had been with them they would have come unto him willingly.
- SH And if the truth be on their side, they come to him quickly, obedient.
- YU But if the right is on their side, they come to him with all submission.

**50.**

- AA Is there a malady in their hearts, or they are deluded, or afraid that God and His Prophet would be unjust in dealing with them? Not so; they are themselves unjust.
- NQ Is there a disease in their hearts? Or do they doubt or fear lest Allâh and His Messenger (SAW) should wrong them in judgement. Nay, it is they themselves who are the Zâlimûn (polytheists, hypocrites and wrong-doers, etc.).
- PK Is there in their hearts a disease, or have they doubts, or fear they lest Allah and His messenger should wrong them in judgment? Nay, but such are evil-doers.
- SH Is there in their hearts a disease, or are they in doubt, or do they fear that Allah and His Messenger will act wrongfully towards them? Nay! they themselves are the unjust.
- YU Is it that there is a disease in their hearts? or do they doubt, or are they in fear, that Allah and His Messenger will deal unjustly with them? Nay, it is they themselves who do wrong.

**51.**

- AA The answer of the believers when they are called to God and His Apostle that he may judge between them, is: "We hear and obey." And they are the ones who will prosper.
- NQ The only saying of the faithful believers, when they are called to Allâh (His Words, the Qur'ân) and His Messenger (SAW), to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise).
- PK The saying of (all true) believers when they appeal unto Allah and His messenger to judge between them is only that they say: We hear and we obey. And such are the successful.
- SH The response of the believers, when they are invited to Allah and His Messenger that he may judge between them, is only to say: We hear and we obey; and these it is that are the successful.
- YU The answer of the Believers, when summoned to Allah and His Messenger, in order that He may judge between them, is no other than this: they say, "We

hear and we obey": it is such as these that will attain felicity.

## 52.

- AA Whoever obeys God and His Prophet, fears God and does his duty to Him, will surely find success.
- NO And whosoever obeys Allāh and His Messenger (SAW), fears Allāh, and keeps his duty (to Him), such are the successful ones.
- PK He who obeyeth Allah and His messenger, and feareth Allah, and keepeth duty (unto Him): such indeed are the victorious.
- SH And he who obeys Allah and His Messenger, and fears Allah, and is careful of (his duty to) Him, these it is that are the achievers.
- YU It is such as obey Allah and His Messenger, and fear Allah and do right, that will win (in the end),

## 53.

- AA They swear solemnly by God: "If you command us we shall go forth." Say: "Do not swear. What is wanted is obedience, as should be. God is certainly aware of what you do."
- NO They swear by Allāh their strongest oaths, that if only you would order them, they would leave (their homes for fighting in Allāh's Cause). Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allāh knows well what you do."
- PK They swear by Allah solemnly that, if thou order them, they will go forth. Say: Swear not; known obedience (is better). Lo! Allah is Informed of what ye do.
- SH And they swear by Allah with the most energetic of their oaths that if you command them they would certainly go forth. Say: Swear not; reasonable obedience (is desired); surely Allah is aware of what you do.
- YU They swear their strongest oaths by Allah that, if only thou wouldst command them, they would leave (their homes). Say: "Swear ye not; Obedience is (more) reasonable; verily, Allah is well acquainted with all that ye do."

## 54.

- AA Say: "Obey God and obey the Apostle. If you turn away, then for him is his duty to fulfil, and for you the burden that you carry; yet if you obey him you will be rightly guided. The duty of the Messenger is to convey the message clearly.
- NO Say: "Obey Allāh and obey the Messenger, but if you turn away, he (Messenger Muhammad SAW) is only responsible for the duty placed on him (i.e. to convey Allāh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)."
- PK Say: Obey Allah and obey the messenger. But if ye turn away, then (it is) for him (to do) only that wherewith he hath been charged, and for you (to do) only that wherewith ye have been charged. If ye obey him, ye will go aright. But the messenger hath no other charge than to convey (the message) plainly.
- SH Say: Obey Allah and obey the Messenger; but if you turn back, then on him rests that which is imposed on him and on you rests that which is imposed on you; and if you obey him, you are on the right way; and nothing rests on the Messenger but clear delivering (of the message).
- YU Say: "Obey Allah, and obey the Messenger: but if ye turn away, he is only responsible for the duty placed on him and ye for that placed on you. If ye obey him, ye shall be on right guidance. The Messenger's duty is only to preach the clear (Message).

## 55.

- AA God has promised to make those of you who believe and do the right, leaders in the land, as He had made those before them, and will establish their faith which He has chosen for them and change their fear into security. They will worship Me and not associate any one with Me. But those who disbelieve after this will be reprobates.
- NO Allâh has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fâsiqûn (rebellious, disobedient to Allâh).
- PK Allah hath promised such of you as believe and do good work that He will surely make them to succeed (the present rulers) in the earth even as He caused those who were before them to succeed (others); and that He will surely establish for them their religion which He hath approved for them, and will give them in exchange safety after their fear. They serve Me. They ascribe no thing as partner unto Me. Those who disbelieve henceforth, they are the miscreants.
- SH Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me; and whoever is ungrateful after this, these it is who are the transgressors.
- YU Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion - the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: 'They will worship Me (alone) and not associate aught with Me. 'If any do reject Faith after this, they are rebellious and wicked.

**56.**

- AA So observe your devotional obligations, pay the zakat, and obey the Apostle so that you may be shown mercy.
- NO And perform AsSalât (IqâmatasSalât), and give Zakât and obey the Messenger (Muhammad SAW) that you may receive mercy (from Allâh).
- PK Establish worship and pay the poor-due and obey the messenger, that haply ye may find mercy.
- SH And keep up prayer and pay the poor-rate and obey the Messenger, so that mercy may be shown to you.
- YU So establish regular Prayer and give regular Charity; and obey the Messenger; that ye may receive mercy.

**57.**

- AA Do not think that unbelievers will subvert (the authority of God) on earth. Their abode is Hell; and what an evil destination!
- NO Consider not that the disbelievers can escape in the land. Their abode shall be the Fire, and worst indeed is that destination.
- PK Think not that the disbelievers can escape in the land. Fire will be their home - a hapless journey's end!
- SH Think not that those who disbelieve shall escape in the earth, and their abode is the fire; and certainly evil is the resort!

YU Never think thou that the Unbelievers are going to frustrate (Allah's Plan) on earth: their abode is the Fire,- and it is indeed an evil refuge!

## 58.

AA O you who believe, let your dependants and those who have not yet reached the age of puberty, ask permission (to enter your presence) on three occasions: Before the early morning prayer; when you disrobe for the mid-day siesta; and after prayer at night. These are the three occasions of dishabille for you. There is no harm if you or they visit one another at other times (without permission). God thus explains things to you clearly, for God is all-knowing and all-wise.

NO O you who believe! Let your legal slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions; before Fajr (morning) prayer, and while you put off your clothes for the noonday (rest), and after the 'Ishâ' (late-night) prayer. (These) three times are of privacy for you, other than these times there is no sin on you or on them to move about, attending (helping) you each other. Thus Allâh makes clear the Ayât (the Verses of this Qur'ân, showing proofs for the legal aspects of permission for visits, etc.) to you. And Allâh is All-Knowing, All-Wise.

PK O ye who believe! Let your slaves, and those of you who have not come to puberty, ask leave of you at three times (before they come into your presence): Before the prayer of dawn, and when ye lay aside your raiment for the heat of noon, and after the prayer of night. Three times of privacy for you. It is no sin for them or for you at other times, when some of you go round attendant upon others (if they come into your presence without leave). Thus Allah maketh clear the revelations for you. Allah is Knower, Wise.

SH O you who believe! let those whom your right hands possess and those of you who have not attained to puberty ask permission of you three times; before the morning prayer, and when you put off your clothes at midday in summer, and after the prayer of the nightfall; these are three times of privacy for you; neither is it a sin for you nor for them besides these, some of you must go round about (waiting) upon others; thus does Allah make clear to you the communications, and Allah is Knowing, Wise.

YU O ye who believe! let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions: before morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside those times it is not wrong for you or for them to move about attending to each other: Thus does Allah make clear the Signs to you: for Allah is full of knowledge and wisdom.

## 59.

AA When your children have reached the age of puberty, they should similarly ask your leave (for entering) as others did before them. God thus clearly explains His commands to you, for God is all-knowing and all-wise.

NO And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allâh makes clear His Ayât (Commandments and legal obligations) for you. And Allâh is All-Knowing, All-Wise.

PK And when the children among you come to puberty then let them ask leave even as those before them used to ask it. Thus Allah maketh clear His revelations for you. Allah is Knower, Wise.

SH And when the children among you have attained to puberty, let them seek permission as those before them sought permission; thus does Allah make

clear to you His communications, and Allah is knowing, Wise.

- YU But when the children among you come of age, let them (also) ask for permission, as do those senior to them (in age): Thus does Allah make clear His Signs to you: for Allah is full of knowledge and wisdom.

## 60.

- AA As for your women past the age of bearing children, who have no hope of marriage, there is no harm if they take off their outer garments, but in such a way that they do not display their charms; yet if they avoid this it would be better for them. God is all-hearing and all-knowing.
- NQ And as for women past child-bearing who do not expect wed-lock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allâh is All-Hearer, All-Knower.
- PK As for women past child-bearing, who have no hope of marriage, it is no sin for them if they discard their (outer) clothing in such a way as not to show adornment. But to refrain is better for them. Allah is Hearer, Knower.
- SH And (as for) women advanced in years who do not hope for a marriage, it is no sin for them if they put off their clothes without displaying their ornaments; and if they restrain themselves it is better for them; and Allah is Hearing, Knowing.
- YU Such elderly women as are past the prospect of marriage,- there is no blame on them if they lay aside their (outer) garments, provided they make not a wanton display of their beauty: but it is best for them to be modest: and Allah is One Who sees and knows all things.

## 61.

- AA There is no harm if the blind, the lame, the sick, or you yourselves, eat in your own houses or the houses of your fathers, mothers, or your brothers' houses, or those of your sisters, or your fathers' brothers' or sisters', or your mothers' brothers' or sisters', or in the houses whose care is entrusted to you, or the houses of your friends.
- NQ There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allâh (i.e. say: As-Salâmu 'Alaikum - peace be on you) blessed and good. Thus Allâh makes clear the Ayât (these Verses or your religious symbols and signs, etc.) to you that you may understand.
- PK No blame is there upon the blind nor any blame upon the lame nor any blame upon the sick nor on yourselves if ye eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your fathers' brothers, or the houses of your fathers' sisters, or the houses of your mothers' brothers, or the houses of your mothers' sisters, or (from that) whereof ye hold the keys, or (from the house) of a friend. No sin shall it be for you whether ye eat together or apart. But when ye enter houses, salute one another with a greeting from Allah, blessed and sweet. Thus Allah maketh clear His revelations for you, that haply ye may understand.
- SH There is no blame on the blind man, nor is there blame on the lame, nor is there blame on the sick, nor on yourselves that you eat from your houses, or

your fathers' houses or your mothers' houses, or your brothers' houses, or your sisters' houses, or your paternal uncles' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or what you possess the keys of, or your friends' (houses). It is no sin in you that you eat together or separately. So when you enter houses, greet your people with a salutation from Allah, blessed (and) goodly; thus does Allah make clear to you the communications that you may understand.

- YU It is no fault in the blind nor in one born lame, nor in one afflicted with illness, nor in yourselves, that ye should eat in your own houses, or those of your fathers, or your mothers, or your brothers, or your sisters, or your father's brothers or your father's sisters, or your mother's brothers, or your mother's sisters, or in houses of which the keys are in your possession, or in the house of a sincere friend of yours: there is no blame on you, whether ye eat in company or separately. But if ye enter houses, salute each other - a greeting of blessing and purity as from Allah. Thus does Allah make clear the signs to you: that ye may understand.

## 62.

- AA There is no harm in your eating together or separately. But when you enter the houses, salute the inmates with a greeting in the name of God, invoking blessings and good health. That is how God explains things to you clearly so that you may understand. They alone are true believers who believe in God and His Apostle, and when they are with him on a matter of common concern, do not depart without obtaining his leave. Surely those who ask leave of you are the ones who believe in God and His Apostle. Therefore when they ask leave of you for personal business give leave to those you please, and seek God's forgiveness for them. Surely God is forgiving and kind.
- NO The true believers are only those, who believe in (the Oneness of) Allāh and His Messenger (Muhammad SAW), and when they are with him on some common matter, they go not away until they have asked his permission. Verily! Those who ask your permission, those are they who (really) believe in Allāh and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allāh for their forgiveness. Truly, Allāh is Oft-Forgiving, Most Merciful.
- PK They only are the true believers who believe in Allah and His messenger and, when they are with him on some common errand, go not away until they have asked leave of him. Lo! those who ask leave of thee, those are they who believe in Allah and His messenger. So, if they ask thy leave for some affair of theirs, give leave to whom thou wilt of them, and ask for them forgiveness of Allah. Lo! Allah is Forgiving, Merciful.
- SH Only those are believers who believe in Allah and His Messenger, and when they are with him on a momentous affair they go not away until they have asked his permission; surely they who ask your permission are they who believe in Allah and His Messenger; so when they ask your permission for some affair of theirs, give permission to whom you please of them and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.
- YU Only those are believers, who believe in Allah and His Messenger: when they are with him on a matter requiring collective action, they do not depart until they have asked for his leave; those who ask for thy leave are those who believe in Allah and His Messenger; so when they ask for thy leave, for some business of theirs, give leave to those of them whom thou wilt, and ask Allah for their forgiveness: for Allah is Oft-Forgiving, Most Merciful.

## 63.

- AA Do not consider your being summoned by the Apostle to be like your summoning one another. God knows those of you who go away surreptitiously.

So let those who act in contravention of his command take heed lest a trial should befall them or a grievous punishment come upon them.

- NO Make not the calling of the Messenger (Muhammad SAW) among you as your calling of one another. Allâh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger SAW). And let those who oppose the Messenger's (Muhammad SAW) commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them.
- PK Make not the calling of the messenger among you as your calling one of another. Allah knoweth those of you who steal away, hiding themselves. And let those who conspire to evade orders beware lest grief or painful punishment befall them.
- SH Do not hold the Messenger's calling (you) among you to be like your calling one to the other; Allah indeed knows those who steal away from among you, concealing themselves; therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement.
- YU Deem not the summons of the Messenger among yourselves like the summons of one of you to another: Allah doth know those of you who slip away under shelter of some excuse: then let those beware who withstand the Messenger's order, lest some trial befall them, or a grievous penalty be inflicted on them.

#### 64.

- AA Does not everything in the heavens and the earth belong to God? He surely knows what state you are in; and on the day they go back to Him. He will tell them what they used to do, for God has knowledge of everything.
- NO Certainly, to Allâh belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allâh is All-Knower of everything.
- PK Lo! verily unto Allah belongeth whatsoever is in the heavens and the earth. He knoweth your condition. And (He knoweth) the Day when they are returned unto Him so that He may inform them of what they did. Allah is Knower of all things.
- SH Now surely Allah's is whatever is in the heavens and the earth; He knows indeed that to which you are conforming yourselves; and on the day on which they are returned to Him He will inform them of what they did; and Allah is Cognizant of all things.
- YU Be quite sure that to Allah doth belong whatever is in the heavens and on earth. Well doth He know what ye are intent upon: and one day they will be brought back to Him, and He will tell them the truth of what they did: for Allah doth know all things.

## 25

# Al-Furqân

## The Criterion

## The Standard

 **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. BLESSED IS HE who revealed the Criterion (of right and wrong) to His votary that it may be a warning for the world, --
- NQ** Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad SAW) that he may be a warner to the 'Alamîn (mankind and jinns).
- PK** Blessed is He Who hath revealed unto His slave the Criterion (of right and wrong), that he may be a warner to the peoples.
- SH** Blessed is He Who sent down the Furqan upon His servant that he may be a warner to the nations;
- YU** Blessed is He who sent down the criterion to His servant, that it may be an admonition to all creatures; -

**2.**

- AA** He to whom belongs the kingdom of the heavens and the earth, who has neither begotten a son nor has He a partner in His kingdom, (who) created everything and determined its exact measure.
- NQ** He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.
- PK** He unto Whom belongeth the Sovereignty of the heavens and the earth, He hath chosen no son nor hath He any partner in the Sovereignty. He hath created everything and hath meted out for it a measure.
- SH** He, Whose is the kingdom of the heavens and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, and Who created everything, then ordained for it a measure.
- YU** He to whom belongs the dominion of the heavens and the earth: no son has He begotten, nor has He a partner in His dominion: it is He who created all things, and ordered them in due proportions.

**3.**

- AA** Yet they choose apart from Him gods who have not created any thing and have themselves been created, who possess no power over their loss or gain, or their death or life or being raised to life again.
- NQ** Yet they have taken besides Him other âlihâ (gods) that created nothing but are themselves created, and possess neither hurt nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.

- PK Yet they choose beside Him other gods who create naught but are themselves created, and possess not hurt nor profit for themselves, and possess not death nor life, nor power to raise the dead.
- SH And they have taken besides Him gods, who do not create anything while they are themselves created, and they control not for themselves any harm or profit, and they control not death nor life, nor raising (the dead) to life.
- YU Yet have they taken, besides him, gods that can create nothing but are themselves created; that have no control of hurt or good to themselves; nor can they control death nor life nor resurrection.

**4.**

- AA Yet the unbelievers say: "This is nothing but a lie he has concocted in which others have aided him." They have come down to mischief and lies.
- NQ Those who disbelieve say: "This (the Qur'ân) is nothing but a lie that he (Muhammad SAW) has invented, and others have helped him at it, so that they have produced an unjust wrong (thing) and a lie."
- PK Those who disbelieve say: This is naught but a lie that he hath invented, and other folk have helped him with it, so that they have produced a slander and a lie.
- SH And those who disbelieve say: This is nothing but a lie which he has forged, and other people have helped him at it; so indeed they have done injustice and (uttered) a falsehood.
- YU But the misbelievers say: "Naught is this but a lie which he has forged, and others have helped him at it." In truth it is they who have put forward an iniquity and a falsehood.

**5.**

- AA And they say: "These are fables of antiquity he has invented, which are dictated to him morning and evening."
- NQ And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."
- PK And they say: Fables of the men of old which he hath had written down so that they are dictated to him morn and evening.
- SH And they say: The stories of the ancients-- he has got them written-- so these are read out to him morning and evening.
- YU And they say: "Tales of the ancients, which he has caused to be written: and they are dictated before him morning and evening."

**6.**

- AA Say: "He who knows the secrets of the heavens and the earth has revealed it to me; and He is surely forgiving and kind."
- NQ Say: "It (this Qur'ân) has been sent down by Him (Allâh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."
- PK Say (unto them, O Muhammad): He who knoweth the secret of the heavens and the earth hath revealed it. Lo! He ever is Forgiving, Merciful.
- SH Say: He has revealed it Who knows the secret in the heavens and the earth; surely He is ever Forgiving, Merciful.
- YU Say: "The (Qur'an) was sent down by Him who knows the mystery (that is) in the heavens and the earth: verily He is Oft-Forgiving, Most Merciful."

**7.**

- AA But they say: "What sort of prophet is this who eats food and walks the market places? Why was no angel sent to him to act as admonisher with him?"

- NQ** And they say: "Why does this Messenger (Muhammad SAW) eat food, and walk about in the markets (like ourselves). Why is not an angel sent down to him to be a warner with him?"
- PK** And they say: What aileth this messenger (of Allah) that he eateth food and walketh in the markets? Why is not an angel sent down unto him, to be a warner with him.
- SH** And they say: What is the matter with this Messenger that he eats food and goes about in the markets; why has not an angel been sent down to him, so that he should have been a warner with him?
- YU** And they say: "What sort of a messenger is this, who eats food, and walks through the streets? Why has not an angel been sent down to him to give admonition with him?"

**8.**

- AA** Or a treasure should have been given to him, or he should have had an orchard from which he could eat." And these wicked people say: "You only follow a man ensorcelled."
- NQ** "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the Zâlimûn (polytheists and wrong-doers, etc.) say: "You follow none but a man bewitched."
- PK** Or (why is not) treasure thrown down unto him, or why hath he not a paradise from whence to eat? And the evil-doers say: Ye are but following a man bewitched.
- SH** Or (why is not) a treasure sent down to him, or he is made to have a garden from which he should eat? And the unjust say: You do not follow any but a man deprived of reason.
- YU** "Or (Why) has not a treasure been bestowed on him, or why has he (not) a garden for enjoyment?" The wicked say: "Ye follow none other than a man bewitched."

**9.**

- AA** Just see what comparisons they bring up for you! They are lost and cannot find the way.
- NQ** See how they coin similitudes for you, so they have gone astray, and they cannot find a (Right) Path.
- PK** See how they coin similitudes for thee, so that they are all astray and cannot find a road!
- SH** See what likenesses do they apply to you, so they have gone astray, therefore they shall not be able to find a way.
- YU** See what kinds of comparisons they make for thee! But they have gone astray, and never a way will they be able to find!

**10.**

- AA** Blessed be He who, if He pleased, could give you better than that, -- gardens with rivers flowing by; and make palaces for you.
- NQ** Blessed be He Who, if He will, will assign you better than (all) that, - Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise).
- PK** Blessed is He Who, if He will, will assign thee better than (all) that - Gardens underneath which rivers flow - and will assign thee mansions.
- SH** Blessed is He Who, if He please, will give you what is better than this, gardens beneath which rivers flow, and He will give you palaces.
- YU** Blessed is He who, if that were His will, could give thee better (things) than those,- Gardens beneath which rivers flow; and He could give thee palaces

(secure to dwell in).

### 11.

- AA Yet they reject the Hour as untrue. We have prepared a Fire for those who deny the Resurrection.
- NQ Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell).
- PK Nay, but they deny (the coming of) the Hour, and for those who deny (the coming of) the Hour We have prepared a flame.
- SH But they reject the hour, and We have prepared a burning fire for him who rejects the hour.
- YU Nay they deny the hour (of the judgment to come): but We have prepared a blazing fire for such as deny the hour:

### 12.

- AA When (Hell) appears to them from a distance they will hear it raging and roaring.
- NQ When it (Hell) sees them from a far place, they will hear its raging and its roaring.
- PK When it seeth them from afar, they hear the crackling and the roar thereof.
- SH When it shall come into their sight from a distant place, they shall hear its vehement raging and roaring.
- YU When it sees them from a place fAr off, they will hear its fury and its ranging sigh.

### 13.

- AA And when they are cast within a narrow space of it chained together, they would plead for death.
- NQ And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.
- PK And when they are flung into a narrow place thereof, chained together, they pray for destruction there.
- SH And when they are cast into a narrow place in it, bound, they shall there call out for destruction.
- YU And when they are cast, bound together into a constricted place therein, they will pLead for destruction there and then!

### 14.

- AA "Do not ask for one death but many deaths on this day."
- NQ Exclaim not today for one destruction, but exclaim for many destructions.
- PK Pray not that day for one destruction, but pray for many destructions!
- SH Call not this day for one destruction, but call for destructions many.
- YU "This day plead not for a single destruction: plead for destruction oft-repeated!"

### 15.

- AA Ask them: "Is this better or a garden for everlasting abode which has been promised the pious and devout? It would be their guerdon and their destination.
- NQ Say: (O Muhammad SAW) "Is that (torment) better or the Paradise of Eternity promised to the Muttaqûn (pious and righteous persons - see V.2:2)?" It will be theirs as a reward and as a final destination.
- PK Say: Is that (doom) better or the Garden of Immortality which is promised

unto those who ward off (evil)? It will be their reward and journey's end.

- SH Say: Is this better or the abiding garden which those who guard (against evil) are promised? That shall be a reward and a resort for them.
- YU Say: "Is that best, or the eternal garden, promised to the righteous? for them, that is a reward as well as a goal (of attainment).

## 16.

- AA There will they have whatever they wish, and there abide for ever." This is a promise incumbent on your Lord which will certainly be fulfilled.
- NQ For them there will be therein all that they desire, and they will abide (there forever). It is a promise binding upon your Lord that must be fulfilled.
- PK Therein abiding, they have all that they desire. It is for thy Lord a promise that must be fulfilled.
- SH They shall have therein what they desire abiding (in it); it is a promise which it is proper to be prayed for from your Lord.
- YU "For them there will be therein all that they wish for: they will dwell (there) for aye: A promise to be prayed for from thy Lord."

## 17.

- AA The day He will gather them together along with those they worshipped other than God, He will ask them: "Did you lure these creatures of Mine away, or did they themselves go astray?"
- NQ And on the Day when He will gather them together and that which they worship besides Allâh [idols, angels, pious men, saints, 'Iesa (Jesus) son of Maryam (Mary), etc.[]]. He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?"
- PK And on the day when He will assemble them and that which they worship instead of Allah and will say: Was it ye who misled these my slaves or did they (themselves) wander from the way?
- SH And on the day when He shall gather them, and whatever they served besides Allah, He shall say: Was it you who led astray these My servants, or did they themselves go astray from the path?
- YU The day He will gather them together as well as those whom they worship besides Allah, He will ask: "Was it ye who let these My servants astray, or did they stray from the Path themselves?"

## 18.

- AA They will answer: "Glory to You. It was not worthy of us to seek any protector other than You. But You allowed them and their fathers a life of ease until they turned oblivious of the Reminder. They were a people impenitent.
- NQ They will say: "Glorified be You! It was not for us to take any Auliyâ' (Protectors, Helpers, etc.) besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people (doomed to total loss).
- PK They will say: Be Thou Glorified! it was not for us to choose any protecting friends beside thee; but Thou didst give them and their fathers ease till they forgot the warning and became lost folk.
- SH They shall say: Glory be to Thee; it was not beseeming for us that we should take any guardians besides Thee, but Thou didst make them and their fathers to enjoy until they forsook the reminder, and they were a people in perdition,
- YU They will say: "Glory to Thee! not meet was it for us that we should take for protectors others besides Thee: But Thou didst bestow, on them and their fathers, good things (in life), until they forgot the Message: for they were a people (worthless and) lost."

**19.**

- AA (The idolaters will be told): "Your gods have refuted your assertion. You can neither avert (your doom) nor receive any help. We shall make the wicked among you taste of severe punishment."
- NO Thus they (false gods all deities other than Allâh) will give you (polytheists) the lie regarding what you say (that they are gods besides Allâh), then you can neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to Allâh), We shall make him taste a great torment.
- PK Thus they will give you the lie regarding what ye say, then ye can neither avert (the doom) nor obtain help. And whoso among you doeth wrong, We shall make him taste great torment.
- SH So they shall indeed give you the lie in what you say, then you shall not be able to ward off or help, and whoever among you is unjust, We will make him taste a great chastisement.
- YU (Allah will say): "Now have they proved you liars in what ye say: so ye cannot avert (your penalty) nor (get) help." And whoever among you does wrong, him shall We cause to taste of a grievous Penalty.

**20.**

- AA We never sent before you apostles who did not eat food and walk the market places. We make some of you the means of trying the others. So will you persevere? Your Lord is always watching.
- NO And We never sent before you (O Muhammad SAW) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others: will you have patience? And your Lord is Ever All-Seer (of everything).
- PK We never sent before thee any messengers but lo! they verily ate food and walked in the markets. And We have appointed some of you a test for others: Will ye be steadfast? And thy Lord is ever Seer.
- SH And We have not sent before you any messengers but they most surely ate food and went about in the markets; and We have made some of you a trial for others; will you bear patiently? And your Lord is ever Seeing.
- YU And the messengers whom We sent before thee were all (men) who ate food and walked through the streets: We have made some of you as a trial for others: will ye have patience? for Allah is One Who sees (all things).

**21.**

- AA Those who do not hope to meet Us say: "Why are no angels sent down to us, or why do we not see our Lord?" They are full of self-conceit and behave with intense arrogance.
- NO And those who expect not for a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter), say: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride.[]
- PK And those who look not for a meeting with Us say: Why are angels not sent down unto us and (Why) do we not see our Lord! Assuredly they think too highly of themselves and are scornful with great pride.
- SH And those who do not hope for Our meeting, say: Why have not angels been sent down upon us, or (why) do we not see our Lord? Now certainly they are too proud of themselves and have revolted in great revolt.
- YU Such as fear not the meeting with Us (for Judgment) say: "Why are not the angels sent down to us, or (why) do we not see our Lord?" Indeed they have an arrogant conceit of themselves, and mighty is the insolence of their impiety!

**22.**

- AA The day they see the angels there will be no happy tidings for the sinners; and they will say: "There is an insurmountable barrier!"
- NQ On the Day they will see the angels, no glad tidings will there be for the Mujrimûn (criminals, disbelievers, polytheists, sinners, etc.) that day. And they (angels) will say: "All kinds of glad tidings are forbidden for you," [None will be allowed to enter Paradise except the one who said: Lâ ilâha ill- Allâh, "(none has the right to be worshipped but Allâh) and acted practically on its legal orders and obligations].
- PK On the day when they behold the angels, on that day there will be no good tidings for the guilty; and they will cry: A forbidding ban!
- SH On the day when they shall see the angels, there shall be no joy on that day for the guilty, and they shall say: It is a forbidden thing totally prohibited.
- YU The Day they see the angels,- no joy will there be to the sinners that Day: The (angels) will say: "There is a barrier forbidden (to you) altogether!"

**23.**

- AA We shall turn to their deeds and scatter them like particles of dust.
- NQ And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust.
- PK And We shall turn unto the work they did and make it scattered motes.
- SH And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust.
- YU And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about.

**24.**

- AA The inmates of Paradise will have a better abode that day, and a better resting place.
- NQ The dwellers of Paradise (i.e. those who deserved it through their Faith and righteousness) will, on that Day, have the best abode, and have the fairest of places for repose.
- PK Those who have earned the Garden on that day will be better in their home and happier in their place of noonday rest;
- SH The dwellers of the garden shall on that day be in a better abiding-place and a better resting-place.
- YU The Companions of the Garden will be well, that Day, in their abode, and have the fairest of places for repose.

**25.**

- AA The day the heavens splits asunder with a dazzling white cloud gathering and the angels descend in a continuous stream,
- NQ And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.
- PK A day when the heaven with the clouds will be rent asunder and the angels will be sent down, a grand descent.
- SH And on the day when the heaven shall burst asunder with the clouds, and the angels shall be sent down descending (in ranks).
- YU The Day the heaven shall be rent asunder with clouds, and angels shall be sent down, descending (in ranks),-

**26.**

- AA The real sovereignty will belong to Ar-Rahman. How grievous will be the day

for the infidels!

- NO** The sovereignty on that Day will be the true (sovereignty), belonging to the Most Beneficent (Allâh), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allâh Islâmic Monotheism).
- PK** The Sovereignty on that day will be the True (Sovereignty) belonging to the Beneficent One, and it will be a hard day for disbelievers.
- SH** The kingdom on that day shall rightly belong to the Beneficent Allah, and a hard day shall it be for the unbelievers.
- YU** That Day, the dominion as of right and truth, shall be (wholly) for (Allah) Most Merciful: it will be a Day of dire difficulty for the Misbelievers.

## 27.

- AA** The sinner will then bite his hand and say: "Would that I had taken the road with the Prophet.
- NO** And (remember) the Day when the Zâlim (wrong-doer, oppressor, polytheist, etc.) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger ( Muhammad SAW)[].
- PK** On the day when the wrong-doer gnaweth his hands, he will say: Ah, would that I had chosen a way together with the messenger (of Allah)!
- SH** And the day when the unjust one shall bite his hands saying: O! would that I had taken a way with the Messenger
- YU** The Day that the wrong-doer will bite at his hands, he will say, "Oh! would that I had taken a (straight) path with the Messenger!

## 28.

- AA** Woe alas, ah would I had not taken so-and-so as friend!
- NO** "Ah! Woe to me! Would that I had never taken so-and-so as a friend!
- PK** Alas for me! Ah, would that I had never taken such an one for friend!
- SH** O woe is me! would that I had not taken such a one for a friend !
- YU** "Ah! woe is me! Would that I had never taken such a one for a friend!

## 29.

- AA** He led me astray from the Warning after it had come to me. Satan always betrays man.
- NO** "He indeed led me astray from the Reminder (this Qur'ân) after it had come to me. And Shaitân (Satan) is ever a deserter to man in the hour of need."
- PK** He verily led me astray from the Reminder after it had reached me. Satan was ever man's deserter in the hour of need.
- SH** Certainly he led me astray from the reminder after it had come to me; and the Shaitan fails to aid man.
- YU** "He did lead me astray from the Message (of Allah) after it had come to me! Ah! the Evil One is but a traitor to man!"

## 30.

- AA** The prophet will say: "O my Lord, my people had fettered the Qur'an."
- NO** And the Messenger (Muhammad SAW) will say: "O my Lord! Verily, my people deserted this Qur'ân (neither listened to it, nor acted on its laws and orders).
- PK** And the messenger saith: O my Lord! Lo! mine own folk make this Qur'an of no account.
- SH** And the Messenger cried out: O my Lord! surely my people have treated this Quran as a forsaken thing.
- YU** Then the Messenger will say: "O my Lord! Truly my people took this Qur'an for

just foolish nonsense."

### 31.

- AA Thus do We keep opponents among the sinners for every apostle; yet your Lord is sufficient as a guide and helper.
- NO Thus have We made for every Prophet an enemy among the Mujrimûn (disbelievers, polytheists, criminals, etc.). But Sufficient is your Lord as a Guide and Helper.
- PK Even so have We appointed unto every prophet an opponent from among the guilty; but Allah sufficeth for a Guide and Helper.
- SH And thus have We made for every prophet an enemy from among the sinners and sufficient is your Lord as a Guide and a Helper.
- YU Thus have We made for every prophet an enemy among the sinners: but enough is thy Lord to guide and to help.

### 32.

- AA The unbelievers say: "Why was the whole Qur'an not sent down all at once to him?" It was sent thus that We may keep your heart resolute. So We enunciated it by steps and distinctly.
- NO And those who disbelieve say: "Why is not the Qur'ân revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. (It was revealed to the Prophet SAW in 23 years.).
- PK And those who disbelieve say: Why is the Qur'an not revealed unto him all at once? (It is revealed) thus that We may strengthen thy heart therewith; and We have arranged it in right order.
- SH And those who disbelieve say: Why has not the Quran been revealed to him all at once? Thus, that We may strengthen your heart by it and We have arranged it well in arranging.
- YU Those who reject Faith say: "Why is not the Qur'an revealed to him all at once? Thus (is it revealed), that We may strengthen thy heart thereby, and We have rehearsed it to thee in slow, well-arranged stages, gradually.

### 33.

- AA There is not an example they advance to which We do not give you a right answer and a better explanation.
- NO And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'ân), but We reveal to you the truth (against that similitude or example), and the better explanation thereof.
- PK And they bring thee no similitude but We bring thee the Truth (as against it), and better (than their similitude) as argument.
- SH And they shall not bring to you any argument, but We have brought to you (one) with truth and best in significance.
- YU And no question do they bring to thee but We reveal to thee the truth and the best explanation (thereof).

### 34.

- AA Those who will be pushed faces forward into Hell will be in a worse position, farther away from the path.
- NO Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path[.].
- PK Those who will be gathered on their faces unto hell: such are worse in plight and further from the right road.
- SH (As for) those who shall be gathered upon their faces to hell, they are in a

worse plight and straying farther away from the path.

YU Those who will be gathered to Hell (prone) on their faces,- they will be in an evil plight, and, as to Path, most astray.

### 35.

AA We gave Moses the Book, and made his brother Aaron his minister,

NQ And indeed We gave Mûsa (Moses) the Scripture [the Taurât (Torah)], and placed his brother Hârûn (Aaron) with him as a helper;

PK We verily gave Moses the Scripture and placed with him his brother Aaron as henchman.

SH And certainly We gave Musa the Book and We appointed with him his brother Haroun an aider.

YU (Before this,) We sent Moses The Book, and appointed his brother Aaron with him as minister;

### 36.

AA Then We told them: "Go to the people who have rejected Our signs." Then We annihilated them completely.

NQ And We said: "Go you both to the people who have denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)." Then We destroyed them with utter destruction.

PK Then We said: Go together unto the folk who have denied Our revelations. Then We destroyed them, a complete destruction.

SH Then We said: Go you both to the people who rejected Our communications; so We destroyed them with utter destruction.

YU And We command: "Go ye both, to the people who have rejected our Signs:" And those (people) We destroyed with utter destruction.

### 37.

AA We had drowned the people of Noah when they had accused the apostles of lies, and turned them into an example for men. We have prepared a painful punishment for the wicked.

NQ And Nûh's (Noah) people, when they denied the Messengers We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the Zâlimûn (polytheists and wrong-doers, etc).

PK And Noah's folk, when they denied the messengers, We drowned them and made of them a portent for mankind. We have prepared a painful doom for evil-doers.

SH And the people of Nuh, when they rejected the messengers, We drowned them, and made them a sign for men, and We have prepared a painful punishment for the unjust;

YU And the people of Noah,- when they rejected the messengers, We drowned them, and We made them as a Sign for mankind; and We have prepared for (all) wrong-doers a grievous Penalty; -

### 38.

AA (As for) 'Ad, Thamud and the people of ar-Rass, and many generations in between them,

NQ And (also) 'Ad and Thamûd, and the dwellers of Ar-Rass, and many generations in between.

PK And (the tribes of) A'ad and Thamud, and the dwellers in Ar-Rass, and many generations in between.

SH And Ad and Samood and the dwellers of the Rass and many generations between them.

YU As also 'Ad and Thamud, and the Companions of the Rass, and many a generation between them.

### 39.

AA We administered warnings to each of them, and then destroyed them completely.

NQ And for each of them We put forward examples (as proofs and lessons, etc.), and each (of them) We brought to utter ruin (because of their disbelief and evil deeds).

PK Each (of them) We warned by examples, and each (of them) We brought to utter ruin.

SH And to every one We gave examples and every one did We destroy with utter destruction.

YU To each one We set forth Parables and examples; and each one We broke to utter annihilation (for their sins).

### 40.

AA They must have surely passed by the town on which We had rained the terrible rain of ruin. How could they not have seen it? Still they do not dread the Resurrection.

NQ And indeed they have passed by the town [of Prophet Lout (Lot)] on which was rained the evil rain. Did they (disbelievers) not then see it (with their own eyes)? Nay ! But they used not to expect for any resurrection.

PK And indeed they have passed by the township whereon was rained the fatal rain. Can it be that they have not seen it? Nay, but they hope for no resurrection.

SH And certainly they have (often) passed by the town on which was rained an evil rain; did they not then see it? Nay! they did not hope to be raised again.

YU And the (Unbelievers) must indeed have passed by the town on which was rained a shower of evil: did they not then see it (with their own eyes)? But they fear not the Resurrection.

### 41.

AA When they see you they take you only in jest: "Is this the one whom God has sent as messenger?"

NQ And when they see you (O Muhammad SAW), they treat you only as a mockery (saying): "Is this the one whom Allâh has sent as a Messenger?"

PK And when they see thee (O Muhammad) they treat thee only as a jest (saying): Is this he whom Allah sendeth as a messenger?

SH And when they see you, they do not take you for aught but a mockery: Is this he whom Allah has raised to be an messenger?

YU When they see thee, they treat thee no otherwise than in mockery: "Is this the one whom Allah has sent as a messenger?"

### 42.

AA He would have surely turned us away from our gods if we had not adhered to them." They will know soon who is farther away from the path when they see the punishment!

NQ "He would have nearly misled us from our âliha (gods), had it not been that we were patient and constant in their worship!" And they will know when they see the torment, who it is that is most astray from the (Right) Path!

PK He would have led us far away from our gods if we had not been staunch to them. They will know, when they behold the doom, who is more astray as to the road.

- SH He had well-nigh led us astray from our gods had we not adhered to them patiently! And they will know, when they see the punishment, who is straying farther off from the path.
- YU "He indeed would well-nigh have misled us from our gods, had it not been that we were constant to them!" - Soon will they know, when they see the Penalty, who it is that is most misled in Path!

**43.**

- AA Have you considered him who takes his own lust for his god? Can you stand a surety for him?
- NQ Have you (O Muhammad SAW) seen him who has taken as his ilâh (god) his own desire? Would you then be a Wakîl (a disposer of his affairs or a watcher) over him?
- PK Hast thou seen him who chooseth for his god his own lust? Wouldst thou then be guardian over him?
- SH Have you seen him who takes his low desires for his god? Will you then be a protector over him?
- YU Seest thou such a one as taketh for his god his own passion (or impulse)? Couldst thou be a disposer of affairs for him?

**44.**

- AA Or do you think that most of them hear or understand? They are no better than cattle; in fact they are farther astray from the path.
- NQ Or do you think that most of them hear or understand? They are only like cattle; nay, they are even farther astray from the Path. (i.e. even worst than cattle).
- PK Or deemest thou that most of them hear or understand? They are but as the cattle - nay, but they are farther astray?
- SH Or do you think that most of them do hear or understand? They are nothing but as cattle; nay, they are straying farther off from the path.
- YU Or thinkest thou that most of them listen or understand? They are only like cattle; - nay, they are worse astray in Path.

**45.**

- AA Have you not seen how your Lord lengthens out the shadow? He could have kept it motionless if He liked. Yet We make the sun its pilot to show the way.
- NQ Have you not seen how your Lord spread the shadow. If He willed, He could have made it still then We have made the sun its guide [i.e. after the sunrise, it (the shadow) squeezes and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sun light, there would have been no shadow].
- PK Hast thou not seen how thy Lord hath spread the shade - And if He willed He could have made it still - then We have made the sun its pilot;
- SH Have you not considered (the work of) your Lord, how He extends the shade? And if He had pleased He would certainly have made it stationary; then We have made the sun an indication of it
- YU Hast thou not turned thy vision to thy Lord?- How He doth prolong the shadow! If He willed, He could make it stationary! then do We make the sun its guide;

**46.**

- AA Then We draw it back to Us, withdrawing it little by little.
- NQ Then We withdraw it to Us a gradual concealed withdrawal.
- PK Then We withdraw it unto Us, a gradual withdrawal?
- SH Then We take it to Ourselves, taking little by little.

YU Then We draw it in towards Ourselves,- a contraction by easy stages.

#### 47.

AA It is He who made the night a covering for you; and made sleep for rest, the day for rising.

NQ And it is He Who makes the night a covering for you, and the sleep (as) repose, and makes the day Nushûr (i.e. getting up and going about here and there for daily work, etc. after one's sleep at night or like resurrection after one's death).

PK And He it is Who maketh night a covering for you, and sleep repose, and maketh day a resurrection.

SH And He it is Who made the night a covering for you, and the sleep a rest, and He made the day to rise up again.

YU And He it is Who makes the Night as a Robe for you, and Sleep as Repose, and makes the Day (as it were) a Resurrection.

#### 48.

AA It is He who sends the winds with auspicious news in advance of His benevolence; and We send pure water down from the sky

NQ And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain), and We send down pure water from the sky,

PK And He it is Who sendeth the winds, glad tidings heralding His mercy, and We send down purifying water from the sky,

SH And He it is Who sends the winds as good news before His mercy; and We send down pure water from the cloud,

YU And He it is Who sends the winds as heralds of glad tidings, going before His mercy, and We send down pure water from the sky,-

#### 49.

AA To quicken a region that was dead, and to give it as drink to animals We have created and to men in plenty.

NQ That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created.

PK That We may give life thereby to a dead land, and We give many beasts and men that We have created to drink thereof.

SH That We may give life thereby to a dead land and give it for drink, out of what We have created, to cattle and many people.

YU That with it We may give life to a dead land, and slake the thirst of things We have created,- cattle and men in great numbers.

#### 50.

AA And We distribute it among them in various ways that they may ponder and reflect; yet most men disdain everything but denial and thanklessness.

NQ And indeed We have distributed it (rain or water) amongst them in order that they may remember the Grace of Allâh, but most men refuse (or deny the Truth or Faith) and accept nothing but disbelief or ingratitude.

PK And verily We have repeated it among them that they may remember, but most of mankind begrudge aught save ingratitude.

SH And certainly We have repeated this to them that they may be mindful, but the greater number of men do not consent to aught except denying.

YU And We have distributed the (water) amongst them, in order that they may celebrate (our) praises, but most men are averse (to aught) but (rank) ingratitude.

**51.**

- AA Had We pleased We could have raised a warner in every town.
- NQ And had We willed, We would have raised a warner in every town.
- PK If We willed, We could raise up a warner in every village.
- SH And if We had pleased We would certainly have raised a warner in every town.
- YU Had it been Our Will, We could have sent a warner to every centre of population.

**52.**

- AA So do not listen to unbelievers, and strive against them with greater effort.
- NQ So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour, with it (the Qur'ân).
- PK So obey not the disbelievers, but strive against them herewith with a great endeavour.
- SH So do not follow the unbelievers, and strive against them a mighty striving with it.
- YU Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an).

**53.**

- AA It is He who made two bodies of water flow side by side, one fresh (and) sweet, the other brine (and) bitter, and has placed an interstice, a barrier between them.
- NQ And it is He Who has let free the two seas (kinds of water), one palatable and sweet, and the other salt and bitter, and He has set a barrier and a complete partition between them.
- PK And He it is Who hath given independence to the two seas (though they meet); one palatable, sweet, and the other saltish, bitter; and hath set a bar and a forbidding ban between them.
- SH And He it is Who has made two seas to flow freely, the one sweet that subdues thirst by its sweetness, and the other salt that burns by its saltness; and between the two He has made a barrier and inviolable obstruction.
- YU It is He Who has let free the two bodies of flowing water: One palatable and sweet, and the other salt and bitter; yet has He made a barrier between them, a partition that is forbidden to be passed.

**54.**

- AA It is He who created man from water, then gave him consanguinity and affinity. Your Lord is omnipotent.
- NQ And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He will.
- PK And He it is Who hath created man from water, and hath appointed for him kindred by blood and kindred by marriage; for thy Lord is ever Powerful.
- SH And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful.
- YU It is He Who has created man from water: then has He established relationships of lineage and marriage: for thy Lord has power (over all things).

**55.**

- AA And yet they worship besides God what cannot bring them gain or do them harm. The unbeliever has always been an auxiliary against his Lord.
- NQ And they (disbelievers, polytheists, etc.) worship besides Allâh, that which can

neither profit them nor harm them, and the disbeliever is ever a helper (of the Satan) against his Lord.

PK Yet they worship instead of Allah that which can neither benefit them nor hurt them. The disbeliever was ever a partisan against his Lord.

SH And they serve besides Allah that which neither profits them nor causes them harm; and the unbeliever is a partisan against his Lord.

YU Yet do they worship, besides Allah, things that can neither profit them nor harm them: and the Misbeliever is a helper (of Evil), against his own Lord!

## 56.

AA Yet We have not sent you but to give good tidings and to warn.

NQ And We have sent you (O Muhammad SAW ) only as a bearer of glad tidings and a warner.

PK And We have sent thee (O Muhammad) only as a bearer of good tidings and a warner.

SH And We have not sent you but as a giver of good news and as a warner.

YU But thee We only sent to give glad tidings and admonition.

## 57.

AA Tell them: "I do not ask any recompense of you for this other than (urging) whoever likes may take the way to his Lord."

NQ Say: "No reward do I ask of you for this (that which I have brought from my Lord and its preaching, etc.), save that whosoever wills, may take a Path to his Lord.

PK Say: I ask of you no reward for this, save that whoso will may choose a way unto his Lord.

SH Say: I do not ask you aught in return except that he who will, may take the way to his Lord.

YU Say: "No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Lord."

## 58.

AA Have trust in God the Living, who will never die, and sing His hallelujas; for He is well aware of the sins of His creatures.

NQ And put your trust (O Muhammad SAW) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves;

PK And trust thou in the Living One Who dieth not, and hymn His praise. He sufficeth as the Knower of His bondmen's sins,

SH And rely on the Ever-living Who dies not, and celebrate His praise; and Sufficient is He as being aware of the faults of His servants,

YU And put thy trust in Him Who lives and dies not; and celebrate his praise; and enough is He to be acquainted with the faults of His servants; -

## 59.

AA He created the heavens and the earth and all that lies between them in six spans then assumed His authority. He is the benevolent: Ask those who are well-informed.

NQ Who created the heavens and the earth and all that is between them in six Days. Then He Istawâ (rose over) the Throne (in a manner that suits His Majesty). The Most Beneficent (Allâh)! Ask Him (O Prophet Muhammad SAW), (concerning His Qualities, His rising over His Throne, His creations, etc.), as He is Al-Khabîr (The All-Knower of everything i.e. Allâh).

- PK Who created the heavens and the earth and all that is between them in six Days, then He mounted the Throne. The Beneficent! Ask anyone informed concerning Him!
- SH Who created the heavens and the earth and what is between them in six periods, and He is firmly established on the throne of authority; the Beneficent Allah, so ask respecting it one aware.
- YU He Who created the heavens and the earth and all that is between, in six days, and is firmly established on the Throne (of Authority): Allah Most Gracious: ask thou, then, about Him of any acquainted (with such things).

**60.**

- AA When you say to them: "Bow before Ar-Rahman," they say: "What is Ar-Rahman? Should we adore whoever you ask us to?" And their aversion increases further.
- NQ And when it is said to them: "Prostrate to the Most Beneficent (Allâh)! They say: "And what is the Most Beneficent? Shall we fall down in prostration to that which you (O Muhammad SAW) command us?" And it increases in them only aversion.
- PK And when it is said unto them: Prostrate to the Beneficent! they say: And what is the Beneficent? Are we to prostrate to whatever thou (Muhammad) biddest us? And it increaseth aversion in them.
- SH And when it is said to them: Prostrate to the Beneficent Allah, they say: And what is the Allah of beneficence? Shall we prostrate to what you bid us? And it adds to their aversion.
- YU When it is said to them, "Prostrate to (Allah) Most Gracious!", they say, "And what is (Allah) Most Gracious? Shall we prostrate to that which thou commandest us?" And it increases their flight (from the Truth).

**61.**

- AA Blessed is He who placed in the heavens constellations of stars, and placed a burning lamp in it and the luminous moon.
- NQ Blessed be He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.
- PK Blessed be He Who hath placed in the heaven mansions of the stars, and hath placed therein a great lamp and a moon giving light!
- SH Blessed is He Who made the constellations in the heavens and made therein a lamp and a shining moon.
- YU Blessed is He Who made constellations in the skies, and placed therein a Lamp and a Moon giving light;

**62.**

- AA It is He who made the night and day an alternation for him who cares to reflect and be grateful.
- NQ And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.
- PK And He it is Who hath appointed night and day in succession, for him who desireth to remember, or desireth thankfulness.
- SH And He it is Who made the night and the day to follow each other for him who desires to be mindful or desires to be thankful.
- YU And it is He Who made the Night and the Day to follow each other: for such as have the will to celebrate His praises or to show their gratitude.

**63.**

- AA Devotees of Ar-Rahman are those who walk with humility on the earth, and

when they are addressed by the ignorant, say: 'Peace;'

- NQ** And the slaves of the Most Beneficent (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.
- PK** The (faithful) slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them answer: Peace;
- SH** And the servants of the Beneficent Allah are they who walk on the earth in humbleness, and when the ignorant address them, they say: Peace.
- YU** And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!";

#### 64.

- AA** And those who spend their nights bowed and standing before their Lord;
- NQ** And those who spend the night before their Lord, prostrate and standing[.].
- PK** And who spend the night before their Lord, prostrate and standing,
- SH** And they who pass the night prostrating themselves before their Lord and standing.
- YU** Those who spend the night in adoration of their Lord prostrate and standing;

#### 65.

- AA** Who say: "O our Lord, avert from us the torment of Hell: Its punishment is surely continuous.
- NQ** And those who say: "Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment."
- PK** And who say: Our Lord! Avert from us the doom of hell; lo! the doom thereof is anguish;
- SH** And they who say: O our Lord! turn away from us the punishment of hell, surely the punishment thereof is a lasting
- YU** Those who say, "Our Lord! avert from us the Wrath of Hell, for its Wrath is indeed an affliction grievous,-

#### 66.

- AA** It is indeed an evil halt and an evil abode;"
- NQ** Evil indeed it (Hell) is as an abode and as a place to dwell.
- PK** Lo! it is wretched as abode and station;
- SH** Surely it is an evil abode and (evil) place to stay.
- YU** "Evil indeed is it as an abode, and as a place to rest in";

#### 67.

- AA** Who are neither prodigal nor miserly in their spending but follow a middle path;
- NQ** And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).
- PK** And those who, when they spend, are neither prodigal nor grudging; and there is ever a firm station between the two;
- SH** And they who when they spend, are neither extravagant nor parsimonious, and (keep) between these the just mean.
- YU** Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes);

#### 68.

- AA** Who do not invoke any god apart from God, who do not take a life which God

has forbidden except for a cause that is just, and do not fornicate -- and any one who does so will be punished for the crime,

- NQ And those who invoke not any other ilâh (god) along with Allâh, nor kill such life as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment[.]
- PK And those who cry not unto any other god along with Allah, nor take the life which Allah hath forbidden save in (course of) justice, nor commit adultery - and whoso doeth this shall pay the penalty;
- SH And they who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden except in the requirements of justice, and (who) do not commit fornication and he who does this shall find a requital of sin;
- YU Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred except for just cause, nor commit fornication; - and any that does this (not only) meets punishment.

## 69.

- AA Whose punishment will be doubled on the Day of Judgement, and he will live for ever in disgrace,
- NQ The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;
- PK The doom will be doubled for him on the Day of Resurrection, and he will abide therein disdained for ever;
- SH The punishment shall be doubled to him on the day of resurrection, and he shall abide therein in abasement;
- YU (But) the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy,-

## 70.

- AA Except those who repent and come to believe and do the right, for whom God will turn evil into goodness, for God is forgiving and kind.
- NQ Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds, for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful[.]
- PK Save him who repenteth and believeth and doth righteous work; as for such, Allah will change their evil deeds to good deeds. Allah is ever Forgiving, Merciful.
- SH Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful.
- YU Unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful,

## 71.

- AA Whosoever repents and does the right, will have turned back to God by way of repentance;
- NQ And whosoever repents and does righteous good deeds, then verily, he repents towards Allâh with true repentance.
- PK And whosoever repenteth and doeth good, he verily repenteth toward Allah with true repentance -
- SH And whoever repents and does good, he surely turns to Allah a (goodly) turning.
- YU And whoever repents and does good has truly turned to Allah with an (acceptable) conversion; -

**72.**

- AA And those who do not give false evidence, and if they come across unbecoming talk ignore it and pass by in a sedate way;
- NO And those who do not witness falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.
- PK And those who will not witness vanity, but when they pass near senseless play, pass by with dignity.
- SH And they who do not bear witness to what is false, and when they pass by what is vain, they pass by nobly.
- YU Those who witness no falsehood, and, if they pass by futility, they pass by it with honourable (avoidance);

**73.**

- AA Who, when reminded of their Lord's revelations, do not fall for them like the deaf and blind;
- NO And those who, when they are reminded of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat.
- PK And those who, when they are reminded of the revelations of their Lord, fall not deaf and blind thereat.
- SH And they who, when reminded of the communications of their Lord, do not fall down thereat deaf and blind.
- YU Those who, when they are admonished with the Signs of their Lord, droop not down at them as if they were deaf or blind;

**74.**

- AA And those who say: "O Lord, give us comfort in our spouses and children, and make us paragons of those who follow the straight path."
- NO And those who say: "Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the Muttaqûn" (pious - see V.2:2 and the footnote of V.3:164)."
- PK And who say: Our Lord! Vouchsafe us comfort of our wives and of our offspring, and make us patterns for (all) those who ward off (evil).
- SH And they who say: O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard (against evil).
- YU And those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous."

**75.**

- AA They will be rewarded for their perseverance with lofty mansions in empyrean where they will be received with greetings of peace and salutations,
- NO Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.
- PK They will be awarded the high place forasmuch as they were steadfast, and they will meet therein with welcome and the ward of peace,
- SH These shall be rewarded with high places because they were patient, and shall be met therein with greetings and salutations.
- YU Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy: therein shall they be met with salutations and peace,

**76.**

- AA And abide there for ever: What an excellent destination and abode!
- NO Abiding therein; excellent it is as an abode, and as a place to dwell.
- PK Abiding there for ever. Happy is it as abode and station!
- SH Abiding therein; goodly the abode and the resting-place.
- YU Dwelling therein; - how beautiful an abode and place of rest!

**77.**

- AA Say: "My Lord is not concerned on your account if you do not pray to Him. You have surely done with denying; soon will come the inevitable judgement.
- NO Say (O Muhammad SAW to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours for ever (inseparable permanent punishment)."
- PK Say (O Muhammad, unto the disbelievers): My Lord would not concern Himself with you but for your prayer. But now ye have denied (the Truth), therefor there will be judgment.
- SH Say: My Lord would not care for you were it not for your prayer; but you have indeed rejected (the truth), so that which shall cleave shall come.
- YU Say (to the Rejecters): "My Lord is not uneasy because of you if ye call not on Him: But ye have indeed rejected (Him), and soon will come the inevitable (punishment)!"

## 26

# Ash-Shu'arâ'

## The Poets

**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. TA SIN MIM.

**NQ** TâSinMîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]

**PK** Ta. Sin. Mim.

**SH** Ta Sin Mim.

**YU** Ta. Sin. Mim.

**2.**

**AA** These are the verses of the perspicuous Book.

**NQ** These are the Verses of the manifest Book [this Qur'ân, which was promised by Allâh in the Taurât (Torah) and the Injeel (Gospel), makes things clear].

**PK** These are revelations of the Scripture that maketh plain.

**SH** These are the verses of the Book that makes (things) clear.

**YU** These are verses of the Book that makes (things) clear.

**3.**

**AA** You may perhaps wear out your heart because they do not come to belief.

**NQ** It may be that you (O Muhammad SAW) are going to kill yourself with grief, that they do not become believers [in your Risalah (Messengership) and in your Message of Islâmîc Monotheism][].

**PK** It may be that thou tormentest thyself (O Muhammad) because they believe not.

**SH** Perhaps you will kill yourself with grief because they do not believe.

**YU** It may be thou frettest thy soul with grief, that they do not become Believers.

**4.**

**AA** We could send down from the heavens a sign to them if We pleased, before which their heads would remain bowed.

**NQ** If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.

**PK** If We will, We can send down on them from the sky a portent so that their necks would remain bowed before it.

**SH** If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it.

**YU** If (such) were Our Will, We could send down to them from the sky a Sign, to which they would bend their necks in humility.

**5.**

**AA** Never does a new reminder come to them from Ar-Rahman but they turn away from it.

- NO And never comes there unto them a Reminder as a recent revelation from the Most Beneficent (Allâh), but they turn away therefrom.
- PK Never cometh there unto them a fresh reminder from the Beneficent One, but they turn away from it.
- SH And there does not come to them a new reminder from the Beneficent Allah but they turn aside from it.
- YU But there comes not to them a newly-revealed Message from (Allah) Most Gracious, but they turn away therefrom.

**6.**

- AA Surely they have done with denying; soon will come to them the news of what they were laughing at.
- NO So they have indeed denied (the truth this Qur'ân), then the news of what they mocked at, will come to them.
- PK Now they have denied (the Truth); but there will come unto them tidings of that whereat they used to scoff.
- SH So they have indeed rejected (the truth), therefore the news of that which they mock shall soon come to them.
- YU They have indeed rejected (the Message): so they will know soon (enough) the truth of what they mocked at!

**7.**

- AA Do they not see the earth, how We grow all kinds of noble things upon it?
- NO Do they not observe the earth, how much of every good kind We cause to grow therein?
- PK Have they not seen the earth, how much of every fruitful kind We make to grow therein?
- SH Do they not see the earth, how many of every noble kind We have caused to grow in it?
- YU Do they not look at the earth, - how many noble things of all kinds We have produced therein?

**8.**

- AA Verily there are signs in this; yet many of them do not believe.
- NO Verily, in this is an Ayâh (proof or sign), yet most of them (polytheists, pagans, etc., who do not believe in Resurrection) are not believers.
- PK Lo! herein is indeed a portent; yet most of them are not believers.
- SH Most surely there is a sign in that, but most of them will not believe.
- YU Verily, in this is a Sign: but most of them do not believe.

**9.**

- AA Your Lord is surely mighty and merciful.
- NO And verily, your Lord! He is truly the All-Mighty, the Most Merciful.
- PK And lo! thy Lord! He is indeed the Mighty, the Merciful.
- SH And most surely your Lord is the Mighty, the Merciful.
- YU And verily, thy Lord is He, the Exalted in Might, Most Merciful.

**10.**

- AA When your Lord called upon Moses: "Go to the wicked people,
- NO And (remember) when your Lord called Mûsa (Moses) (saying): "Go to the people who are Zâlimûn (polytheists and wrong-doing),
- PK And when thy Lord called Moses, saying: Go unto the wrongdoing folk,

SH And when your Lord called out to Musa, saying: Go to the unjust people,

YU Behold, thy Lord called Moses: "Go to the people of iniquity,-

### 11.

AA The people of Pharaoh. Will they not fear and take heed?"

NQ The people of Fir'aun (Pharaoh). Will they not fear Allâh and become righteous?"

PK The folk of Pharaoh. Will they not ward off (evil)?

SH The people of Firon: Will they not guard (against evil)?

YU "The people of the Pharaoh: will they not fear Allah?"

### 12.

AA : He said: "O Lord, I fear that they will deny me.

NQ He said: "My Lord! Verily, I fear that they will belie me,

PK He said: My Lord! Lo! I fear that they will deny me,

SH He said: O my Lord! surely I fear that they will reject me;

YU He said: "O my Lord! I do fear that they will charge me with falsehood:

### 13.

AA My heart is constrained, my tongue falters, so delegate Aaron;

NQ "And my breast straitens, and my tongue expresses not well. So send for Hârûn (Aaron) (to come along with me).

PK And I shall be embarrassed, and my tongue will not speak plainly, therefor send for Aaron (to help me).

SH And by breast straitens, and my tongue is not eloquent, therefore send Thou to Haroun (to help me);

YU "My breast will be straitened. And my speech may not go (smoothly): so send unto Aaron.

### 14.

AA And they have a charge (of murder) against me. So I fear that they will kill me."

NQ "And they have a charge of crime against me, and I fear they will kill me."

PK And they have a crime against me, so I fear that they will kill me.

SH And they have a crime against me, therefore I fear that they may slay me.

YU "And (further), they have a charge of crime against me; and I fear they may slay me."

### 15.

AA (It was) said: "By no means. Go with My signs, both of you. I am verily with you and I hear.

NQ Allâh said: "Nay! Go you both with Our Signs. Verily! We shall be with you, listening.

PK He said: Nay, verily. So go ye twain with Our tokens. Lo! We shall be with you, Hearing.

SH He said: By no means, so go you both with Our signs; surely We are with you, hearing;

YU Allah said: "By no means! proceed then, both of you, with Our Signs; We are with you, and will listen (to your call).

### 16.

AA Go to the Pharaoh and tell him: 'We bring a message from the Lord of all the

worlds

- NQ "And when you both come to Fir'aun (Pharaoh), say: 'We are the Messengers of the Lord of the 'Alamîn (mankind, jinns and all that exists),
- PK And come together unto Pharaoh and say: Lo! we bear a message of the Lord of the Worlds,
- SH Then come to Firon and say: Surely we are the messengers of the Lord of the worlds:
- YU "So go forth, both of you, to Pharaoh, and say: 'We have been sent by the Lord and Cherisher of the worlds;

### 17.

- AA That you should send the children of Israel with us.'
- NQ "So allow the Children of Israel to go with us' "
- PK (Saying): Let the Children of Israel go with us.
- SH Then send with us the children of Israel.
- YU ""Send thou with us the Children of Israel.""

### 18.

- AA (The Pharaoh) said: "Did we not bring you up as a child? And you lived a number of years of your life with us.
- NQ [Fir'aun (Pharaoh)] said [to Mûsa (Moses)]: "Did we not bring you up among us as a child? And you did dwell many years of your life with us.
- PK (Pharaoh) said (unto Moses): Did we not rear thee among us as a child? And thou didst dwell many years of thy life among us,
- SH (Firon) said: Did we not bring you up as a child among us, and you tarried among us for (many) years of your life?
- YU (Pharaoh) said: "Did we not cherish thee as a child among us, and didst thou not stay in our midst many years of thy life?

### 19.

- AA And you committed what you did, and you are ungrateful!"
- NQ "And you did your deed, which you did (i.e. the crime of killing a man). And you are one of the ingrates."
- PK And thou didst that thy deed which thou didst, and thou wast one of the ingrates.
- SH And you did (that) deed of yours which you did, and you are one of the ungrateful.
- YU "And thou didst a deed of thine which (thou knowest) thou didst, and thou art an ungrateful (wretch)!"

### 20.

- AA (Moses) replied: "I did do that and I was in the wrong,
- NQ Mûsa (Moses) said: "I did it then, when I was an ignorant (as regards my Lord and His Message).
- PK He said: I did it then, when I was of those who are astray.
- SH He said: I did it then while I was of those unable to see the right course;
- YU Moses said: "I did it then, when I was in error.

### 21.

- AA So I ran away from you out of fear. But my Lord has given me wisdom, and made me an apostle.
- NQ "So I fled from you when I feared you. But my Lord has granted me Hukman

(i.e. religious knowledge, right judgement of the affairs and Prophethood), and appointed me as one of the Messengers.

- PK Then I fled from you when I feared you, and my Lord vouchsafed me a command and appointed me (of the number) of those sent (by Him).
- SH So I fled from you when I feared you, then my Lord granted me wisdom and made me of the messengers;
- YU "So I fled from you (all) when I feared you; but my Lord has (since) invested me with judgment (and wisdom) and appointed me as one of the messengers.

**22.**

- AA But the favour you oblige me with is that you have enslaved the children of Israel."
- NQ "And this is the past favour with which you reproach me, that you have enslaved the Children of Israel."
- PK And this is the past favour wherewith thou reproachest me: that thou hast enslaved the Children of Israel.
- SH And is it a favor of which you remind me that you have enslaved the children of Israel?
- YU "And this is the favour with which thou dost reproach me,- that thou hast enslaved the Children of Israel!"

**23.**

- AA The Pharaoh asked: "And what is the Lord of all the worlds?"
- NQ Fir'aun (Pharaoh) said: "And what is the Lord of the 'Alamîn (mankind, jinns and all that exists)?"
- PK Pharaoh said: And what is the Lord of the Worlds?
- SH Firon said: And what is the Lord of the worlds?
- YU Pharaoh said: "And what is the 'Lord and Cherisher of the worlds'?"

**24.**

- AA (Moses) said: "The Lord of the heavens and the earth and all that lies between them, if you can believe."
- NQ Mûsa (Moses) said: "Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty."
- PK (Moses) said: Lord of the heavens and the earth and all that is between them, if ye had but sure belief.
- SH He said: The Lord of the heavens and the earth and what is between them, if you would be sure.
- YU (Moses) said: "The Lord and Cherisher of the heavens and the earth, and all between,- if ye want to be quite sure."

**25.**

- AA (The Pharaoh) said to those around him: "Do you hear?"
- NQ Fir'aun (Pharaoh) said to those around: "Do you not hear (what he says)?"
- PK (Pharaoh) said unto those around him: Hear ye not?
- SH (Firon) said to those around him: Do you not hear?
- YU (Pharaoh) said to those around: "Did ye not listen (to what he says)?"

**26.**

- AA (Moses continued): "Your Lord and the Lord of your fathers before you."
- NQ Mûsa (Moses) said: "Your Lord and the Lord of your ancient fathers!"

- PK He said: Your Lord and the Lord of your fathers.
- SH He said: Your Lord and the Lord of your fathers of old.
- YU (Moses) said: "Your Lord and the Lord of your fathers from the beginning!"
- 27.**
- AA (The Pharaoh) said (to his nobles): "Your apostle who has been sent to you, is certainly mad."
- NQ Fir'aun (Pharaoh) said: "Verily, your Messenger who has been sent to you is a madman!"
- PK (Pharaoh) said: Lo! your messenger who hath been sent unto you is indeed a madman!
- SH Said he: Most surely your Messenger who is sent to you is mad.
- YU (Pharaoh) said: "Truly your messenger who has been sent to you is a veritable madman!"
- 28.**
- AA (Moses) said: "The Lord of the East and the Lord of the West and all that lies between them, if you have sense."
- NQ Mûsa (Moses) said: "Lord of the east and the west, and all that is between them, if you did but understand!"
- PK He said: Lord of the East and the West and all that is between them, if ye did but understand.
- SH He said: The Lord of the east and the west and what is between them, if you understand.
- YU (Moses) said: "Lord of the East and the West, and all between! if ye only had sense!"
- 29.**
- AA (The Pharaoh) said: "If you took another god apart from me I will have you incarcerated."
- NQ Fir'aun (Pharaoh) said: "If you choose an ilâh (god) other than me, I will certainly put you among the prisoners."
- PK (Pharaoh) said: If thou chooseth a god other than me, I assuredly shall place thee among the prisoners.
- SH Said he: If you will take a god besides me, I will most certainly make you one of the imprisoned.
- YU (Pharaoh) said: "If thou dost put forward any god other than me, I will certainly put thee in prison!"
- 30.**
- AA (Moses) said: "Even though I have brought to you something convincing?"
- NQ Mûsa (Moses) said: "Even if I bring you something manifest (and convincing)?"
- PK He said: Even though I show thee something plain?
- SH He said: What! even if I bring to you something manifest?
- YU (Moses) said: "Even if I showed you something clear (and) convincing?"
- 31.**
- AA (The Pharaoh) said: "Then bring it, if you speak the truth."
- NQ Fir'aun (Pharaoh) said: "Bring it forth then, if you are of the truthful!"
- PK (Pharaoh) said: Produce it then, if thou art of the truthful!
- SH Said he: Bring it then, if you are of the truthful ones.

YU (Pharaoh) said: "Show it then, if thou tellest the truth!"

### 32.

AA So (Moses) cast his staff, and lo, it turned into a living serpent.

NQ So [Mûsa (Moses)] threw his stick, and behold, it was a serpent, manifest.

PK Then he flung down his staff and it became a serpent manifest,

SH So he cast down his rod, and lo! it was an obvious serpent,

YU So (Moses) threw his rod, and behold, it was a serpent, plain (for all to see)!

### 33.

AA And he drew forth his hand, and lo, it looked white to the beholders. The Pharaoh said to the chiefs around him: "He is certainly a clever magician.

NQ And he drew out his hand, and behold, it was white to all beholders!

PK And he drew forth his hand and lo! it was white to the beholders.

SH And he drew forth his hand, and lo! it appeared white to the onlookers.

YU And he drew out his hand, and behold, it was white to all beholders!

### 34.

NQ [Fir'aun (Pharaoh)] said to the chiefs around him: "Verily! This is indeed a well-versed sorcerer.

PK (Pharaoh) said unto the chiefs about him: Lo! this is verily a knowing wizard,

SH (Firon) said to the chiefs around him: Most surely this is a skillful magician,

YU (Pharaoh) said to the Chiefs around him: "This is indeed a sorcerer well-versed:

### 35.

AA He wants to drive you out of your land by his magic. So, what do you bid?"

NQ "He wants to drive you out of your land by his sorcery, then what is it your counsel, and what do you command?"

PK Who would drive you out of your land by his magic. Now what counsel ye?

SH Who desires to turn you out of your land with his magic; what is it then that you advise?

YU "His plan is to get you out of your land by his sorcery; then what is it your counsel?"

### 36.

AA They said: "Put him and his brother off awhile, and send summoners to the cities to gather

NQ They said: "Put him off and his brother (for a while), and send callers to the cities;

PK They said: Put him off, (him) and his brother, and send into the cities summoners

SH They said: Give him and his brother respite and send heralds into the cities

YU They said: "Keep him and his brother in suspense (for a while), and dispatch to the Cities heralds to collect-

### 37.

AA And bring the ablest magicians to you."

NQ "To bring up to you every well-versed sorcerer."

PK Who shall bring unto thee every knowing wizard.

SH That they should bring to you every skillful magician.

YU "And bring up to thee all (our) sorcerers well-versed."

### 38.

AA So the magicians were assembled at a stated time and place on an appointed day.

NQ So the sorcerers were assembled at a fixed time on a day appointed.

PK So the wizards were gathered together at a set time on a day appointed.

SH So the magicians were gathered together at the appointed time on the fixed day,

YU So the sorcerers were got together for the appointment of a day well-known,

### 39.

AA And the people were also asked to assemble.

NQ And it was said to the people: "Are you (too) going to assemble?"

PK And it was said unto the people: Are ye (also) gathering?

SH And it was said to the people: Will you gather together?

YU And the people were told: "Are ye (now) assembled?-"

### 40.

AA (They said): "We may haply follow the magicians if they are victorious."

NQ "That we may follow the sorcerers [who were on Fir'aun's (Pharaoh) religion of disbelief] if they are the winners."

PK (They said): Aye, so that we may follow the wizards if they are the winners.

SH Haply we may follow the magicians, if they are the vanquishers.

YU "That we may follow the sorcerers (in religion) if they win?"

### 41.

AA When the magicians arrived, they said to the Pharaoh: "Is there a reward for us if we are victorious?" --

NQ So when the sorcerers arrived, they said to Fir'aun (Pharaoh): "Will there surely be a reward for us if we are the winners?"

PK And when the wizards came they said unto Pharaoh: Will there surely be a reward for us if we are the winners?

SH And when the magicians came, they said to Firon: Shall we get a reward if we are the vanquishers?

YU So when the sorcerers arrived, they said to Pharaoh: "Of course - shall we have a (suitable) reward if we win?"

### 42.

AA "Yes," he replied. "You 'will be among the honoured."

NQ He said: "Yes, and you shall then verily be of those brought near (to myself)."

PK He said: Aye, and ye will then surely be of those brought near (to me).

SH He said: Yes, and surely you will then be of those who are made near.

YU He said: "Yea, (and more),- for ye shall in that case be (raised to posts) nearest (to my person)."

### 43.

AA Moses said to them: "Cast what you have to cast."

NQ Mûsa (Moses) said to them: "Throw what you are going to throw!"

PK Moses said unto them: Throw what ye are going to throw!

SH Musa said to them: Cast what you are going to cast.

YU Moses said to them: "Throw ye - that which ye are about to throw!"

#### 44.

AA So they cast their ropes and rods, and said: "By the glory of Pharaoh, we shall be victorious."

NQ So they threw their ropes and their sticks, and said: "By the might of Fir'aun (Pharaoh), it is we who will certainly win!"

PK Then they threw down their cords and their staves and said: By Pharaoh's might, lo! we verily are the winners.

SH So they cast down their cords and their rods and said: By Firon's power, we shall most surely be victorious.

YU So they threw their ropes and their rods, and said: "By the might of Pharaoh, it is we who will certainly win!"

#### 45.

AA Then Moses threw down his staff, and lo, it swallowed up their conjurations.

NQ Then Mûsa (Moses) threw his stick, and behold, it swallowed up all the falsehoods which they showed!

PK Then Moses threw his staff and lo! it swallowed that which they did falsely show.

SH Then Musa cast down his staff and lo! it swallowed up the lies they told.

YU Then Moses threw his rod, when, behold, it straightway swallows up all the falsehoods which they fake!

#### 46.

AA Then the magicians fell prostrating in adoration,

NQ And the sorcerers fell down prostrate.

PK And the wizards were flung prostrate,

SH And the magicians were thrown down prostrate;

YU Then did the sorcerers fall down, prostrate in adoration,

#### 47.

AA And said: "We (affirm and) believe in the Lord of all the worlds,

NQ Saying: "We believe in the Lord of the 'Alamîn (mankind, jinns and all that exists).

PK Crying: We believe in the Lord of the Worlds,

SH They said: We believe in the Lord of the worlds:

YU Saying: "We believe in the Lord of the Worlds,

#### 48.

AA The Lord of Moses and Aaron."

NQ "The Lord of Mûsa (Moses) and Hârûn (Aaron)."

PK The Lord of Moses and Aaron.

SH The Lord of Musa and Haroun.

YU "The Lord of Moses and Aaron."

#### 49.

AA Said (the Pharaoh): "You have come to believe in him before I gave you leave. He is surely your chief, who taught you magic. You will soon come to know: I will have your hands and feet cut off on alternate sides, and have every one of you crucified."

NQ [Fir'aun (Pharaoh)] said: "You have believed in him before I give you leave.

Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all."

- PK (Pharaoh) said: Ye put your faith in him before I give you leave. Lo! he doubtless is your chief who taught you magic! But verily ye shall come to know. Verily I will cut off your hands and your feet alternately, and verily I will crucify you every one.
- SH Said he: You believe in him before I give you permission; most surely he is the chief of you who taught you the magic, so you shall know: certainly I will cut off your hands and your feet on opposite sides, and certainly I will crucify you all.
- YU Said (Pharaoh): "Believe ye in Him before I give you permission? surely he is your leader, who has taught you sorcery! but soon shall ye know! Be sure I will cut off your hands and your feet on opposite sides, and I will cause you all to die on the cross!"

**50.**

- AA They said: "There will be no harm. We shall return to our Lord.
- NQ They said: "No harm! Surely, to our Lord (Allāh) we are to return;
- PK They said: It is no hurt, for lo! unto our Lord we shall return.
- SH They said: No harm; surely to our Lord we go back;
- YU They said: "No matter! for us, we shall but return to our Lord!

**51.**

- AA We certainly hope our Lord will forgive our sins as we are the first to believe." said to Moses: "Travel by night with My creatures. You will surely be pursued."
- NQ "Verily! We really hope that our Lord will forgive us our sins, as we are the first of the believers [in Mûsa (Moses) and in the Monotheism which he has brought from Allāh]."
- PK Lo! we ardently hope that our Lord will forgive us our sins because we are the first of the believers.
- SH Surely we hope that our Lord will forgive us our wrongs because we are the first of the believers.
- YU "Only, our desire is that our Lord will forgive us our faults, that we may become foremost among the believers!"

**52.**

- NQ And We inspired Mûsa (Moses), saying: "Take away My slaves by night, verily, you will be pursued."
- PK And We inspired Moses, saying: Take away My slaves by night, for ye will be pursued.
- SH And We revealed to Musa, saying: Go away with My servants travelling by night, surely you will be pursued.
- YU By inspiration we told Moses: "Travel by night with my servants; for surely ye shall be pursued."

**53.**

- AA Then the Pharaoh sent announcers to the cities,
- NQ Then Fir'aun (Pharaoh) sent callers to (all) the cities.
- PK Then Pharaoh sent into the cities summoners,
- SH So Firon sent heralds into the cities;
- Then Pharaoh sent heralds to (all) the Cities,

YU

**54.**

AA (Proclaiming): "Surely they are a small band (of fugitives).

NQ (Saying): "Verily! These indeed are but a small band.

PK (Who said): Lo! these indeed are but a little troop,

SH Most surely these are a small company;

YU (Saying): "These (Israelites) are but a small band,

**55.**

AA They are always harassing us.

NQ "And verily, they have done what has enraged us;

PK And lo! they are offenders against us.

SH And most surely they have enraged us;

YU "And they are raging furiously against us;

**56.**

AA But we are a fully accounted army."

NQ "But we are host all assembled, amply fore-warned."

PK And lo! we are a ready host.

SH And most surely we are a vigilant multitude.

YU "But we are a multitude amply fore-warned."

**57.**

AA So We made them leave the gardens and springs of water,

NQ So, We expelled them from gardens and springs,

PK Thus did We take them away from gardens and watersprings,

SH So We turned them out of gardens and springs,

YU So We expelled them from gardens, springs,

**58.**

AA And treasures and agreeable mansions.

NQ Treasures, and every kind of honourable place.

PK And treasures and a fair estate.

SH And treasures and goodly dwellings,

YU Treasures, and every kind of honourable position;

**59.**

AA Thus it was; and We made the children of Israel possess them.

NQ Thus [We turned them (Pharaoh's people) out] and We caused the Children of Israel to inherit them.

PK Thus (were those things taken from them) and We caused the Children of Israel to inherit them.

SH Even so. And We gave them as a heritage to the children of Israel.

YU Thus it was, but We made the Children of Israel inheritors of such things.

**60.**

AA But they pursued them at sunrise.

NQ So they pursued them at sunrise.

And they overtook them at sunrise.

PK

SH Then they pursued them at sunrise.

YU So they pursued them at sunrise.

**61.**

AA When the two forces drew within seeing distance of each other, the people of Moses said: "We shall certainly be overtaken."

NQ And when the two hosts saw each other, the companions of Mûsa (Moses) said: "We are sure to be overtaken."

PK And when the two hosts saw each other, those with Moses said: Lo! we are indeed caught.

SH So when the two hosts saw each other, the companions of Musa cried out: Most surely we are being overtaken.

YU And when the two bodies saw each other, the people of Moses said: "We are sure to be overtaken."

**62.**

AA Moses replied: "By no means. My Lord is with me. He will show me the way."

NQ [Mûsa (Moses)] said: "Nay, verily! With me is my Lord, He will guide me."

PK He said: Nay, verily! for lo! my Lord is with me. He will guide me.

SH He said: By no means; surely my Lord is with me: He will show me a way out.

YU (Moses) said: "By no means! my Lord is with me! Soon will He guide me!"

**63.**

AA We commanded Moses: "Smite the sea with your staff." And it parted, and every parting was like a lofty mountain.

NQ Then We inspired Mûsa (Moses) (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like the huge, firm mass of a mountain.

PK Then We inspired Moses, saying: Smite the sea with thy staff. And it parted, and each part was as a mountain vast.

SH Then We revealed to Musa: Strike the sea with your staff. So it had cloven asunder, and each part was like a huge mound.

YU Then We told Moses by inspiration: "Strike the sea with thy rod." So it divided, and each separate part became like the huge, firm mass of a mountain.

**64.**

AA Then We brought the others to that place.

NQ Then We brought near the others [Fir'aun's (Pharaoh) party] to that place.

PK Then brought We near the others to that place.

SH And We brought near, there, the others.

YU And We made the other party approach thither.

**65.**

AA We delivered Moses and every one with him,

NQ And We saved Mûsa (Moses) and all those with him.

PK And We saved Moses and those with him, every one;

SH And We saved Musa and those with him, all of them.

YU We delivered Moses and all who were with him;

**66.**

- AA And We drowned the others.  
 NQ Then We drowned the others.  
 PK And We drowned the others.  
 SH Then We drowned the others.  
 YU But We drowned the others.

**67.**

- AA Verily there is a sign in this, but most of them do not believe.  
 NQ Verily! In this is indeed a sign (or a proof), yet most of them are not believers.  
 PK Lo! herein is indeed a portent, yet most of them are not believers.  
 SH Most surely there is a sign in this, but most of them do not believe.  
 YU Verily in this is a Sign: but most of them do not believe.

**68.**

- AA Indeed your Lord is mighty and merciful.  
 NQ And verily, your Lord! He is truly the All-Mighty, the Most Merciful.  
 PK And lo, thy Lord! He is indeed the Mighty, the Merciful.  
 SH And most surely your Lord is the Mighty, the Merciful.  
 YU And verily thy Lord is He, the Exalted in Might, Most Merciful.

**69.**

- AA Relate the news of Abraham to them.  
 NQ And recite to them the story of Ibrâhim (Abraham).  
 PK Recite unto them the story of Abraham:  
 SH And recite to them the story of Ibrahim.  
 YU And rehearse to them (something of) Abraham's story.

**70.**

- AA When he asked his father and his people: "What do you worship?"  
 NQ When he said to his father and his people: "What do you worship?"  
 PK When he said unto his father and his folk: What worship ye?  
 SH When he said to his father and his people: What do you worship?  
 YU Behold, he said to his father and his people: "What worship ye?"

**71.**

- AA They replied: "We worship idols and are devoted to them."  
 NQ They said: "We worship idols, and to them we are ever devoted."  
 PK They said: We worship idols, and are ever devoted unto them.  
 SH They said: We worship idols, so we shall be their votaries.  
 YU They said: "We worship idols, and we remain constantly in attendance on them."

**72.**

- AA (Abraham) asked: "Do they hear when you call them?"  
 NQ He said: "Do they hear you, when you call (on them)?"  
 PK He said: Do they hear you when ye cry?  
 He said: Do they hear you when you call?

SH

YU He said: "Do they listen to you when ye call (on them)?"

**73.**

AA Or do they benefit you, or do you harm?"

NQ "Or do they benefit you or do they harm (you)?"

PK Or do they benefit or harm you?

SH Or do they profit you or cause you harm?

YU "Or do you good or harm?"

**74.**

AA They said: "No. But we found our fathers doing so."

NQ They said: "Nay, but we found our fathers doing so."

PK They said: Nay, but we found our fathers acting on this wise.

SH They said: Nay, we found our fathers doing so.

YU They said: "Nay, but we found our fathers doing thus (what we do)."

**75.**

AA He said: "Have you considered what you have been worshipping,

NQ He said: "Do you observe that which you have been worshipping,

PK He said: See now that which ye worship,

SH He said: Have you then considered what you have been worshipping:

YU He said: "Do ye then see whom ye have been worshipping,-

**76.**

AA You and your fathers?

NQ "You and your ancient fathers?

PK Ye and your forefathers!

SH You and your ancient sires.

YU "Ye and your fathers before you?-

**77.**

AA Yet they are my enemies except the Lord of all the worlds

NQ "Verily! They are enemies to me, save the Lord of the 'Alamîn (mankind, jinns and all that exists);

PK Lo! they are (all) an enemy unto me, save the Lord of the Worlds,

SH Surely they are enemies to me, but not (so) the Lord of the worlds;

YU "For they are enemies to me; not so the Lord and Cherisher of the Worlds;

**78.**

AA Who created me and showed me the way,

NQ "Who has created me, and it is He Who guides me;

PK Who created me, and He doth guide me,

SH Who created me, then He has shown me the way:

YU "Who created me, and it is He Who guides me;

**79.**

AA Who gives me food and drink,

NQ "And it is He Who feeds me and gives me to drink.

PK And Who feedeth me and watereth me.  
 SH And He Who gives me to eat and gives me to drink:  
 YU "Who gives me food and drink,

**80.**

AA And heals me when I am sick,  
 NQ "And when I am ill, it is He who cures me;  
 PK And when I sicken, then He healeth me,  
 SH And when I am sick, then He restores me to health  
 YU "And when I am ill, it is He Who cures me;

**81.**

AA Who will make me die, then give me life again,  
 NQ "And Who will cause me to die, and then will bring me to life (again);  
 PK And Who causeth me to die, then giveth me life (again),  
 SH And He Who will cause me to die, then give me life;  
 YU "Who will cause me to die, and then to life (again);

**82.**

AA And who, I hope, will condone my faults on the Day of Judgement.  
 NQ "And Who, I hope will forgive me my faults on the Day of Recompense, (the Day of Resurrection),"  
 PK And Who, I ardently hope, will forgive me my sin on the Day of Judgment.  
 SH And Who, I hope, will forgive me my mistakes on the day of judgment.  
 YU "And who, I hope, will forgive me my faults on the day of Judgment.

**83.**

AA O Lord, give me wisdom and admit me among the righteous,  
 NQ My Lord! Bestow Hukman (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous;  
 PK My Lord! Vouchsafe me wisdom and unite me to the righteous.  
 SH My Lord: Grant me wisdom, and join me with the good  
 YU "O my Lord! bestow wisdom on me, and join me with the righteous;

**84.**

AA And uphold my name with posterity,  
 NQ And grant me an honourable mention in later generations;  
 PK And give unto me a good report in later generations.  
 SH And ordain for me a goodly mention among posterity  
 YU "Grant me honourable mention on the tongue of truth among the latest (generations);

**85.**

AA And put me among the inheritors of Paradise.  
 NQ And make me one of the inheritors of the Paradise of Delight;  
 PK And place me among the inheritors of the Garden of Delight,  
 SH And make me of the heirs of the garden of bliss  
 YU "Make me one of the inheritors of the Garden of Bliss;

**86.**

AA Forgive me and my father: He was surely among those who went astray.  
 NQ And forgive my father, verily he is of the erring;  
 PK And forgive my father. Lo! he is of those who err.  
 SH And forgive my father, for surely he is of those who have gone astray;  
 YU "Forgive my father, for that he is among those astray;

**87.**

AA And do not disgrace me on the day when they are raised from the graves,  
 NQ And disgrace me not on the Day when (all the creatures) will be resurrected;  
 PK And abase me not on the day when they are raised,  
 SH And disgrace me not on the day when they are raised  
 YU "And let me not be in disgrace on the Day when (men) will be raised up; -

**88.**

AA The day when neither wealth nor children will be of any avail  
 NQ The Day whereon neither wealth nor sons will avail,  
 PK The day when wealth and sons avail not (any man)  
 SH The day on which property will not avail, nor sons  
 YU "The Day whereon neither wealth nor sons will avail,

**89.**

AA But to him who comes to God with a tranquil heart."  
 NQ Except him who brings to Allâh a clean heart [clean from Shirk (polytheism) and Nifâq (hypocrisy)].  
 PK Save him who bringeth unto Allah a whole heart.  
 SH Except him who comes to Allah with a heart free (from evil).  
 YU "But only he (will prosper) that brings to Allah a sound heart;

**90.**

AA Paradise will be brought near those who take heed for themselves and follow the straight path;  
 NQ And Paradise will be brought near to the Muttaqûn (pious - see V.2:2).  
 PK And the Garden will be brought nigh for those who ward off (evil).  
 SH And the garden shall be brought near for those who guard (against evil),  
 YU "To the righteous, the Garden will be brought near,

**91.**

AA And Hell made visible to those who had gone astray.  
 NQ And the (Hell) Fire will be placed in full view of the erring.  
 PK And hell will appear plainly to the erring.  
 SH And the hell shall be made manifest to the erring ones,  
 YU "And to those straying in Evil, the Fire will be placed in full view;

**92.**

AA They will be asked: "Where are those you worshipped  
 NQ And it will be said to them: "Where are those (the false gods whom you used to set up as rivals with Allâh) that you used to worship  
 PK And it will be said unto them: Where is (all) that ye used to worship  
 SH And it shall be said to them: Where are those that you used to worship;

YU "And it shall be said to them: 'Where are the (gods) ye worshipped-

**93.**

AA Other than God? Can they save you or even save themselves?"

NQ "Instead of Allâh? Can they help you or (even) help themselves?"

PK Instead of Allah? Can they help you or help themselves?

SH Besides Allah? Can they help you or yet help themselves?

YU "'Besides Allah? Can they help you or help themselves?'

**94.**

AA They will then be thrown into Hell with those who had gone astray

NQ Then they will be thrown on their faces into the (Fire), They and the Ghâwûn (devils, and those who were in error).

PK Then will they be hurled therein, they and the seducers

SH So they shall be thrown down into it, they and the erring ones,

YU "Then they will be thrown headlong into the (Fire),- they and those straying in Evil,

**95.**

AA Together with the hordes of Iblis.

NQ And the whole hosts of Iblîs (Satan) together.

PK And the hosts of Iblis, together.

SH And the hosts of the Shaitan, all.

YU "And the whole hosts of Iblis together.

**96.**

AA Disputing among themselves they will say:

NQ They will say while contending therein,

PK And they will say, when they are quarrelling therein:

SH They shall say while they contend therein:

YU "They will say there in their mutual bickerings:

**97.**

AA "By God, we were plainly in error

NQ By Allâh, we were truly in a manifest error,

PK By Allah, of a truth we were in error manifest

SH By Allah! we were certainly in manifest error,

YU "'By Allah, we were truly in an error manifest,

**98.**

AA In equating you with the Lord of all the worlds;

NQ When We held you (false gods) as equals (in worship) with the Lord of the 'Alamîn (mankind, jinns and all that exists);

PK When we made you equal with the Lord of the Worlds.

SH When we made you equal to the Lord of the worlds;

YU "'When we held you as equals with the Lord of the Worlds;

**99.**

AA No one but the sinners led us astray.

NQ And none has brought us into error except the Mujrimûn [Iblîs (Satan) and

those of human beings who commit crimes, murderers, polytheists, oppressors, etc.].

PK It was but the guilty who misled us.

SH And none but the guilty led us astray;

YU ""And our seducers were only those who were steeped in guilt.

### 100.

AA Now we have none to intercede for us,

NQ Now we have no intercessors,

PK Now we have no intercessors

SH So we have no intercessors,

YU ""Now, then, we have none to intercede (for us),

### 101.

AA Nor any sincere friend.

NQ Nor a close friend (to help us).

PK Nor any loving friend.

SH Nor a true friend;

YU ""Nor a single friend to feel (for us).

### 102.

AA If only we could return and be among the believers!"

NQ (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers!

PK Oh, that we had another turn (on earth), that we might be of the believers!

SH But if we could but once return, we would be of the believers.

YU ""Now if we only had a chance of return we shall truly be of those who believe!""

### 103.

AA Verily there is a sign in this, but many of them do not believe.

NQ Verily! In this is indeed a sign, yet most of them are not believers.

PK Lo! herein is indeed a portent, yet most of them are not believers!

SH Most surely there is a sign in this, but most of them do not believe.

YU Verily in this is a Sign but most of them do not believe.

### 104.

AA Verily your Lord is mighty and merciful. The people of Noah accused the apostles of lies.

NQ And verily, your Lord! He is truly the All-Mighty, the Most Merciful.

PK And lo, thy Lord! He is indeed the Mighty, the Merciful.

SH And most surely your Lord is the Mighty, the Merciful.

YU And verily thy Lord is He, the Exalted in Might, Most Merciful.

### 105.

NQ The people of Nūh (Noah) belied the Messengers.

PK Noah's folk denied the messengers (of Allah),

SH The people of Nuh rejected the messengers.

YU The people of Noah rejected the messengers.

**106.**

- AA When their brother Noah said to them: "Will you not take heed?  
 NQ When their brother Nûh (Noah) said to them: "Will you not fear Allâh and obey Him?  
 PK When their brother Noah said unto them: Will ye not ward off (evil)?  
 SH When their brother Nuh said to them: Will you not guard (against evil)?  
 YU Behold, their brother Noah said to them: "Will ye not fear (Allah)?

**107.**

- AA I have been sent as a trusted messenger to you.  
 NQ "I am a trustworthy Messenger to you.  
 PK Lo! I am a faithful messenger unto you,  
 SH Surely I am a faithful messenger to you;  
 YU "I am to you a messenger worthy of all trust:

**108.**

- AA So be fearful of God and listen to me.  
 NQ "So fear Allâh, keep your duty to Him, and obey me.  
 PK So keep your duty to Allah, and obey me.  
 SH Therefore guard against (the punishment of) Allah and obey me  
 YU "So fear Allah, and obey me.

**109.**

- AA I ask no recompense of you for it. My reward is due from none but the Lord of all the worlds.  
 NQ "No reward do I ask of you for it (my Message of Islâmic Monotheism), my reward is only from the Lord of the 'Alamîn (mankind, jinns and all that exists).  
 PK And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds.  
 SH And I do not ask you any reward for it; my reward is only with the Lord of the worlds:  
 YU "No reward do I ask of you for it: my reward is only from the Lord of the Worlds:

**110.**

- AA So fear God and follow me."  
 NQ "So keep your duty to Allâh, fear Him and obey me."  
 PK So keep your duty to Allah, and obey me.  
 SH So guard against (the punishment of) Allah and obey me.  
 YU "So fear Allah, and obey me."

**111.**

- AA They said: "Should we place our trust in you when only the condemned follow you?"  
 NQ They said: "Shall we believe in you, when the meanest (of the people) follow you?"  
 PK They said: Shall we put faith in thee, when the lowest (of the people) follow thee?  
 SH They said: Shall we believe in you while the meanest follow you?

YU They said: "Shall we believe in thee when it is the meanest that follow thee?"

### 112.

AA He said: "It is not for me to know what they were doing.

NQ He said: "And what knowledge have I of what they used to do?

PK He said: And what knowledge have I of what they may have been doing (in the past)?

SH He said: And what knowledge have I of what they do?

YU He said: "And what do I know as to what they do?"

### 113.

AA It is for my Lord to bring them to book, if you can understand.

NQ "Their account is only with my Lord, if you could (but) know.

PK Lo! their reckoning is my Lord's concern, if ye but knew;

SH Their account is only with my Lord, if you could perceive

YU "Their account is only with my Lord, if ye could (but) understand.

### 114.

AA I am certainly not one to drive away the believers.

NQ "And I am not going to drive away the believers.

PK And I am not (here) to repulse believers.

SH And I am not going to drive away the believers;

YU "I am not one to drive away those who believe.

### 115.

AA I am only a plain admonisher."

NQ I am only a plain warner."

PK I am only a plain warner.

SH I am naught but a plain warner.

YU "I am sent only to warn plainly in public."

### 116.

AA They said: "If you do not desist, O Noah, you will be stoned to death."

NQ They said: "If you cease not, O Nūh (Noah)! You will surely be among those stoned (to death)."

PK They said: If thou cease not, O Noah, thou wilt surely be among those stoned (to death).

SH They said: If you desist not, O Nuh, you shall most certainly be of those stoned to death.

YU They said: "If thou desist not, O Noah! thou shalt be stoned (to death)."

### 117.

AA He prayed: "O Lord, verily my people accuse me of lies.

NQ He said: "My Lord! Verily, my people have belied me.

PK He said: My Lord! Lo! my own folk deny me.

SH He said: My Lord! Surely my people give me the lie!

YU He said: "O my Lord! truly my people have rejected me.

### 118.

AA So adjudge between me and them conclusively, and save me and the

believers who are with me."

- NQ Therefore judge You between me and them, and save me and those of the believers who are with me."
- PK Therefor judge Thou between us, a (conclusive) judgment, and save me and those believers who are with me.
- SH Therefore judge Thou between me and them with a (just) judgment, and deliver me and those who are with me of the believers.
- YU "Judge Thou, then, between me and them openly, and deliver me and those of the Believers who are with me."

### 119.

- AA So We delivered him and those with him in the loaded ark,
- NQ And We saved him and those with him in the laden ship.
- PK And We saved him and those with him in the laden ship.
- SH So We delivered him and those with him in the laden ark.
- YU So We delivered him and those with him, in the Ark filled (with all creatures).

### 120.

- AA And drowned the rest of them.
- NQ Then We drowned the rest (disbelievers) thereafter.
- PK Then afterward We drowned the others.
- SH Then We drowned the rest afterwards
- YU Thereafter We drowned those who remained behind.

### 121.

- AA Verily there is a sign in this, yet many of them do not believe.
- NQ Verily, in this is indeed a sign, yet most of them are not believers.
- PK Lo! herein is indeed a portent, yet most of them are not believers.
- SH Most surely there is a sign in this, but most of them do not believe.
- YU Verily in this is a Sign: but most of them do not believe.

### 122.

- AA But surely your Lord is mighty and merciful. The people of 'Ad accused the messengers of lies.
- NQ And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful.
- PK And lo, thy Lord, He is indeed the Mighty, the Merciful.
- SH And most surely your Lord is the Mighty, the Merciful.
- YU And verily thy Lord is He, the Exalted in Might, Most Merciful.

### 123.

- NQ 'Ad (people) belied the Messengers.
- PK (The tribe of) A'ad denied the messengers (of Allah).
- SH Ad gave the lie to the messengers.
- YU The 'Ad (people) rejected the messengers.

### 124.

- AA When their brother Hud said to them: "Will you not take heed?
- NQ When their brother Hûd said to them: "Will you not fear Allâh and obey Him?
- PK When their brother Hud said unto them: Will ye not ward off (evil)?
- SH When their brother Hud said to them: Will you not guard (against evil)?

YU Behold, their brother Hud said to them: "Will ye not fear (Allah)?

### 125.

AA I have been sent as a trusted messenger to you.

NQ "Verily! I am a trustworthy Messenger to you.

PK Lo! I am a faithful messenger unto you,

SH Surely I am a faithful messenger to you;

YU "I am to you a messenger worthy of all trust:

### 126.

AA So fear God and listen to me.

NQ "So fear Allâh, keep your duty to Him, and obey me.

PK So keep your duty to Allah and obey me.

SH Therefore guard against (the punishment of) Allah and obey me:

YU "So fear Allah and obey me.

### 127.

AA I ask no recompense of you for it. My reward is due from none but the Lord of all the worlds.

NQ "No reward do I ask of you for it (my Message of Islâmic Monotheism), my reward is only from the Lord of the 'Alamîn (mankind, jinns, and all that exists).

PK And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds.

SH And I do not ask you any reward for it; surely my reward is only with the Lord of the worlds

YU "No reward do I ask of you for it: my reward is only from the Lord of the Worlds.

### 128.

AA You construct monuments on every hill in vain,

NQ "Do you build high palaces on every high place, while you do not live in them?

PK Build ye on every high place a monument for vain delight?

SH Do you build on every height a monument? Vain is it that you do:

YU "Do ye build a landmark on every high place to amuse yourselves?

### 129.

AA Erect palaces (thinking) that you will live for ever,

NQ "And do you get for yourselves palaces (fine buildings) as if you will live therein for ever[].

PK And seek ye out strongholds, that haply ye may last for ever?

SH And you make strong fortresses that perhaps you may

YU "And do ye get for yourselves fine buildings in the hope of living therein (for ever)?

### 130.

AA And whenever you apply force become tyrannical.

NQ "And when you seize, seize you as tyrants?

PK And if ye seize by force, seize ye as tyrants?

SH And when you lay hands (on men) you lay hands (like) tyrants;

YU "And when ye exert your strong hand, do ye do it like men of absolute power?"

### 131.

AA So be fearful of God and follow me.

NQ "So fear Allāh, keep your duty to Him, and obey me.

PK Rather keep your duty to Allah, and obey me.

SH So guard against (the punishment of) Allah and obey me

YU "Now fear Allah, and obey me.

### 132.

AA Fear Him who has bestowed on you what you know,

NQ "And keep your duty to Him, fear Him Who has aided you with all (good things) that you know.

PK Keep your duty toward Him Who hath aided you with (the good things) that ye know,

SH And be careful of (your duty to) Him Who has given you abundance of what you know.

YU "Yea, fear Him Who has bestowed on you freely all that ye know.

### 133.

AA Gave you increase of cattle and sons,

NQ "He has aided you with cattle and children.

PK Hath aided you with cattle and sons.

SH He has given you abundance of cattle and children

YU "Freely has He bestowed on you cattle and sons,-

### 134.

AA And orchards and springs.

NQ "And gardens and springs.

PK And gardens and watersprings.

SH And gardens and fountains;

YU "And Gardens and Springs.

### 135.

AA I fear the punishment of a terrible day for you.

NQ "Verily, I fear for you the torment of a Great Day."

PK Lo! I fear for you the retribution of an awful day.

SH Surely I fear for you the chastisement of a grievous day

YU "Truly I fear for you the Penalty of a Great Day."

### 136.

AA They said: "It is the same to us if you warn us or do not warn.

NQ They said: "It is the same to us whether you preach or be not of those who preach.

PK They said: It is all one to us whether thou preachest or art not of those who preach;

SH They said: It is the same to us whether you admonish or are not one of the admonishers

YU They said: "It is the same to us whether thou admonish us or be not among (our) admonishers!

**137.**

- AA This is just a habit of antiquated people.
- NQ "This is no other than the false-tales and religion of the ancients, [Tafsir At-Tabarî, Vol.19, Page 97]
- PK This is but a fable of the men of old,
- SH This is naught but a custom of the ancients;
- YU "This is no other than a customary device of the ancients,

**138.**

- AA We are not going to be damned."
- NQ "And we are not going to be punished."
- PK And we shall not be doomed.
- SH And we are not going to be punished.
- YU "And we are not the ones to receive Pains and Penalties!"

**139.**

- AA Then they accused him of lies; so We annihilated them. Verily there is a sign in this, but most of them do not believe.
- NQ So they belied him, and We destroyed them. Verily! In this is indeed a sign, yet most of them are not believers.
- PK And they denied him; therefor We destroyed them. Lo! herein is indeed a portent, yet most of them are not believers.
- SH So they gave him the lie, then We destroyed them. Most surely there is a sign in this, but most of them do not believe.
- YU So they rejected him, and We destroyed them. Verily in this is a Sign: but most of them do not believe.

**140.**

- AA Yet surely your Lord is mighty and merciful.
- NQ And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful.
- PK And lo! thy Lord, He is indeed the Mighty, the Merciful.
- SH And most surely your Lord is the Mighty, the Merciful.
- YU And verily thy Lord is He, the Exalted in Might, Most Merciful.

**141.**

- AA The Thamud accused the messengers of lies.
- NQ Thamûd (people) belied the Messenger.
- PK (The tribe of) Thamud denied the messengers (of Allah)
- SH Samood gave the lie to the messengers
- YU The Thamud (people) rejected the messengers.

**142.**

- AA When their brother Saleh said to them: "Will you not take heed?"
- NQ When their brother Sâlih (Saleh) said to them: "Will you not fear Allâh and obey Him?"
- PK When their brother Salih said unto them: Will ye not ward off (evil)?
- SH When their brother Salih said to them: Will you not guard (against evil)?
- YU Behold, their brother Salih said to them: "Will you not fear (Allah)?"

**143.**

AA I have been sent as a trusted messenger to you.  
 NQ "I am a trustworthy Messenger to you.  
 PK Lo! I am a faithful messenger unto you,  
 SH Surely I am a faithful messenger to you  
 YU "I am to you a messenger worthy of all trust.

**144.**

AA So fear God and follow me.  
 NQ "So fear Allâh, keep your duty to Him, and obey me.  
 PK So keep your duty to Allah and obey me.  
 SH Therefore guard against (the punishment of) Allah and obey me:  
 YU "So fear Allah, and obey me.

**145.**

AA I do not ask any recompense of you for this. My reward is due from none but the Lord of all the worlds.  
 NQ "No reward do I ask of you for it (my Message of Islâmic Monotheism), my reward is only from the Lord of the 'Alamîn (mankind, jinns and all that exists).  
 PK And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds.  
 SH And I do not ask you any reward for it; my reward is only with the Lord of the worlds:  
 YU "No reward do I ask of you for it: my reward is only from the Lord of the Worlds.

**146.**

AA (Do you think) you will be left secure here  
 NQ "Will you be left secure in that which you have here?  
 PK Will ye be left secure in that which is here before us,  
 SH Will you be left secure in what is here;  
 YU "Will ye be left secure, in (the enjoyment of) all that ye have here?-

**147.**

AA In these gardens and these springs,  
 NQ "In gardens and springs.  
 PK In gardens and watersprings.  
 SH In gardens and fountains,  
 YU "Gardens and Springs,

**148.**

AA The fields of corn and date-palm trees with soft and tender spathes,  
 NQ And green crops (fields etc.) and date-palms with soft spadix.  
 PK And tilled fields and heavy-sheathed palm-trees,  
 SH And cornfields and palm-trees having fine spadices?  
 YU "And corn-fields and date-palms with spathes near breaking (with the weight of fruit)?

**149.**

AA And dwellings hewed out of mountains ingeniously?

NQ "And you carve houses out of mountains with great skill.  
 PK Though ye hew out dwellings in the mountain, being skilful?  
 SH And you hew houses out of the mountains exultingly;  
 YU "And ye carve houses out of (rocky) mountains with great skill.

**150.**

AA So be mindful of God and listen to me.  
 NQ "So fear Allâh, keep your duty to Him, and obey me.  
 PK Therefor keep your duty to Allah and obey me,  
 SH Therefore guard against (the punishment of) Allah and obey me;  
 YU "But fear Allah and obey me;

**151.**

AA Do not follow those who are extravagant,  
 NQ "And follow not the command of Al-Musrifûn [i.e. their chiefs, leaders who were polytheists, criminals and sinners],  
 PK And obey not the command of the prodigal,  
 SH And do not obey the bidding of the extravagant,  
 YU "And follow not the bidding of those who are extravagant,-

**152.**

AA Who corrupt the land and do not reform it."  
 NQ "Who make mischief in the land, and reform not."  
 PK Who spread corruption in the earth, and reform not.  
 SH Who make mischief in the land and do not act aright.  
 YU "Who make mischief in the land, and mend not (their ways)."

**153.**

AA They said: "Surely you are deluded.  
 NQ They said: "You are only of those bewitched!  
 PK They said: Thou art but one of the bewitched;  
 SH They said: You are only of the deluded ones;  
 YU They said: "Thou art only one of those bewitched!

**154.**

AA You are nothing but a man like us. Bring us a token if you speak the truth."  
 NQ "You are but a human being like us. Then bring us a sign if you are of the truthful."  
 PK Thou art but a mortal like us. So bring some token if thou art of the truthful.  
 SH You are naught but a mortal like ourselves; so bring a sign if you are one of the truthful.  
 YU "Thou art no more than a mortal like us: then bring us a Sign, if thou tellest the truth!"

**155.**

AA (Saleh) said: "Here is a she-camel. She has a right of drinking water, and you have a right of drinking it on appointed turns.  
 NQ He said: "Here is a she-camel; it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.  
 PK He said: (Behold) this she-camel. She hath the right to drink (at the well),

and ye have the right to drink, (each) on an appointed day.

SH He said: This is a she-camel; she shall have her portion of water, and you have your portion of water on an appointed time;

YU He said: "Here is a she-camel: she has a right of watering, and ye have a right of watering, (severally) on a day appointed.

### 156.

AA Do not treat her unkindly or the punishment of a grievous day will fall on you."

NQ "And touch her not with harm, lest the torment of a Great Day seize you."

PK And touch her not with ill lest there come on you the retribution of an awful day.

SH And do not touch her with evil, lest the punishment of a grievous day should overtake you.

YU "Touch her not with harm, lest the Penalty of a Great Day seize you."

### 157.

AA But they hamstrung her; and on the morrow were repentant,

NQ But they killed her, and then they became regretful.

PK But they hamstrung her, and then were penitent.

SH But they hamstrung her, then regretted;

YU But they ham-strung her: then did they become full of regrets.

### 158.

AA For they were seized by the torment. Verily there was a sign in this, but most of them did not believe.

NQ So the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.

PK So the retribution came on them. Lo! herein is indeed a portent, yet most of them are not believers.

SH So the punishment overtook them. Most surely there is a sign in this, but most of them do not believe.

YU But the Penalty seized them. Verily in this is a Sign: but most of them do not believe.

### 159.

AA Yet verily your Lord is mighty and merciful.

NQ And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful.

PK And lo! thy Lord! He is indeed the Mighty, the Merciful.

SH And most surely your Lord is the Mighty, the Merciful.

YU And verily thy Lord is He, the Exalted in Might, Most Merciful.

### 160.

AA The people of Lot accused the messengers of lies.

NQ The prople of Lout (Lot) (those dwelt in the towns of Sodom in Palestine) belied the Messengers.

PK The folk of Lot denied the messengers (of Allah),

SH The people of Lut gave the lie to the messengers.

YU The people of Lut rejected the messengers.

### 161.

When their brother Lot said to them: "Will you not take heed?"

AA

NQ When their brother Lout (Lot) said to them: "Will you not fear Allâh and obey Him?"

PK When their brother Lot said unto them: Will ye not ward off (evil)?

SH When their brother Lut said to them: Will you not guard (against evil)?

YU Behold, their brother Lut said to them: "Will ye not fear (Allah)?"

**162.**

AA I have been sent as a trusted messenger to you.

NQ "Verily! I am a trustworthy Messenger to you.

PK Lo! I am a faithful messenger unto you,

SH Surely I am a faithful messenger to you;

YU "I am to you a messenger worthy of all trust.

**163.**

AA So fear God and listen to me.

NQ "So fear Allâh, keep your duty to Him, and obey me.

PK So keep your duty to Allah and obey me.

SH Therefore guard against (the punishment of) Allah and obey me:

YU "So fear Allah and obey me.

**164.**

AA I ask no recompense of you for this. My reward is due from none but the Lord of all the worlds.

NQ "No reward do I ask of you for it (my Message of Islâmic Monotheism), my reward is only from the Lord of the 'Alamîn (mankind, jinns and all that exists).

PK And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds.

SH And I do not ask you any reward for it; my reward is only with the Lord of the worlds;

YU "No reward do I ask of you for it: my reward is only from the lord of the Worlds.

**165.**

AA Why do you go for males unlike all other creatures

NQ "Go you in unto the males of the 'Alamîn (mankind),

PK What! Of all creatures do ye come unto the males,

SH What! do you come to the males from among the creatures

YU "Of all the creatures in the world, will ye approach males,

**166.**

AA Leaving the consorts your Lord has made for you? But you are a people who exceed the bounds."

NQ "And leave those whom Allâh has created for you to be your wives? Nay, you are a trespassing people!"

PK And leave the wives your Lord created for you? Nay, but ye are froward folk.

SH And leave what your Lord has created for you of your wives? Nay, you are a people exceeding limits.

YU "And leave those whom Allah has created for you to be your mates? Nay, ye

are a people transgressing (all limits)!"

**167.**

AA They said: "If you do not desist, O Lot, you will be expelled (from the city)."

NQ They said: "If you cease not. O Lout (Lot)! Verily, you will be one of those who are driven out!"

PK They said: If thou cease not, O Lot, thou wilt soon be of the outcast.

SH They said: If you desist not, O Lut! you shall surely be of those who are expelled.

YU They said: "If thou desist not, O Lut! thou wilt assuredly be cast out!"

**168.**

AA (Lot) said: "I am disgusted with your actions,"

NQ He said: "I am, indeed, of those who disapprove with severe anger and fury your (this evil) action (of sodomy).

PK He said: I am in truth of those who hate your conduct.

SH He said: Surely I am of those who utterly abhor your

YU He said: "I do detest your doings."

**169.**

AA (And prayed:) "O Lord, save me and my family from what they do."

NQ "My Lord! Save me and my family from what they do."

PK My Lord! Save me and my household from what they do.

SH My Lord ! deliver me and my followers from what they do.

YU "O my Lord! deliver me and my family from such things as they do!"

**170.**

AA So We saved him and his whole family

NQ So We saved him and his family, all,

PK So We saved him and his household, every one,

SH So We delivered him and his followers all,

YU So We delivered him and his family, - all

**171.**

AA Except one old woman who remained behind.

NQ Except an old woman (his wife) among those who remained behind.

PK Save an old woman among those who stayed behind.

SH Except an old woman, among those who remained behind.

YU Except an old woman who lingered behind.

**172.**

AA Then We destroyed the rest of them,

NQ Then afterward We destroyed the others.

PK Then afterward We destroyed the others.

SH Then We utterly destroyed the others.

YU But the rest We destroyed utterly.

**173.**

AA And rained on them a shower (of Stones). How terrible was the rain (that fell) on those who had been warned!

- NO And We rained on them a rain (of torment). And how evil was the rain of those who had been warned.
- PK And We rained on them a rain. And dreadful is the rain of those who have been warned.
- SH And We rained down upon them a rain, and evil was the rain on those warned.
- YU We rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (but heeded not)!

**174.**

- AA Verily in this was a sign, but most of them do not believe.
- NO Verily, in this is indeed a sign, yet most of them are not believers.
- PK Lo! herein is indeed a portent, yet most of them are not believers.
- SH Most surely there is a sign in this, but most of them do not believe.
- YU Verily in this is a Sign: but most of them do not believe.

**175.**

- AA Yet surely your Lord is mighty and powerful. The people of the Wood too called the messengers liars.
- NO And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful.
- PK And lo! thy Lord, He is indeed the Mighty, the Merciful.
- SH And most surely your Lord is the Mighty, the Merciful.
- YU And verily thy Lord is He, the Exalted in Might Most Merciful.

**176.**

- NO The dwellers of Al-Aiyka [near Madyan (Midian)] belied the Messengers.
- PK The dwellers in the wood (of Midian) denied the messengers (of Allah),
- SH The dwellers of the thicket gave the lie to the messengers.
- YU The Companions of the Wood rejected the messengers.

**177.**

- AA When Shu'aib said to them: "Will you not take heed?"
- NO When Shu'âib (Shuaib) said to them: "Will you not fear Allâh (and obey Him)?"
- PK When Shu'eyb said unto them: Will ye not ward off (evil)?"
- SH When Shu'aib said to them: Will you not guard (against evil)?"
- YU Behold, Shu'aib said to them: "Will ye not fear (Allah)?"

**178.**

- AA I have been sent as a trusted messenger to you.
- NO "I am a trustworthy Messenger to you.
- PK Lo! I am a faithful messenger unto you,
- SH Surely I am a faithful messenger to you;
- YU "I am to you a messenger worthy of all trust.

**179.**

- AA So fear God and follow me.
- NO "So fear Allâh, keep your duty to Him, and obey me.
- PK So keep your duty to Allah and obey me.
- SH Therefore guard against (the punishment of) Allah and obey me:  
"So fear Allah and obey me.

YU

**180.**

AA I ask no recompense of you for this. My reward is due from none but the Lord of all the worlds.

NQ "No reward do I ask of you for it (my Message of Islâmic Monotheism), my reward is only from the Lord of the 'Alamîn (mankind, jinns and all that exists).

PK And I ask of you no wage for it; my wage is the concern only of the Lord of the Worlds.

SH And I do not ask you any reward for it, my reward is only with the Lord of the worlds;

YU "No reward do I ask of you for it: my reward is only from the Lord of the Worlds.

**181.**

AA Give full measure and do not cheat;

NQ "Give full measure, and cause no loss (to others).

PK Give full measure, and be not of those who give less (than the due).

SH Give a full measure and be not of those who diminish;

YU "Give just measure, and cause no loss (to others by fraud).

**182.**

AA Weigh on an even balance.

NQ "And weigh with the true and straight balance.

PK And weigh with the true balance.

SH And weigh (things) with a right balance,

YU "And weigh with scales true and upright.

**183.**

AA And do not withhold from people what belongs to them, and do not corrupt the land;

NQ "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land.

PK Wrong not mankind in their goods, and do not evil, making mischief, in the earth.

SH And do not wrong men of their things, and do not act corruptly in the earth, making mischief.

YU "And withhold not things justly due to men, nor do evil in the land, working mischief.

**184.**

AA And fear Him who created you and all the earlier people."

NQ "And fear Him Who created you and the generations of the men of old."

PK And keep your duty unto Him Who created you and the generations of the men of old.

SH And guard against (the punishment of) Him who created you and the former nations.

YU "And fear Him Who created you and (who created) the generations before (you)"

**185.**

- AA They said: "Surely you are deluded.  
 NQ They said: "You are only one of those bewitched!  
 PK They said: Thou art but one of the bewitched;  
 SH They said: You are only of those deluded;  
 YU They said: "Thou art only one of those bewitched!"

**186.**

- AA You are nothing but a man like us, and we think you are a liar.  
 NQ "You are but a human being like us and verily, we think that you are one of the liars!  
 PK Thou art but a mortal like us, and lo! we deem thee of the liars.  
 SH And you are naught but a mortal like ourselves, and we know you to be certainly of the liars.  
 YU "Thou art no more than a mortal like us, and indeed we think thou art a liar!"

**187.**

- AA But in case you are speaking the truth, then make a segment of the sky to fall upon us."  
 NQ "So cause a piece of the heaven to fall on us, if you are of the truthful!"  
 PK Then make fragments of the heaven fall upon us, if thou art of the truthful.  
 SH Therefore cause a portion of the heaven to come down upon us, if you are one of the truthful.  
 YU "Now cause a piece of the sky to fall on us, if thou art truthful!"

**188.**

- AA (Shu'aib) said: "My Lord knows well what you are doing."  
 NQ He said: "My Lord is the Best Knower of what you do."  
 PK He said: My Lord is Best Aware of what ye do.  
 SH He said: My Lord knows best what you do.  
 YU He said: "My Lord knows best what ye do."

**189.**

- AA But they denied him, and We seized them with the torment of the Day of Shadowing (when the cloud had rained down fire). It was indeed the torment of a terrible day!  
 NQ But they belied him, so the torment of the day of shadow (a gloomy cloud) seized them, indeed that was the torment of a Great Day.  
 PK But they denied him, so there came on them the retribution of the day of gloom. Lo! it was the retribution of an awful day.  
 SH But they called him a liar, so the punishment of the day of covering overtook them; surely it was the punishment of a grievous day.  
 YU But they rejected him. Then the punishment of a day of overshadowing gloom seized them, and that was the Penalty of a Great Day.

**190.**

- AA Verily in this was a sign, but most of them do not believe.  
 NQ Verily, in this is indeed a sign, yet most of them are not believers.  
 PK Lo! herein is indeed a portent; yet most of them are not believers.  
 SH Most surely there is a sign in this, but most of them do not believe.  
 YU Verily in that is a Sign: but most of them do not believe.

**191.**

- AA Yet verily your Lord is mighty and merciful.  
 NQ And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful.  
 PK And lo! thy Lord! He is indeed the Mighty, the Merciful.  
 SH And most surely your Lord is Mighty, the Merciful.  
 YU And verily thy Lord is He, the Exalted in Might, Most Merciful.

**192.**

- AA And this (Qur'an) is a revelation from the Lord of all the worlds,  
 NQ And truly, this (the Qur'ân) is a revelation from the Lord of the 'Alamîn  
 (mankind, jinns and all that exists),  
 PK And lo! it is a revelation of the Lord of the Worlds,  
 SH And most surely this is a revelation from the Lord of the worlds.  
 YU Verily this is a Revelation from the Lord of the Worlds:

**193.**

- AA Which the trusted spirit descended with  
 NQ Which the trustworthy Rûh [Jibrael (Gabriel)] has brought down;  
 PK Which the True Spirit hath brought down  
 SH The Faithful Spirit has descended with it,  
 YU With it came down the spirit of Faith and Truth-

**194.**

- AA To (communicate) to your heart that you may be a warner  
 NQ Upon your heart (O Muhammad SAW) that you may be (one) of the warners,  
 PK Upon thy heart, that thou mayst be (one) of the warners,  
 SH Upon your heart that you may be of the warners  
 YU To thy heart and mind, that thou mayest admonish.

**195.**

- AA In eloquent Arabic.  
 NQ In the plain Arabic language.  
 PK In plain Arabic speech.  
 SH In plain Arabic language.  
 YU In the perspicuous Arabic tongue.

**196.**

- AA This is (indicated) in the Books of earlier people.  
 NQ And verily, it (the Qur'ân, and its revelation to Prophet Muhammad SAW) is  
 (announced) in the Scriptures [i.e. the Taurât (Torah) and the Injeel  
 (Gospel)] of former people.  
 PK And lo! it is in the Scriptures of the men of old.  
 SH And most surely the same is in the scriptures of the ancients.  
 YU Without doubt it is (announced) in the mystic Books of former peoples.

**197.**

- AA Was it not a proof for them that the learned men of Israel knew about this?  
 NQ Is it not a sign to them that the learned scholars (like 'Abdullâh bin Salâm  
 radhiallahu'anhu who embraced Islâm)[] of the Children of Israel knew it (as

true)?

PK Is it not a token for them that the doctors of the Children of Israel know it?

SH Is it not a sign to them that the learned men of the Israelites know it?

YU Is it not a Sign to them that the Learned of the Children of Israel knew it (as true)?

### 198.

AA Had We revealed it to a man of obscure tongue

NQ And if We had revealed it (this Qur'ân) unto any of the non-Arabs,

PK And if We had revealed it unto one of any other nation than the Arabs,

SH And if we had revealed it to any of the foreigners

YU Had We revealed it to any of the non-Arabs,

### 199.

AA And he had recited it to them, and they had not believed (it would have been different).

NQ And he had recited it unto them, they would not have believed in it.

PK And he had read it unto them, they would not have believed in it.

SH So that he should have recited it to them, they would not have believed therein.

YU And had he recited it to them, they would not have believed in it.

### 200.

AA Thus do We cause (unbelief) to enter the hearts of sinners.

NQ Thus have We caused it (the denial of the Qur'ân) to enter the hearts of the Mûjrimûn (criminals, polytheists, sinners, etc.).

PK Thus do We make it traverse the hearts of the guilty.

SH Thus have We caused it to enter into the hearts of the guilty.

YU Thus have We caused it to enter the hearts of the sinners.

### 201.

AA They will not believe it until they behold the painful punishment.

NQ They will not believe in it until they see the painful torment;

PK They will not believe in it till they behold the painful doom,

SH They will not believe in it until they see the painful punishment.

YU They will not believe in it until they see the grievous Penalty;

### 202.

AA It will come upon them unawares, and they will not comprehend it.

NQ It shall come to them of a sudden, while they perceive it not;

PK So that it will come upon them suddenly, when they perceive not.

SH And it shall come to them all of a sudden, while they shall not perceive;

YU But the (Penalty) will come to them of a sudden, while they perceive it not;

### 203.

AA Then will they say: "Can we be given respite?"

NQ Then they will say: "Can we be respited?"

PK Then they will say: Are we to be reprieved?

SH Then they will say: Shall we be respited?

YU Then they will say: "Shall we be respited?"

#### 204.

AA Do they wish Us then to hasten the punishment?  
 NQ Would they then wish for Our Torment to be hastened on?  
 PK Would they (now) hasten on Our doom?  
 SH What! do they still seek to hasten on Our punishment?  
 YU Do they then ask for Our Penalty to be hastened on?

#### 205.

AA Just think: If We let them enjoy (the good things of life) for a few years more,  
 NQ Tell Me, if We do let them enjoy for years,  
 PK Hast thou then seen, if We content them for (long) years,  
 SH Have you then considered if We let them enjoy themselves for years,  
 YU Seest thou? If We do let them enjoy (this life) for a few years,

#### 206.

AA And then what they were promised comes upon them,  
 NQ And afterwards comes to them that (punishment) which they had been promised!  
 PK And then cometh that which they were promised,  
 SH Then there comes to them that with which they are threatened,  
 YU Yet there comes to them at length the (Punishment) which they were promised!

#### 207.

AA Of what avail shall their enjoyment be to them?  
 NQ All that with which they used to enjoy shall not avail them.  
 PK (How) that wherewith they were contented naught availeth them?  
 SH That which they were made to enjoy shall not avail them?  
 YU It will profit them not that they enjoyed (this life)!

#### 208.

AA Never have We destroyed a habitation till We had sent admonishers to them  
 NQ And never did We destroy a township, but it had its warners  
 PK And We destroyed no township but it had its warners  
 SH And We did not destroy any town but it had (its) warners,  
 YU Never did We destroy a population, but had its warners -

#### 209.

AA To warn. For We are never unjust.  
 NQ By way of reminder, and We have never been unjust.  
 PK For reminder, for We never were oppressors.  
 SH To remind, and We are never unjust.  
 YU By way of reminder; and We never are unjust.

#### 210.

AA The devils did not bring it down:  
 NQ And it is not the Shayâtin (devils) who have brought it (this Qur'ân) down,  
 The devils did not bring it down.

PK

SH And the Shaitans have not come down with it.

YU No evil ones have brought down this (Revelation):

**211.**

AA They are not worthy of it, nor have they power.

NQ Neither would it suit them, nor they can (produce it).

PK It is not meet for them, nor is it in their power,

SH And it behoves them not, and they have not the power to do (it).

YU It would neither suit them nor would they be able (to produce it).

**212.**

AA They have been precluded from hearing it.

NQ Verily, they have been removed far from hearing it.

PK Lo! verily they are banished from the hearing.

SH Most surely they are far removed from the hearing of it.

YU Indeed they have been removed far from even (a chance of) hearing it.

**213.**

AA So call on no other god but God, lest you are condemned to torment;

NQ So invoke not with Allâh another ilâh (god) lest you be among those who receive punishment.

PK Therefor invoke not with Allah another god, lest thou be one of the doomed.

SH So call not upon another god with Allah, lest you be of those who are punished.

YU So call not on any other god with Allah, or thou wilt be among those under the Penalty.

**214.**

AA And warn your near relations,

NQ And warn your tribe (O Muhammad SAW) of near kindred[[]].

PK And warn thy tribe of near kindred,

SH And warn your nearest relations,

YU And admonish thy nearest kinsmen,

**215.**

AA And take those believers under your wing who follow you.

NQ And be kind and humble to the believers who follow you.

PK And lower thy wing (in kindness) unto those believers who follow thee.

SH And be kind to him who follows you of the believers.

YU And lower thy wing to the Believers who follow thee.

**216.**

AA If they do not obey you, tell them: "I am not responsible for what you do."

NQ Then if they disobey you, say: "I am innocent of what you do."

PK And if they (thy kinsfolk) disobey thee, say: Lo! I am innocent of what they do.

SH But if they disobey you, then say: Surely I am clear of what you do.

YU Then if they disobey thee, say: "I am free (of responsibility) for what ye do!"

**217.**

- AA Have trust in the Mighty, the Merciful,  
 NQ And put your trust in the All-Mighty, the Most Merciful,  
 PK And put thy trust in the Mighty, the Merciful.  
 SH And rely on the Mighty, the Merciful,  
 YU And put thy trust on the Exalted in Might, the Merciful,-

**218.**

- AA Who watches you when you get up,  
 NQ Who sees you (O Muhammad SAW) when you stand up (alone at night for Tahajjud prayers).  
 PK Who seeth thee when thou standest up (to pray)  
 SH Who sees you when you stand up.  
 YU Who seeth thee standing forth (in prayer),

**219.**

- AA And your movements among those who bow in homage to God.  
 NQ And your movements among those who fall prostrate (along with you to Allāh in the five compulsory congregational prayers).  
 PK And (seeth) thine abasement among those who fall prostrate (in worship).  
 SH And your turning over and over among those who prostrate themselves before Allah.  
 YU And thy movements among those who prostrate themselves,

**220.**

- AA He is all-hearing and all-knowing.  
 NQ Verily! He, only He, is the All-Hearer, the All-Knower.  
 PK Lo! He, only He, is the Hearer, the Knower.  
 SH Surely He is the Hearing, the Knowing.  
 YU For it is He Who heareth and knoweth all things.

**221.**

- AA Should I tell you on whom the devils descend?  
 NQ Shall I inform you (O people!) upon whom the Shayâtin (devils) descend?  
 PK Shall I inform you upon whom the devils descend?  
 SH Shall I inform you (of him) upon whom the Shaitans descend?  
 YU Shall I inform you, (O people!), on whom it is that the evil ones descend?

**222.**

- AA They come down to every mendacious sinner,  
 NQ They descend on every lying (one who tells lies), sinful person.  
 PK They descend on every sinful, false one.  
 SH They descend upon every lying, sinful one,  
 YU They descend on every lying, wicked person,

**223.**

- AA Who listens to you (for spreading rumours); but most of them are liars.  
 NQ Who gives ear (to the devils and they pour what they may have heard of the unseen from the angels), and most of them are liars.

PK They listen eagerly, but most of them are liars.

SH They incline their ears, and most of them are liars.

YU (Into whose ears) they pour hearsay vanities, and most of them are liars.

#### 224.

AA As for the poets, only those who go astray follow them.

NQ As for the poets, the erring follow them,

PK As for poets, the erring follow them.

SH And as to the poets, those who go astray follow them.

YU And the Poets,- It is those straying in Evil, who follow them:

#### 225.

AA Have you not seen that they wander distract in every valley,

NQ See you not that they speak about every subject (praising others right or wrong) in their poetry?

PK Hast thou not seen how they stray in every valley,

SH Do you not see that they wander about bewildered in every valley?

YU Seest thou not that they wander distracted in every valley?-

#### 226.

AA And they say what they do not do,

NQ And that they say what they do not do.

PK And how they say that which they do not?

SH And that they say that which they do not do,

YU And that they say what they practise not?-

#### 227.

AA Except those who believe and do the right, and remember God a great deal, who retaliate only when they have been wronged. Yet the oppressors will now come to know through what reversals they will be overthrown!

NQ Except those who believe (in the Oneness of Allâh Islâmic Monotheism), and do righteous deeds, and remember Allâh much, and reply back (in poetry) to the unjust poetry (which the pagan poets utter against the Muslims). And those who do wrong will come to know by what overturning they will be overturned.

PK Save those who believe and do good works, and remember Allah much, and vindicate themselves after they have been wronged. Those who do wrong will come to know by what a (great) reverse they will be overturned!

SH Except those who believe and do good and remember Allah much, and defend themselves after they are oppressed; and they who act unjustly shall know to what final place of turning they shall turn back.

YU Except those who believe, work righteousness, engage much in the remembrance of Allah, and defend themselves only after they are unjustly attacked. And soon will the unjust assailants know what vicissitudes their affairs will take!

# 27

## An-Naml

### The Ant

### The Ants

 **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. TA SIN. THESE are the verses of the Qur'an, and collection of explicit laws,
- NQ** TâSîn. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Qur'ân, and (it is) a Book (that makes things) clear;
- PK** Ta. Sin. These are revelations of the Qur'an and a Scripture that maketh plain;
- SH** Ta Sin! These are the verses of the Quran and the Book that makes (things) clear
- YU** These are verses of the Qur'an,-a book that makes (things) clear;

#### 2.

- AA** A guidance and good tidings for the believers,
- NQ** A guide (to the Right Path); and glad tidings for the believers [who believe in the Oneness of Allâh (i.e. Islâmic Monotheism)].
- PK** A guidance and good tidings for believers
- SH** A guidance and good news for the believers,
- YU** A guide: and glad tidings for the believers,-

#### 3.

- AA** Who fulfil their devotional obligations, pay the zakat, and believe with certainty in the life to come.
- NQ** Those who perform AsSalât (IqâmatasSalât) and give Zakât and they believe with certainty in the Hereafter (resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.).
- PK** Who establish worship and pay the poor-due and are sure of the Hereafter.
- SH** Who keep up prayer and pay the poor-rate, and of the hereafter, they are sure.
- YU** Those who establish regular prayers and give in regular charity, and also have (full) assurance of the hereafter.

#### 4.

- AA** We make their deeds attractive to those who do not believe in the Hereafter, so that they may wander in perplexity.
- NQ** Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so they wander about blindly.
- PK** Lo! as for those who believe not in the Hereafter, We have made their works fairseeming unto them so that they are all astray.

SH As to those who do not believe in the hereafter, We have surely made their deeds fair-seeming to them, but they blindly wander on.

YU As to those who believe not in the Hereafter, We have made their deeds pleasing in their eyes; and so they wander about in distraction.

## 5.

AA They are those who will suffer the worst chastisement in this life, and will be the greatest losers in the life to come.

NQ They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers.

PK Those are they for whom is the worst of punishment, and in the Hereafter they will be the greatest losers.

SH These are they who shall have an evil punishment, and in the hereafter they shall be the greatest losers.

YU Such are they for whom a grievous Penalty is (waiting); and in the Hereafter theirs will be the greatest loss.

## 6.

AA You have been conveyed the Qur'an from One all-wise and all-knowing.

NQ And verily, you (O Muhammad SAW) are receiving the Qur'ân from the One, All-Wise, All-Knowing.

PK Lo! as for thee (Muhammad), thou verily receivest the Qur'an from the presence of One Wise, Aware.

SH And most surely you are made to receive the Quran from the Wise, the Knowing Allah.

YU As to thee, the Qur'an is bestowed upon thee from the presence of one who is wise and all-knowing.

## 7.

AA (Remember) when Moses said to his family: "I see a fire. I shall bring you news from it, or bring an ember that you may warm yourselves."

NQ (Remember) when Mûsa (Moses) said to his household: "Verily! I have seen a fire, I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves."

PK (Remember) when Moses said unto his household: Lo! I spy afar off a fire; I will bring you tidings thence, or bring to you a borrowed flame that ye may warm yourselves.

SH When Musa said to his family: Surely I see fire; I will bring to you from it some news, or I will bring to you therefrom a burning firebrand so that you may warm yourselves.

YU Behold! Moses said to his family: "I perceive a fire; soon will I bring you from there some information, or I will bring you a burning brand to light our fuel, that ye may warm yourselves.

## 8.

AA But when he reached it, a voice called out: "Blessed is He who is in the fire and all around it. Praised be God, the Lord of all the worlds.

NQ But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And glorified be Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists).

PK But when he reached it, he was called, saying: Blessed is Whosoever is in the fire and Whosoever is round about it! And Glorified be Allah, the Lord of the Worlds!

SH So when he came to it a voice was uttered saying: Blessed is Whoever is in the

fire and whatever is about it; and glory be to Allah, the Lord of the worlds;

YU But when he came to the (fire), a voice was heard: "Blessed are those in the fire and those around: and glory to Allah, the Lord of the worlds.

## 9.

AA O Moses, I am that God, the mighty and all-wise.

NO "O Mûsa (Moses)! Verily! It is I, Allâh, the All-Mighty, the All-Wise.

PK O Moses! Lo! it is I, Allah, the Mighty, the Wise.

SH O Musa! surely I am Allah, the Mighty, the Wise;

YU "O Moses! verily, I am Allah, the exalted in might, the wise!....

## 10.

AA Throw down your staff." When he saw it wriggling like a serpent he turned his back and fled without turning (to look). "O Moses," (said the voice), "be not fearful. Surely those sent as messengers do not fear in My presence,

NO "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said): "O Mûsa (Moses)! Fear not, verily! The Messengers fear not in front of Me.

PK And throw down thy staff! But when he saw it writhing as it were a demon, he turned to flee headlong; (but it was said unto him): O Moses! Fear not! the emissaries fear not in My presence,

SH And cast down your staff. So when he saw it in motion as if it were a serpent, he turned back retreating and did not return: O Musa! fear not; surely the messengers shall not fear in My presence;

YU "Now do thou throw thy rod!" But when he saw it moving (of its own accord) as if it had been a snake, he turned back in retreat, and retraced not his steps: "O Moses!" (it was said), "Fear not: truly, in My presence, those called as messengers have no fear,-

## 11.

AA Except those who do some wrong but afterwards do good to make up for the wrong. And I am forgiving and merciful.

NO "Except him who has done wrong and afterwards has changed evil for good, then surely, I am Oft- Forgiving, Most Merciful.

PK Save him who hath done wrong and afterward hath changed evil for good. And lo! I am Forgiving, Merciful.

SH Neither he who has been unjust, then he does good instead after evil, for surely I am the Forgiving, the Merciful:

YU "But if any have done wrong and have thereafter substituted good to take the place of evil, truly, I am Oft-Forgiving, Most Merciful.

## 12.

AA Put your hand in the bosom of your shirt; it will come out white without any blemish. This will be one of nine tokens for the Pharaoh and his people, who are a wicked lot indeed."

NO "And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people, they are a people who are the Fâsiqûn (rebellious, disobedient to Allâh).

PK And put thy hand into the bosom of thy robe, it will come forth white but unhurt. (This will be one) among nine tokens unto Pharaoh and his people Lo! they were ever evil-living folk.

SH And enter your hand into the opening of your bosom, it shall come forth white

without evil; among nine signs to Firon and his people, surely they are a transgressing people.

YU "Now put thy hand into thy bosom, and it will come forth white without stain (or harm): (these are) among the nine Signs (thou wilt take) to Pharaoh and his people: for they are a people rebellious in transgression."

### 13.

AA And when Our signs came as distinct proofs, they said: "This is only magic."

NQ But when Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) came to them, clear to see, they said: "This is a manifest magic."

PK But when Our tokens came unto them, plain to see, they said: This is mere magic,

SH So when Our clear signs came to them, they said: This is clear enchantment.

YU But when Our Signs came to them, that should have opened their eyes, they said: "This is sorcery manifest!"

### 14.

AA And they denied them out of malice and pride, though in their hearts they believed that they were true. So see how was the end of evil-doers!

NQ And they belied them (those Ayât) wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (Ayât) are from Allâh, and Mûsa (Moses) is the Messenger of Allâh in truth, but they disliked to obey Mûsa (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the Mufsidûn (disbelievers, disobedient to Allâh, evil-doers, liars.).

PK And they denied them, though their souls acknowledged them, for spite and arrogance. Then see the nature of the consequence for the wrong-doers!

SH And they denied them unjustly and proudly while their soul had been convinced of them; consider, then how was the end of the mischief-makers.

YU And they rejected those Signs in iniquity and arrogance, though their souls were convinced thereof: so see what was the end of those who acted corruptly!

### 15.

AA We gave David and Solomon knowledge; and they said: "All praise be to God who has favoured us over many of His creatures who believe."

NQ And indeed We gave knowledge to Dawûd (David) and Sulaimân (Solomon), and they both said: "All the praises and thanks be to Allâh, Who has preferred us above many of His believing slaves!"

PK And We verily gave knowledge unto David and Solomon, and they said: Praise be to Allah, Who hath preferred us above many of His believing slaves!

SH And certainly We gave knowledge to Dawood and Sulaiman, and they both said: Praise be to Allah, Who has made us to excel many of His believing servants.

YU We gave (in the past) knowledge to David and Solomon: And they both said: "Praise be to Allah, Who has favoured us above many of his servants who believe!"

### 16.

AA Solomon was heir to David, and he said: "O people, we have been taught the language of Tair, and have been given of everything. This is a clear favour indeed."

NQ And Sulaimân (Solomon) inherited (the knowledge of) Dawûd (David). He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allâh)."

PK And Solomon was David's heir. And he said: O mankind! Lo! we have been

taught the language of birds, and have been given (abundance) of all things. This surely is evident favour.

- SH And Sulaiman was Dawood's heir, and he said: O men! we have been taught the language of birds, and we have been given all things; most surely this is manifest grace.
- YU And Solomon was David's heir. He said: "O ye people! We have been taught the speech of birds, and on us has been bestowed (a little) of all things: this is indeed Grace manifest (from Allah.)"

### 17.

- AA His armies of jinns and men and Tair assembled, formed into ranks, (and marched)
- NQ And there were gathered before Sulaimān (Solomon) his hosts of jinns and men, and birds, and they all were set in battle order (marching forwards).
- PK And there were gathered together unto Solomon his armies of the jinn and humankind, and of the birds, and they were set in battle order;
- SH And his hosts of the jinn and the men and the birds were gathered to him, and they were formed into groups.
- YU And before Solomon were marshalled his hosts, - of Jinns and men and birds, and they were all kept in order and ranks.

### 18.

- AA Till they reached the Valley of Naml. Said the lady of Naml: "O Naml, go into your dwellings lest Solomon and his hordes should crush you unawares."
- NQ Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaimān (Solomon) and his hosts crush you, while they perceive not."
- PK Till, when they reached the Valley of the Ants, an ant exclaimed: O ants! Enter your dwellings lest Solomon and his armies crush you, unperceiving.
- SH Until when they came to the valley of the Naml, a Namlite said: O Naml! enter your houses, (that) Sulaiman and his hosts may not crush you while they do not know.
- YU At length, when they came to a (lowly) valley of ants, one of the ants said: "O ye ants, get into your habitations, lest Solomon and his hosts crush you (under foot) without knowing it."

### 19.

- AA (Solomon) smiled, amused at her speech, and said: "O Lord grant me that I should be grateful for the favours You have bestowed on me and my parents, and do good things of Your pleasing; and admit me among Your righteous devotees by Your grace."
- NQ So he [Sulaimān (Solomon)] smiled, amused at her speech[] and said: "My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."
- PK And (Solomon) smiled, laughing at her speech, and said: My Lord, arouse me to be thankful for Thy favour wherewith Thou hast favoured me and my parents, and to do good that shall be pleasing unto Thee, and include me in (the number of) Thy righteous slaves.
- SH So he smiled, wondering at her word, and said: My Lord! grant me that I should be grateful for Thy favor which Thou hast bestowed on me and on my parents, and that I should do good such as Thou art pleased with, and make me enter, by Thy mercy, into Thy servants, the good ones.

YU So he smiled, amused at her speech; and he said: "O my Lord! so order me that I may be grateful for Thy favours, which thou hast bestowed on me and on my parents, and that I may work the righteousness that will please Thee: And admit me, by Thy Grace, to the ranks of Thy righteous Servants."

**20.**

AA When he reviewed the Tair, he said: "How is it I do not see Hud-hud? Is he absent?"

NQ He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"

PK And he sought among the birds and said: How is it that I see not the hoopoe, or is he among the absent?

SH And he reviewed the birds, then said: How is it I see not the hoopoe or is it that he is of the absentees?

YU And he took a muster of the Birds; and he said: "Why is it I see not the Hoopoe? Or is he among the absentees?"

**21.**

AA I will punish him severely, or cut his throat, unless he bring a valid excuse."

NQ "I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason."

PK I verily will punish him with hard punishment or I verily will slay him, or he verily shall bring me a plain excuse.

SH I will most certainly punish him with a severe punishment, or kill him, or he shall bring to me a clear plea.

YU "I will certainly punish him with a severe penalty, or execute him, unless he bring me a clear reason (for absence)."

**22.**

AA But he was not long in coming, and reported: "I have been around where you have not been. I come from Saba with positive news.

NQ But the hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news.

PK But he was not long in coming, and he said: I have found out (a thing) that thou apprehendest not, and I come unto thee from Sheba with sure tidings.

SH And he tarried not long, then said: I comprehend that which you do not comprehend and I have brought to you a sure information from Sheba.

YU But the Hoopoe tarried not far: he (came up and) said: "I have compassed (territory) which thou hast not compassed, and I have come to thee from Saba with tidings true.

**23.**

AA I found a woman reigning over them, and she has been favoured with everything; and she has a throne that is magnificent.

NQ "I found a woman ruling over them, and she has been given all things that could be possessed by any ruler of the earth, and she has a great throne.

PK Lo! I found a woman ruling over them, and she hath been given (abundance) of all things, and hers is a mighty throne.

SH Surely I found a woman ruling over them, and she has been given abundance and she has a mighty throne:

YU "I found (there) a woman ruling over them and provided with every requisite; and she has a magnificent throne.

**24.**

- AA I found that she and her people worship the sun in place of God, for Satan has made their deeds look attractive to them and has turned them away from the Path, so they do not find the way
- NO "I found her and her people worshipping the sun instead of Allāh, and Shaitān (Satan) has made their deeds fair-seeming to them, and has barred them from (Allāh's) Way, so they have no guidance,"
- PK I found her and her people worshipping the sun instead of Allah; and Satan maketh their works fairseeming unto them, and debarreth them from the way (of Truth), so that they go not aright;
- SH I found her and her people adoring the sun instead of Allah, and the Shaitan has made their deeds fair-seeming to them and thus turned them from the way, so they do not go aright
- YU "I found her and her people worshipping the sun besides Allah: Satan has made their deeds seem pleasing in their eyes, and has kept them away from the Path,- so they receive no guidance,-

**25.**

- AA To worship God who brings to light what is hidden in the heavens and the earth, and is cognisant of what you hide and what you disclose.
- NO Al-Lâ (this word has two interpretations) (A) [As Shaitān (Satan) has barred them from Allāh's Way] so that they do not worship (prostrate before) Allāh, or (B) So that they may worship (prostrate before) Allāh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. [Tafsir At-Tabarī, Vol. 19, Page 149]
- PK So that they worship not Allah, Who bringeth forth the hidden in the heavens and the earth, and knoweth what ye hide and what ye proclaim,
- SH That they do not make obeisance to Allah, Who brings forth what is hidden in the heavens and the earth and knows what you hide and what you make manifest:
- YU "(Kept them away from the Path), that they should not worship Allah, Who brings to light what is hidden in the heavens and the earth, and knows what ye hide and what ye reveal.

**26.**

- AA God: There is no god but He, the Lord of the glorious throne."
- NO Allāh, Lâ ilāha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!
- PK Allah; there is no Allah save Him, the Lord of the Tremendous Throne.
- SH Allah, there is no god but He: He is the Lord of mighty power.
- YU "Allah!- there is no god but He!- Lord of the Throne Supreme!"

**27.**

- AA (Solomon) said: "We shall see if you speak the truth or you are a liar.
- NO [Sulaimān (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars.
- PK (Solomon) said: We shall see whether thou speakest truth or whether thou art of the liars.
- SH He said: We will see whether you have told the truth or whether you are of the liars:
- YU (Solomon) said: "Soon shall we see whether thou hast told the truth or lied!

**28.**

- AA Take this letter from me, and deliver it to them and withdraw, then see what reply they give in return."
- NO "Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return."
- PK Go with this my letter and throw it down unto them; then turn away and see what (answer) they return,
- SH Take this my letter and hand it over to them, then turn away from them and see what (answer) they return.
- YU "Go thou, with this letter of mine, and deliver it to them: then draw back from them, and (wait to) see what answer they return"...

**29.**

- AA (The Queen said): "O nobles, a venerable letter has been delivered to me.
- NO She said: "O chiefs! Verily! Here is delivered to me a noble letter,
- PK (The Queen of Sheba) said (when she received the letter): O chieftains! Lo! there hath been thrown unto me a noble letter.
- SH She said: O chief! surely an honorable letter has been delivered to me
- YU (The queen) said: "Ye chiefs! here is delivered to me - a letter worthy of respect.

**30.**

- AA It is from Solomon, and (says): 'In the name of Allah, Ar-Rahman, Ar-Rahim.
- NO "Verily! It is from Sulaimân (Solomon), and verily! It (reads): In the Name of Allâh, the Most Beneficent, the Most Merciful;
- PK Lo! it is from Solomon, and lo! it is: In the name of Allah, the Beneficent, the Merciful;
- SH Surely it is from Sulaiman, and surely it is in the name of Allah, the Beneficent, the Merciful;
- YU "It is from Solomon, and is (as follows): 'In the name of Allah, Most Gracious, Most Merciful:

**31.**

- AA Do not rise against me, but come to me in submission.'
- NO "Be you not exalted against me, but come to me as Muslims (true believers who submit to Allâh with full submission)' "
- PK Exalt not yourselves against me, but come unto me as those who surrender.
- SH Saying: exalt not yourselves against me and come to me in submission.
- YU ""Be ye not arrogant against me, but come to me in submission (to the true Religion)."

**32.**

- AA ." Advise me, O nobles," she said "in this matter. I do not decide any thing until you concur."
- NO She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me."
- PK She said: O chieftains! Pronounce for me in my case. I decide no case till ye are present with me.
- SH She said: O chiefs! give me advice respecting my affair: I never decide an affair until you are in my presence.
- YU She said: "Ye chiefs! advise me in (this) my affair: no affair have I decided except in your presence."

**33.**

- AA They said: "We are men of valour, and brave fighters. It is for you to decide. So consider what you should command."
- NO They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command."
- PK They said: We are lords of might and lords of great prowess, but it is for thee to command; so consider what thou wilt command.
- SH They said: We are possessors of strength and possessors of mighty prowess, and the command is yours, therefore see what you will command.
- YU They said: "We are endued with strength, and given to vehement war: but the command is with thee; so consider what thou wilt command."

**34.**

- AA She said: "Surely when kings enter a city they destroy it and despoil the honour of its nobility. So will they do (to us)."
- NO She said: "Verily! Kings, when they enter a town (country), they despoil it, and make the most honourable amongst its people low. And thus they do."
- PK She said: Lo! kings, when they enter a township, ruin it and make the honour of its people shame. Thus will they do.
- SH She said: Surely the kings, when they enter a town, ruin it and make the noblest of its people to be low, and thus they (always) do;
- YU She said: "Kings, when they enter a country, despoil it, and make the noblest of its people its meanest thus do they behave."

**35.**

- AA But I will send them a gift and see what the envoys bring back (in return)."
- NO "But verily! I am going to send him a present, and see with what (answer) the messengers return."
- PK But lo! I am going to send a present unto them, and to see with what (answer) the messengers return.
- SH And surely I am going to send a present to them, and shall wait to see what (answer) do the messengers bring back.
- YU "But I am going to send him a present, and (wait) to see with what (answer) return (my) ambassadors."

**36.**

- AA So, when the envoys came to Solomon he said: "Do you wish to increase my wealth? Yet what God has given me is better than what He has given you. No. Be gratified in your present."
- NO So when (the messengers with the present) came to Sulaimân (Solomon), he said: "Will you help me in wealth? What Allâh has given me is better than that which He has given you! Nay, you rejoice in your gift!"
- PK So when (the envoy) came unto Solomon, (the King) said: What! Would ye help me with wealth? But that which Allah hath given me is better than that which He hath given you. Nay it is ye (and not I) who exult in your gift.
- SH So when he came to Sulaiman, he said: What! will you help me with wealth? But what Allah has given me is better than what He has given you. Nay, you are exultant because of your present;
- YU Now when (the embassy) came to Solomon, he said: "Will ye give me abundance in wealth? But that which Allah has given me is better than that which He has given you! Nay it is ye who rejoice in your gift!"

**37.**

- AA Go back to them. We shall soon come with our armies which they will not be able to face. We shall drive them out of (the land) with ignominy, and they will

be humbled."

**NO** [Then Sulaimân (Solomon) said to the chief of her messengers who brought the present]: "Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased."

**PK** Return unto them. We verily shall come unto them with hosts that they cannot resist, and we shall drive them out from thence with shame, and they will be abased.

**SH** Go back to them, so we will most certainly come to them with hosts which they shall have no power to oppose, and we will most certainly expel them therefrom in abasement, and they shall be in a state of ignominy.

**YU** "Go back to them, and be sure we shall come to them with such hosts as they will never be able to meet: We shall expel them from there in disgrace, and they will feel humbled (indeed)."

### 38.

**AA** He (then) said (to his courtiers): "O you nobles, is there any one who can bring me her throne before they come to me in submission?"

**NO** He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"

**PK** He said: O chiefs! Which of you will bring me her throne before they come unto me, surrendering?

**SH** He said: O chiefs! which of you can bring to me her throne before they come to me in submission?

**YU** He said (to his own men): "Ye chiefs! which of you can bring me her throne before they come to me in submission?"

### 39.

**AA** A crafty jinn said: "I will bring it before you rise from your seat, for I am strong and trustworthy."

**NO** An Ifrit (strong) from the jinns said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work."

**PK** A stalwart of the jinn said: I will bring it thee before thou canst rise from thy place. Lo! I verily am strong and trusty for such work.

**SH** One audacious among the jinn said: I will bring it to you before you rise up from your place; and most surely I am strong (and) trusty for it.

**YU** Said an 'Ifrit, of the Jinns: "I will bring it to thee before thou rise from thy council: indeed I have full strength for the purpose, and may be trusted."

### 40.

**AA** But one who had knowledge of the letter, said: "I will bring it to you in the twinkling of an eye." When Solomon saw it before him, (he said): "This is by the grace of my Lord that He may test me whether I am grateful or I am thankless. Yet if one is grateful, he is grateful for himself, and if one is thankless, then surely my Lord is unconcerned and magnanimous."

**NO** One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" then when [Sulaimân (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly! My Lord is Rich (Free of all wants), Bountiful."

**PK** One with whom was knowledge of the Scripture said: I will bring it thee before thy gaze returneth unto thee. And when he saw it set in his presence,

(Solomon) said: This is of the bounty of my Lord, that He may try me whether I give thanks or am ungrateful. Whosoever giveth thanks he only giveth thanks for (the good of) his own soul; and whosoever is ungrateful (is ungrateful only to his own soul's hurt). For lo! my Lord is Absolute in independence, Bountiful.

- SH One who had the knowledge of the Book said: I will bring it to you in the twinkling of an eye. Then when he saw it settled beside him, he said: This is of the grace of my Lord that He may try me whether I am grateful or ungrateful; and whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Honored.
- YU Said one who had knowledge of the Book: "I will bring it to thee within the twinkling of an eye!" Then when (Solomon) saw it placed firmly before him, he said: "This is by the Grace of my Lord!- to test me whether I am grateful or ungrateful! and if any is grateful, truly his gratitude is (a gain) for his own soul; but if any is ungrateful, truly my Lord is Free of all Needs, Supreme in Honour !"

#### 41.

- AA (Turning to his nobles) he said: "Change the appearance of her throne. Let us see if she is rightly guided, or is not guided at all."
- NQ He said: "Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided."
- PK He said: Disguise her throne for her that we may see whether she will go aright or be of those not rightly guided.
- SH He said: Alter her throne for her, we will see whether she follows the right way or is of those who do not go aright.
- YU He said: "Transform her throne out of all recognition by her: let us see whether she is guided (to the truth) or is one of those who receive no guidance."

#### 42.

- AA When she arrived, they asked her: "Is your throne like this?" She said: "As though this is it. We had come to have knowledge and already submitted."
- NQ So when she came, it was said (to her): "Is your throne like this?" She said: "(It is) as though it were the very same." And [Sulaimān (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to Allāh (in Islām as Muslims before her)."
- PK So, when she came, it was said (unto her): Is thy throne like this? She said: (It is) as though it were the very one. And (Solomon said): We were given the knowledge before her and we had surrendered (to Allah).
- SH So when she came, it was said: Is your throne like this? She said: It is as it were the same, and we were given the knowledge before it, and we were submissive.
- YU So when she arrived, she was asked, "Is this thy throne?" She said, "It was just like this; and knowledge was bestowed on us in advance of this, and we have submitted to Allah (in Islam)."

#### 43.

- AA She was (in fact) turned away by what she worshipped other than God, for she came of an unbelieving people.
- NQ And that which she used to worship besides Allāh has prevented her (from Islām), for she was of a disbelieving people.
- PK And (all) that she was wont to worship instead of Allah hindered her, for she came of disbelieving folk.
- SH And what she worshipped besides Allah prevented her, surely she was of an unbelieving people.

yu And he diverted her from the worship of others besides Allah: for she was (sprung) of a people that had no faith.

#### 44.

aa She was invited to enter the court. When she saw it, she took it for a sheet of water, and (pulling up her skirts) uncovered her legs. (Solomon) told her: "This is paved with tiles of glass." "O Lord," she said, "I have wronged myself, and I submit to the Lord of all the worlds with Solomon."

nq It was said to her: "Enter As-Sarh" [(a glass surface with water underneath it) or a palace], but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs, Sulaimān (Solomon) said: "Verily, it is Sarh [(a glass surface with water underneath it) or a palace] paved smooth with slab of glass." She said: "My Lord! Verily, I have wronged myself, and I submit (in Islām, together with Sulaimān (Solomon), to Allāh, the Lord of the 'Alamīn (mankind, jinns and all that exists))."

pk It was said unto her: Enter the hall. And when she saw it she deemed it a pool and bared her legs. (Solomon) said: Lo! it is a hall, made smooth, of glass. She said: My Lord! Lo! I have wronged myself, and I surrender with Solomon unto Allah, the Lord of the Worlds.

sh It was said to her: Enter the palace; but when she saw it she deemed it to be a great expanse of water, and bared her legs. He said: Surely it is a palace made smooth with glass. She said: My Lord! surely I have been unjust to myself, and I submit with Sulaiman to Allah, the Lord of the worlds.

yu She was asked to enter the lofty Palace: but when she saw it, she thought it was a lake of water, and she (tucked up her skirts), uncovering her legs. He said: "This is but a palace paved smooth with slabs of glass." She said: "O my Lord! I have indeed wronged my soul: I do (now) submit (in Islam), with Solomon, to the Lord of the Worlds."

#### 45.

aa We sent to Thamud their brother Saleh (who said): "Worship God." But they were divided into two groups disputing with one another.

nq And indeed We sent to Thamūd their brother Sālih (Saleh), saying: "Worship Allāh (Alone and none else). Then look! They became two parties (believers and disbelievers) quarreling with each other."

pk And We verily sent unto Thamud their brother Salih, saying: Worship Allah. And lo! they (then became two parties quarrelling.

sh And certainly We sent to Samood their brother Salih, saying: Serve Allah; and lo! they became two sects quarrelling with each other.

yu We sent (aforetime), to the Thamud, their brother Salih, saying, "Serve Allah": But behold, they became two factions quarrelling with each other.

#### 46.

aa (Saleh) said: "O people, why do you wish to hasten evil rather than good? Why not ask for God's forgiveness? You may well be forgiven."

nq He said: "O my people! Why do you seek to hasten the evil (torment) before the good (Allāh's Mercy)? Why seek you not the Forgiveness of Allāh, that you may receive mercy?"

pk He said: O my people! Why will ye hasten on the evil rather than the good? Why will ye not ask pardon of Allah, that ye may receive mercy.

sh He said: O my people! why do you seek to hasten on the evil before the good? Why do you not ask forgiveness of Allah so that you may be dealt with mercifully?

yu He said: "O my people! why ask ye to hasten on the evil in preference to the good? If only ye ask Allah for forgiveness, ye may hope to receive mercy.

**47.**

- AA They said: "You betoken evil, and those with you." (Saleh) replied: "The evil you presage can only come from God. In reality you are a people under trial (for your own inauspiciousness)."
- NO They said: "We augur ill omen from you and those with you." He said: "Your ill omen is with Allâh; nay, but you are a people that are being tested."
- PK They said: We augur evil of thee and those with thee. He said: Your evil augury is with Allah. Nay, but ye are folk that are being tested.
- SH They said: We have met with ill luck on account of you and on account of those with you. He said: The cause of your evil fortune is with Allah; nay, you are a people who are tried.
- YU They said: "Ill omen do we augur from thee and those that are with thee". He said: "Your ill omen is with Allah; yea, ye are a people under trial."

**48.**

- AA There were in that city nine persons who spread disorder in the land, and did not reform.
- NO And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform.
- PK And there were in the city nine persons who made mischief in the land and reformed not.
- SH And there were in the city nine persons who made mischief in the land and did not act aright.
- YU There were in the city nine men of a family, who made mischief in the land, and would not reform.

**49.**

- AA They said: "Let us swear by God that we will attack Saleh and his family at night, and later tell his heirs: 'We did not see his family destroyed, and we speak the truth.'"
- NO They said: "Swear one to another by Allâh that we shall make a secret night attack on him and his household, and afterwards we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily! We are telling the truth'"
- PK They said: Swear one to another by Allah that we verily will attack him and his household by night, and afterward we will surely say unto his friend: We witnessed not the destruction of his household. And lo! we are truth-tellers.
- SH They said: Swear to each other by Allah that we will certainly make a sudden attack on him and his family by night, then we will say to his heir: We did not witness the destruction of his family, and we are most surely truthful.
- YU They said: "Swear a mutual oath by Allah that we shall make a secret night attack on him and his people, and that we shall then say to his heir (when he seeks vengeance): 'We were not present at the slaughter of his people, and we are positively telling the truth.'"

**50.**

- AA They hatched up the plot; We also planned without their knowledge.
- NO So they plotted a plot, and We planned a plan, while they perceived not.
- PK So they plotted a plot: and We plotted a plot, while they perceived not.
- SH And they planned a plan, and We planned a plan while they perceived not.
- YU They plotted and planned, but We too planned, even while they perceived it not.

**51.**

- AA Now see the end of their machinations: We destroyed them and their entire people.
- NO Then see how was the end of their plot! Verily! We destroyed them and their nation, all together.
- PK Then see the nature of the consequence of their plotting, for lo! We destroyed them and their people, every one.
- SH See, then, how was the end of their plan that We destroyed them and their people, all (of them).
- YU Then see what was the end of their plot!- this, that We destroyed them and their people, all (of them).

**52.**

- AA So these their habitations lie deserted now because of their iniquities. Verily there is a sign in this for those who understand.
- NO These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an Ayâh (a lesson or a sign) for people who know.
- PK See, yonder are their dwellings empty and in ruins because they did wrong. Lo! herein is indeed a portent for a people who have knowledge.
- SH So those are their houses fallen down because they were unjust, most surely there is a sign in this for a people who know.
- YU Now such were their houses, - in utter ruin, - because they practised wrongdoing. Verily in this is a Sign for people of knowledge.

**53.**

- AA We deliver those who believe and take heed for themselves.
- NO And We saved those who believed, and used to fear Allâh, and keep their duty to Him.
- PK And we saved those who believed and used to ward off (evil).
- SH .And We delivered those who believed and who guarded (against evil).
- YU And We saved those who believed and practised righteousness.

**54.**

- AA (Remember) Lot, when he said to his people: "Why do you indulge in obscenities when you know (it is evil)?"
- NO And (remember) Lout (Lot)! When he said to his people[] . Do you commit AlFâhishah (evil, great sin, every kind of unlawful sexual intercourse, sodomy, etc.) while you see (one another doing evil without any screen, etc.)?"
- PK And Lot! when he said unto his folk: Will ye commit abomination knowingly?
- SH And (We sent) Lut, when he said to his people: What! do you commit indecency while you see?
- YU (We also sent) Lut (as a messenger): behold, He said to his people, "Do ye do what is shameful though ye see (its iniquity)?"

**55.**

- AA You lust after men in place of women. You are indeed a stolid people."
- NO "Do you approach men in your lusts rather than women? Nay, but you are a people who behave senselessly."
- PK Must ye needs lust after men instead of women? Nay, but ye are folk who act senselessly.
- SH What! do you indeed approach men lustfully rather than women? Nay, you are a people who act ignorantly.

YU Would ye really approach men in your lusts rather than women? Nay, ye are a people (grossly) ignorant!

### 56.

AA His people had no answer except saying: "Expel the family of Lot from your city. They are a people who would (rather) be pure!"

NQ There was no other answer given by his people except that they said: "Drive out the family of Lout (Lot) from your city. Verily, these are men who want to be clean and pure!"

PK But the answer of his folk was naught save that they said: Expel the household of Lot from your township, for they (forsooth) are folk who would keep clean!

SH But the answer of his people was no other except that they ~s said: Turn out Lut's followers from your town; surely they are a people who would keep pure!

YU But his people gave no other answer but this: they said, "Drive out the followers of Lut from your city: these are indeed men who want to be clean and pure!"

### 57.

AA So We saved him and his family except his wife who was destined to stay behind.

NQ So We saved him and his family, except his wife. We destined her to be of those who remained behind.

PK Then We saved him and his household save his wife; We destined her to be of those who stayed behind.

SH But We delivered him and his followers except his wife; We ordained her to be of those who remained behind.

YU But We saved him and his family, except his wife; her We destined to be of those who lagged behind.

### 58.

AA And We rained down on them a shower (of stones). How ruinous was the rain that fell on those who had been warned (but warned in vain)!

NQ And We rained down on them a rain (of stones). So evil was the rain of those who were warned.

PK And We rained a rain upon them. Dreadful is the rain of those who have been warned.

SH And We rained on them a rain, and evil was the rain of those who had been warned.

YU And We rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (but heeded not)!

### 59.

AA Say: "All praise be to God, and peace on those of His creatures whom He has chosen." Is God better or those they associate with Him --

NQ Say (O Muhammad SAW): "Praise and thanks be to Allâh, and peace be on His slaves whom He has chosen (for His Message)! Is Allâh better, or (all) that you ascribe as partners (to Him)?" (Of course, Allâh is Better)[].

PK Say (O Muhammad): Praise be to Allah, and peace be on His slaves whom He hath chosen! Is Allah best, or (all) that ye ascribe as partners (unto Him)?

SH Say: Praise be to Allah and peace on His servants whom He has chosen: is Allah better, or what they associate (with Him)?

YU Say: Praise be to Allah, and Peace on his servants whom He has chosen (for his Message). (Who) is better?- Allah or the false gods they associate (with Him)?

**60.**

- AA** Who created the heavens and the earth, who sends down water from the sky for you, with which He causes graceful gardens to grow? It was not in your power to make trees germinate. Is there any other god along with God. In fact they are a people who turn away (from the truth).
- NQ** Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any ilâh (god) with Allâh? Nay, but they are a people who ascribe equals (to Him)!
- PK** Is not He (best) Who created the heavens and the earth, and sendeth down for you water from the sky wherewith We cause to spring forth joyous orchards, whose trees it never hath been yours to cause to grow. Is there any Allah beside Allah? Nay, but they are folk who ascribe equals (unto Him)!
- SH** Nay, He Who created the heavens and the earth, and sent down for you water from the cloud; then We cause to grow thereby beautiful gardens; it is not possible for you that you should make the trees thereof to grow. Is there a god with Allah? Nay! they are people who deviate.
- YU** Or, Who has created the heavens and the earth, and Who sends you down rain from the sky? Yea, with it We cause to grow well-planted orchards full of beauty of delight: it is not in your power to cause the growth of the trees in them. (Can there be another) god besides Allah? Nay, they are a people who swerve from justice.

**61.**

- AA** Who then made the earth a habitable place, and made the rivers (flow) in its valleys and dales, and placed upon it firm stabilisers, and kept a barrier between two bodies of water? Is there any other god along with God? In reality most of them do not know.
- NQ** Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water). Is there any ilâh (god) with Allâh? Nay, but most of them know not.
- PK** Is not He (best) Who made the earth a fixed abode, and placed rivers in the folds thereof, and placed firm hills therein, and hath set a barrier between the two seas? Is there any Allah beside Allah? Nay, but most of them know not!
- SH** Or, Who made the earth a restingplace, and made in it rivers, and raised on it mountains and placed between the two seas a barrier. Is there a god with Allah? Nay! most of them do not know!
- YU** Or, Who has made the earth firm to live in; made rivers in its midst; set thereon mountains immovable; and made a separating bar between the two bodies of flowing water? (can there be another) god besides Allah? Nay, most of them know not.

**62.**

- AA** Who hears the cry of the anguished (soul) when it calls to Him, and relieves its suffering? And who made you trustees on the earth? Is there any other god along with God? How little it is that you reflect!
- NQ** Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any ilâh (god) with Allâh? Little is that you remember!
- PK** Is not He (best) Who answereth the wronged one when he crieth unto Him and removeth the evil, and hath made you viceroys of the earth? Is there any Allah

beside Allah? Little do they reflect!

SH Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth. Is there a god with Allah? Little is it that you mind!

YU Or, Who listens to the (soul) distressed when it calls on Him, and Who relieves its suffering, and makes you (mankind) inheritors of the earth? (Can there be another) god besides Allah? Little it is that ye heed!

### 63.

AA Who then really shows you the way in the darkness of the desert and the sea? And who sends breezes bringing news of His benevolence? Is there any other god along with God? He is far too exalted for what they associate with Him!

NQ Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any ilâh (god) with Allâh? High Exalted be Allâh above all that they associate as partners (to Him)!

PK Is not He (best) Who guideth you in the darkness of the land and the sea, He Who sendeth the winds as heralds of His mercy? Is there any Allah beside Allah? High Exalted be Allah from all that they ascribe as partner (unto Him)!

SH Or, Who guides you in utter darkness of the land and the sea, and Who sends the winds as good news before His mercy. Is there a god with Allah? Exalted by Allah above what they associate (with Him).

YU Or, Who guides you through the depths of darkness on land and sea, and Who sends the winds as heralds of glad tidings, going before His Mercy? (Can there be another) god besides Allah?- High is Allah above what they associate with Him!

### 64.

AA Who creates first then reverts it? And who gives you provision from the heavens and the earth? Is there any other god along with God? Tell them: "Bring your proof, if you are truthful."

NQ Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any ilâh (god) with Allâh? Say, "Bring forth your proofs, if you are truthful."

PK Is not He (best) Who produceth creation, then reproduceth it, and Who provideth for you from the heaven and the earth? Is there any Allah beside Allah? Say: Bring your proof, if ye are truthful!

SH Or, Who originates the creation, then reproduces it and Who gives you sustenance from the heaven and the earth. Is there a god With Allah? Say: Bring your proof if you are truthful.

YU Or, Who originates creation, then repeats it, and who gives you sustenance from heaven and earth? (Can there be another) god besides Allah? Say, "Bring forth your argument, if ye are telling the truth!"

### 65.

AA Say: "No one in the heavens and the earth has knowledge of the unknown except God, nor can they know when they will be raised again.

NQ Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allâh, nor can they perceive when they shall be resurrected."

PK Say (O Muhammad): None in the heavens and the earth knoweth the Unseen save Allah; and they know not when they will be raised (again).

SH Say: No one in the heavens and the earth knows the unseen but Allah; and they do not know when they shall be raised.

YU Say: None in the heavens or on earth, except Allah, knows what is hidden: nor

can they perceive when they shall be raised up (for Judgment).

### 66.

- AA Still less do they comprehend the life to come. In fact they are in doubt about it. Still more, they are blind to it."
- NQ Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are blind about it.
- PK Nay, but doth their knowledge reach to the Hereafter? Nay, for they are in doubt concerning it. Nay, for they cannot see it.
- SH Nay, their knowledge respecting the hereafter is slight and hasty; nay, they are in doubt about it; nay, they are quite blind to it
- YU Still less can their knowledge comprehend the Hereafter: Nay, they are in doubt and uncertainty thereanent; nay, they are blind thereunto!

### 67.

- AA Those who do not believe, say: "When we and our fathers have turned to dust, how shall we be raised again?"
- NQ And those who disbelieve say: "When we have become dust, we and our fathers, shall we really be brought forth (again)?"
- PK Yet those who disbelieve say: When we have become dust like our fathers, shall we verily be brought forth (again)?"
- SH And those who disbelieve say: What! when we have become dust and our fathers (too), shall we certainly be brought forth?"
- YU The Unbelievers say: "What! when we become dust,- we and our fathers,- shall we really be raised (from the dead)?"

### 68.

- AA Indeed we and our fathers had been promised this before. It is nothing but the earlier people's lore."
- NQ "Indeed we were promised this, we and our forefathers before, Verily, these are nothing but tales of ancients."
- PK We were promised this, forsooth, we and our fathers. (All) this is naught but fables of the men of old.
- SH We have certainly been promised this, we and our fathers before; these are naught but stories of the ancients
- YU "It is true we were promised this,- we and our fathers before (us): these are nothing but tales of the ancients."

### 69.

- AA Say: "Travel in the land and see how (bad) was the end of sinners."
- NQ Say to them (O Muhammad SAW) "Travel in the land and see how has been the end of the criminals (those who denied Allāh's Messengers and disobeyed Allāh)."
- PK Say (unto them, O Muhammad): Travel in the land and see the nature of the sequel for the guilty!
- SH Say: Travel in the earth, then see how was the end of the guilty.
- YU Say: "Go ye through the earth and see what has been the end of those guilty (of sin)."

### 70.

- AA Do not grieve over them, and do not be distressed by what they contrive.
- NQ And grieve you not for them, nor be straitened (in distress) because of what they plot.

- PK And grieve thou not for them, nor be in distress because of what they plot (against thee).
- SH And grieve not for them and be not distressed because of what they plan.
- YU But grieve not over them, nor distress thyself because of their plots.

**71.**

- AA Yet they say: "When will this promise come to pass? (Tell Us) if you speak the truth."
- NQ And they (the disbelievers in the Oneness of Allâh) say: "When (will) this promise (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 They also say: "When will this promise (come to pass)? (Say) if ye are truthful."

**72.**

- AA Say: "Perhaps some of what you wish to hasten is right behind you."
- NQ Say: "Perhaps that which you wish to hasten on, may be close behind you."
- PK Say: It may be that a part of that which ye would hasten on is close behind you.
- SH Say: Maybe there may have drawn near to you somewhat of that which you seek to hasten on.
- YU Say: "It may be that some of the events which ye wish to hasten on may be (close) in your pursuit!"

**73.**

- AA Verily your Lord is gracious to men, though most men are ungrateful.
- NQ "Verily, your Lord is full of Grace for mankind, yet most of them do not give thanks."
- PK Lo! thy Lord is full of bounty for mankind, but most of them do not give thanks.
- SH And surely your Lord is the Lord of grace to men, but most of them are not grateful.
- YU But verily thy Lord is full of grace to mankind: Yet most of them are ungrateful.

**74.**

- AA Verily your Lord knows what lies hidden in their breasts and what they disclose.
- NQ And verily, your Lord knows what their breasts conceal and what they reveal.
- PK Lo! thy Lord knoweth surely all that their bosoms hide, and all that they proclaim.
- SH And most surely your Lord knows what their breasts conceal and what they manifest.
- YU And verily thy Lord knoweth all that their hearts do hide. As well as all that they reveal.

**75.**

- AA There is nothing of the hidden in the heavens and the earth that is not recorded in the luminous Book.
- NQ And there is nothing hidden in the heaven and the earth, but is in a Clear Book (i.e. Al-Lauh Al- Mahfûz).
- PK And there is nothing hidden in the heaven or the earth but it is in a clear Record.

SH And there is nothing concealed in the heaven and the earth but it is in a clear book.

YU Nor is there aught of the unseen, in heaven or earth, but is (recorded) in a clear record.

## 76.

AA Indeed this Qur'an explains to the children of Israel much of what they are at variance.

NQ Verily, this Qur'ân narrates to the Children of Israel most of that about which they differ.

PK Lo! this Qur'an narrateth unto the Children of Israel most of that concerning which they differ.

SH Surely this Quran declares to the children of Israel most of what they differ in.

YU Verily this Qur'an doth explain to the Children of Israel most of the matters in which they disagree.

## 77.

AA It is a guidance and grace for those who believe.

NQ And truly, it (this Qur'ân) is a guide and a mercy to the believers.

PK And lo! it is a guidance and a mercy for believers.

SH And most surely it is a guidance and a mercy for the believers.

YU And it certainly is a Guide and a Mercy to those who believe.

## 78.

AA Surely your Lord in His wisdom will decide between them. He is all-mighty and all-knowing.

NQ Verily, your Lord will decide between them (various sects) by His Judgement. And He is the All- Mighty, the All-Knowing.

PK Lo! thy Lord will judge between them of His wisdom, and He is the Mighty, the Wise.

SH Surely your Lord will judge between them by his judgment, and He is the Mighty, the knowing.

YU Verily thy Lord will decide between them by His Decree: and He is Exalted in Might, All-Knowing.

## 79.

AA So you place your trust in God. Certainly you stand on positive truth.

NQ So put your trust in Allâh; surely, you (O Muhammad SAW) are on manifest truth.

PK Therefor (O Muhammad) put thy trust in Allah, for thou (standest) on the plain Truth.

SH Therefore rely on Allah; surely you are on the clear truth.

YU So put thy trust in Allah: for thou art on (the path of) manifest Truth.

## 80.

AA You cannot make the dead to listen, or the deaf to hear the call, when they have turned their backs,

NQ Verily, you cannot make the dead to hear (i.e. benefit them and similarly the disbelievers), nor can you make the deaf to hear the call, when they flee, turning their backs.

PK Lo! thou canst not make the dead to hear, nor canst thou make the deaf to hear the call when they have turned to flee;

- SH Surely you do not make the dead to hear, and you do not make the deaf to hear the call when they go back retreating.
- YU Truly thou canst not cause the dead to listen, nor canst thou cause the deaf to hear the call, (especially) when they turn back in retreat.

**81.**

- AA Nor can you lead the blind when they have gone astray. You can make none hear except those who believe in Our signs and have come to peace and submission.
- NQ Nor can you lead the blind out of their error, you can only make to hear those who believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and who have submitted (themselves to Allâh in Islâm as Muslims).
- PK Nor canst thou lead the blind out of their error. Thou canst make none to hear, save those who believe Our revelations and who have surrendered.
- SH Nor can you be a guide to the blind out of their error; you cannot make to bear (any one) except those who believe in Our communications, so they submit.
- YU Nor canst thou be a guide to the blind, (to prevent them) from straying: only those wilt thou get to listen who believe in Our Signs, and they will bow in Islam.

**82.**

- AA When the sentence will have been passed against them, We shall bring forth beastly brutes from the earth who will torment them, for men certainly do not believe Our signs.
- NQ And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast[] to them, which will speak to them because mankind believed not with certainty in Our Ayât (Verses of the Qur'ân and Prophet Muhammad SAW).
- PK And when the word is fulfilled concerning them, We shall bring forth a beast of the earth to speak unto them because mankind had not faith in Our revelations.
- SH And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall i wound them, because people did not believe in Our communications.
- YU And when the Word is fulfilled against them (the unjust), we shall produce from the earth a beast to (face) them: He will speak to them, for that mankind did not believe with assurance in Our Signs.

**83.**

- AA The day We shall gather from every community a section of those who denied Our signs, and they will be brought (in separate groups),
- NQ And (remember) the Day when We shall gather out of every nation a troop of those who denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be gathered (and driven to the place of reckoning),
- PK And (remind them of) the Day when We shall gather out of every nation a host of those who denied Our revelations, and they will be set in array;
- SH And on the day when We will gather from every nation a party from among those who rejected Our communications, then they shall be formed into groups.
- YU One day We shall gather together from every people a troop of those who reject our Signs, and they shall be kept in ranks,-

**84.**

- AA So that when they come (before the Lord) He will say: "Did you deny My signs

without having understood them? Or what was it that you were doing?"

- NQ** Till, when they come (before their Lord at the place of reckoning), He will say: "Did you deny My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) when you comprehended them not in knowledge, or what (else) was it that you used to do?"
- PK** Till, when they come (before their Lord), He will say: Did ye deny My revelations when ye could not compass them in knowledge, or what was it that ye did?
- SH** Until when they come, He will say: Did you reject My communications while you had no comprehensive knowledge of them? Or what was it that you did?
- YU** Until, when they come (before the Judgment-seat), (Allah) will say: "Did ye reject My Signs, though ye comprehended them not in knowledge, or what was it ye did?"

### 85.

- AA** When the sentence will have been passed upon them for their wickedness, they will not be able to say a word.
- NQ** And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak (in order to defend themselves).
- PK** And the Word will be fulfilled concerning them because they have done wrong, and they will not speak.
- SH** And the word shall come to pass against them because they were unjust, so they shall not speak.
- YU** And the Word will be fulfilled against them, because of their wrong-doing, and they will be unable to speak (in plea).

### 86.

- AA** Do they not see that We made the night for them to rest, the day to make things clear? Indeed there are signs in this for people who believe.
- NQ** See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for the people who believe.
- PK** Have they not seen how We have appointed the night that they may rest therein, and the day sight-giving? Lo! therein verily are portents for a people who believe.
- SH** Do they not consider that We have made the night that they may rest therein, and the day to give light? Most surely there are signs in this for a people who believe.
- YU** See they not that We have made the Night for them to rest in and the Day to give them light? Verily in this are Signs for any people that believe!

### 87.

- AA** The day the trumpet blast is sounded whoever is in the heavens and the earth will be terrified, save those whom God please, and all will appear before Him in abjectness.
- NQ** And (remember) the Day on which the Trumpet will be blown and all who are in the heavens and all who are on the earth, will be terrified except him whom Allâh will (exempt). And all shall come to Him humbled.
- PK** And (remind them of) the Day when the Trumpet will be blown, and all who are in the heavens and the earth will start in fear, save him whom Allah willeth. And all come unto Him, humbled.
- SH** And on the day when the trumpet shall be blown, then those who are in the heavens and those who are in the earth shall be terrified except such as Allah please, and all shall come to him abased.

YU And the Day that the Trumpet will be sounded - then will be smitten with terror those who are in the heavens, and those who are on earth, except such as Allah will please (to exempt): and all shall come to His (Presence) as beings conscious of their lowliness.

**88.**

AA You will see the mountains and think they are firmly planted, but they will pass away like flying clouds: Artistry of God who perfected everything. He is indeed fully aware of what you do.

NQ And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allâh, Who perfected all things, verily! He is Well-Acquainted with what you do.

PK And thou seest the hills thou deemest solid flying with the flight of clouds: the doing of Allah Who perfecteth all things. Lo! He is Informed of what ye do.

SH And you see the mountains, you think them to be solid, and they shall pass away as the passing away of the cloud-- the handiwork of Allah Who has made every thing thoroughly; surely He is Aware of what you do.

YU Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away: (such is) the artistry of Allah, who disposes of all things in perfect order: for he is well acquainted with all that ye do.

**89.**

AA Whoever comes with good (deeds) will receive better than (what he had done), and be safe that day from terror.

NQ Whoever brings a good deed (i.e. Belief in the Oneness of Allâh along with every deed of righteousness), will have better than its worth, and they will be safe from the terror on that Day.

PK Whoso bringeth a good deed will have better than its worth; and such are safe from fear that Day.

SH Whoever brings good, he shall have better than it; and they shall be secure from terror on the day.

YU If any do good, good will (accrue) to them therefrom; and they will be secure from terror that Day.

**90.**

AA But whosoever comes with evil will be flung face forward into the Fire. Can you expect reward for any thing but what you do?

NQ And whoever brings an evil (deed) (i.e. Shirk polytheism, disbelief in the Oneness of Allâh and every evil sinful deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do?"

PK And whoso bringeth an ill-deed, such will be flung down on their faces in the Fire. Are ye rewarded aught save what ye did?

SH And whoever brings evil, these shall be thrown down on their faces into the fire; shall you be rewarded (for) aught except what you did?

YU And if any do evil, their faces will be thrown headlong into the Fire: "Do ye receive a reward other than that which ye have earned by your deeds?"

**91.**

AA (Say): "I am commanded to worship the Lord of this land He has blessed, to whom all things belong; and I am commanded to be one of those who submit,

NQ I (Muhammad SAW) have been commanded only to worship the Lord of this city (Makkah), Him Who has sanctified it and His is everything. And I am commanded to be from among the Muslims (those who submit to Allâh in Islâm)[].

- PK (Say): I (Muhammad) am commanded only to serve the Lord of this land which He hath hallowed, and unto Whom all things belong. And I am commanded to be of those who surrender (unto Him),
- SH I am commanded only that I should serve the Lord of this city, Who has made it sacred, and His are all things; and I am commanded that I should be of these who submit;
- YU For me, I have been commanded to serve the Lord of this city, Him Who has sanctified it and to Whom (belong) all things: and I am commanded to be of those who bow in Islam to Allah's Will,-

**92.**

- AA And to recite the Qur'an." Whoever comes to guidance does so for himself; as for him who stays astray, tell him: "I am only a warner."
- NQ And to recite the Qur'ân, so whosoever receives guidance, receives it for the good of his ownself, and whosoever goes astray, say (to him): "I am only one of the warners."
- PK And to recite the Qur'an. And whoso goeth right, goeth right only for (the good of) his own soul; and as for him who goeth astray - (Unto him) say: Lo! I am only a warner.
- SH And that I should recite the Quran. Therefore whoever goes aright, he goes aright for his own soul, and whoever goes ' astray, then say: I am only one of the warners.
- YU And to rehearse the Qur'an: and if any accept guidance, they do it for the good of their own souls, and if any stray, say: "I am only a Warner".

**93.**

- AA Say: "All praise be to God. He will show you His signs, and you will recognise them. Your Lord is not heedless of what you do."
- NQ And say [(O Muhammad SAW) to these polytheists and pagans etc.]: "All the praises and thanks be to Allâh. He will show you His Ayât (signs, in yourselves, and in the universe or punishments, etc.), and you shall recognise them. And your Lord is not unaware of what you do."
- PK And say: Praise be to Allah Who will show you His portents so that ye shall know them. And thy Lord is not unaware of what ye (mortals) do.
- SH And say: Praise be to Allah, He will show you His signs so that you shall recognize them; nor is your Lord heedless of what you do.
- YU And say: "Praise be to Allah, Who will soon show you His Signs, so that ye shall know them"; and thy Lord is not unmindful of all that ye do.

28  
**Al-Qasas**  
**The Story**  
**The Stories, The History**

**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. TA SIN MIM.  
**NQ** AlifLâmMîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].  
**PK** Ta. Sin. Mim.  
**SH** Ta sin Mim.  
**YU** Ta. Sin. Mim.

**2.**

- AA** These are the verses of the illuminating Book.  
**NQ** The Romans have been defeated.  
**PK** These are revelations of the Scripture that maketh plain.  
**SH** These are the verses of the Book that makes (things) clear.  
**YU** These are Verses of the Book that makes (things) clear.

**3.**

- AA** We narrate to you from the history of Moses and Pharaoh in all verity, for those who believe.  
**NQ** In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.  
**PK** We narrate unto thee (somewhat) of the story of Moses and Pharaoh with truth, for folk who believe.  
**SH** We recite to you from the account of Musa and Firon with truth for people who believe.  
**YU** We rehearse to thee some of the story of Moses and Pharaoh in Truth, for people who believe.

**4.**

- AA** The Pharaoh had become high and mighty in the land, and divided the people into different classes, and impoverished one class, slaying its males and sparing its women, for he was indeed a tyrant.  
**NQ** Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians),  
**PK** Lo! Pharaoh exalted himself in the earth and made its people castes. A tribe among them he oppressed, killing their sons and sparing their women. Lo! he was of those who work corruption.  
**SH** Surely Firon exalted himself in the land and made its people into parties,

weakening one party from among them; he slaughtered their sons and let their women live; surely he was one of the mischiefmakers.

- YU Truly Pharaoh elated himself in the land and broke up its people into sections, depressing a small group among them: their sons he slew, but he kept alive their females: for he was indeed a maker of mischief.

## 5.

- AA We wished to favour those who were weak in the land and make them leaders and heirs,  
 NQ With the help of Allâh, He helps whom He wills, and He is the AllMighty, the Most Merciful.  
 PK And We desired to show favour unto those who were oppressed in the earth, and to make them examples and to make them the inheritors,  
 SH And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs,  
 YU And We wished to be Gracious to those who were being depressed in the land, to make them leaders (in Faith) and make them heirs,

## 6.

- AA And establish them in the country; and to make the Pharaoh, Haman and their hordes beware of what they feared from them.  
 NQ (It is) a Promise of Allâh (i.e. Allâh will give victory to the Romans against the Persians), and Allâh fails not in His Promise, but most of men know not.  
 PK And to establish them in the earth, and to show Pharaoh and Haman and their hosts that which they feared from them.  
 SH And to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared.  
 YU To establish a firm place for them in the land, and to show Pharaoh, Haman, and their hosts, at their hands, the very things against which they were taking precautions.

## 7.

- AA So We conveyed to the mother of Moses: "Suckle him. If you are afraid for him, cast him in the river without any fear or regret, for We shall restore him to you, and make him an apostle."  
 NQ They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.  
 PK And We inspired the mother of Moses, saying: Suckle him and, when thou fearest for him, then cast him into the river and fear not nor grieve. Lo! We shall bring him back unto thee and shall make him (one) of Our messengers.  
 SH And We revealed to Musa's mothers, saying: Give him suck, then when you fear for him, cast him into the river and do not fear nor grieve; surely We will bring him back to you and make him one of the messengers.  
 YU So We sent this inspiration to the mother of Moses: "Suckle (thy child), but when thou hast fears about him, cast him into the river, but fear not nor grieve: for We shall restore him to thee, and We shall make him one of Our messengers."

## 8.

- AA Then he was picked up by the family of Pharaoh (unaware) that he would become their enemy and a cause for regret. Surely the Pharaoh, Haman and their hordes were habitual sinners.  
 NQ Do they not think deeply (in their ownelves) about themselves (how Allâh

created them from nothing, and similarly He will resurrect them)? Allâh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny the Meeting with their Lord. [See Tafsir AtTabarî, Part 21, Page 24].

- PK And the family of Pharaoh took him up, that he might become for them an enemy and a sorrow, Lo! Pharaoh and Haman and their hosts were ever sinning.
- SH And Firon's family took him up that he might be an enemy and a grief for them; surely Firon and Haman and their hosts were wrongdoers.
- YU Then the people of Pharaoh picked him up (from the river): (It was intended) that (Moses) should be to them an adversary and a cause of sorrow: for Pharaoh and Haman and (all) their hosts were men of sin.

## 9.

- AA The Pharaoh's wife said: "He will be a comfort to me and to you. Do not kill him. He may well be of some advantage to us, or we may adopt him as a son." They were not aware (of what the future held in store).
- NQ Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done, and there came to them their Messengers with clear proofs. Surely, Allâh wronged them not, but they used to wrong themselves.
- PK And the wife of Pharaoh said: (He will be) a consolation for me and for thee. Kill him not. Peradventure he may be of use to us, or we may choose him for a son. And they perceived not.
- SH And Firon's wife said: A refreshment of the eye to me and to you; do not slay him; maybe he will be useful to us, or we may take him for a son; and they did not perceive.
- YU The wife of Pharaoh said: "(Here is) joy of the eye, for me and for thee: slay him not. It may be that he will be use to us, or we may adopt him as a son." And they perceived not (what they were doing)!

## 10.

- AA The mother of Moses was perturbed in the morning. Had We not strengthened her heart to remain a believer she had almost given him away.
- NQ Then evil was the end of those who did evil, because they belied the Ayât (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allâh and made mock of them.
- PK And the heart of the mother of Moses became void, and she would have betrayed him if We had not fortified her heart, that she might be of the believers.
- SH And the heart of Musa's mother was free (from anxiety) she would have almost disclosed it had We not strengthened her heart so that she might be of the believers.
- YU But there came to be a void in the heart of the mother of Moses: She was going almost to disclose his (case), had We not strengthened her heart (with faith), so that she might remain a (firm) believer.

## 11.

- AA She told his sister: "Follow him." So she kept an eye on him from a distance, unbeknown to them.
- NQ Allâh (Alone) originates the creation, then He will repeat it, then to Him you will be returned.
- PK And she said unto his sister: Trace him. So she observed him from afar, and

they perceived not.

- SH And she said to his sister: Follow him up. So she watched him from a distance while they did not perceive,
- YU And she said to the sister of (Moses), "Follow him" so she (the sister) watched him in the character of a stranger. And they knew not.

## 12.

- AA We made (Moses) refuse a wet nurse. So his sister said: "Should I tell you of a household that could bring him up for you and take care of him?"
- NQ And on the Day when the Hour will be established, the Mujrimûn (disbelievers, sinners, criminals, polytheists, etc.) will be plunged into destruction with deep regrets, sorrows, and despair.
- PK And We had before forbidden foster-mothers for him, so she said: Shall I show you a household who will rear him for you and take care of him?
- SH And We ordained that he refused to suck any foster mother before, so she said: Shall I point out to you the people of a house who will take care of him for you, and they will be benevolent to him?
- YU And we ordained that he refused suck at first, until (His sister came up and) said: "Shall I point out to you the people of a house that will nourish and bring him up for you and be sincerely attached to him?"...

## 13.

- AA Thus We restored him to his mother that she may be tranquil and not grieve, and know that the promise of God is true, though most men do not know.
- NQ No intercessor will they have from those whom they made equal with Allâh (partners i.e. their so-called associate gods), and they will (themselves) reject and deny their partners.
- PK So We restored him to his mother that she might be comforted and not grieve, and that she might know that the promise of Allah is true. But most of them know not.
- SH So We gave him back to his mother that her eye might be refreshed, and that she might not grieve, and that she might know that the promise of Allah is true, but most of them do not know.
- YU Thus did We restore him to his mother, that her eye might be comforted, that she might not grieve, and that she might know that the promise of Allah is true: but most of them do not understand.

## 14.

- AA When he had grown up to full maturity, We gave him wisdom and knowledge. Thus do We recompense the doers of good.
- NQ And on the Day when the Hour will be established, that Day shall (all men) be separated (i.e the believers will be separated from the disbelievers).
- PK And when he reached his full strength and was ripe, We gave him wisdom and knowledge. Thus do We reward the good.
- SH And when he attained his maturity and became full grown, We granted him wisdom and knowledge; and thus do We reward those who do good (to others).
- YU When he reached full age, and was firmly established (in life), We bestowed on him wisdom and knowledge: for thus do We reward those who do good.

## 15.

- AA He came to the city when the people were in a care-free mood, and saw two men quarrelling, one belonging to his community, the other to his enemies. The man who belonged to his community appealed for help against the one

who belonged to the enemies. Moses struck him a blow with his fist and finished him off. "This is of Satan's doing," he said. "He is certainly an enemy and a corrupter."

- NO** Then as for those who believed (in the Oneness of Allâh Islâmîc Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of delight (Paradise).
- PK** And he entered the city at a time of carelessness of its folk, and he found therein two men fighting, one of his own caste, and the other of his enemies; and he who was of his caste asked him for help against him who was of his enemies. So Moses struck him with his fist and killed him. He said: This is of the devil's doing. Lo! he is an enemy, a mere misleader.
- SH** And he went into the city at a time of unvigilance on the part of its people, so he found therein two men fighting, one being of his party and the other of his foes, and he who was of his party cried out to him for help against him who was of his enemies, so Musa struck him with his fist and killed him. He said: This is on account of the Shaitan's doing; surely he is an enemy, openly leading astray.
- YU** And he entered the city at a time when its people were not watching: and he found there two men fighting,- one of his own religion, and the other, of his foes. Now the man of his own religion appealed to him against his foe, and Moses struck him with his fist and made an end of him. He said: "This is a work of Evil (Satan): for he is an enemy that manifestly misleads!"

## 16.

- AA** "O Lord," he prayed, "I have done wrong, forgive me." And God forgave him. Verily He is forgiving and kind.
- NO** And as for those who disbelieved and belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, Allâh's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire).
- PK** He said: My Lord! Lo! I have wronged my soul, so forgive me. Then He forgave him. Lo! He is the Forgiving, the Merciful.
- SH** He said: My Lord! surely I have done harm to myself, so do Thou protect me. So He protected him; surely He is the Forgiving, the Merciful.
- YU** He prayed: "O my Lord! I have indeed wronged my soul! Do Thou then forgive me!" So (Allah) forgave him: for He is the Oft-Forgiving, Most Merciful.

## 17.

- AA** (Moses) said: "O Lord, as You have been gracious to me I will never aid the guilty."
- NO** So glorify Allâh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (Maghrib) sunset and ('Ishâ') night prayers], and when you enter the morning [i.e offer the (Fajr) morning prayer].
- PK** He said: My Lord! Forasmuch as Thou hast favoured me, I will nevermore be a supporter of the guilty.
- SH** He said: My Lord! because Thou hast bestowed a favor on me, I shall never be a backer of the guilty.
- YU** He said: "O my Lord! For that Thou hast bestowed Thy Grace on me, never shall I be a help to those who sin!"

## 18.

- AA** In the morning he came to the city, fearful and hesitant. Just then he who had asked him for help the day before called out for help (again). "You are indeed a meddling fellow," Moses said to him.

- NQ** And His is all the praises and thanks in the heavens and the earth, and (glorify Him) in the afternoon (i.e. offer 'Asr prayer) and when you come up to the time, when the day begins to decline (i.e offer Zuhr prayer). (Ibn 'Abbās said: "These are the five compulsory congregational prayers mentioned in the Qur'ān)."
- PK** And morning found him in the city, fearing, vigilant, when behold! he who had appealed to him the day before cried out to him for help. Moses said unto him: Lo! thou art indeed a mere hothead.
- SH** And he was in the city, fearing, awaiting, when lo! he who had asked his assistance the day before was crying out to him for aid. Musa said to him: You are most surely one erring manifestly.
- YU** So he saw the morning in the city, looking about, in a state of fear, when behold, the man who had, the day before, sought his help called aloud for his help (again). Moses said to him: "Thou art truly, it is clear, a quarrelsome fellow!"

**19.**

- AA** Then as he was about to lay hands on the one who was their common enemy, he cried out: "O Moses, do you want to kill me as you killed that person yesterday? You only want to be a tyrant in the land and no peacemaker."
- NQ** He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).
- PK** And when he would have fallen upon the man who was an enemy unto them both, he said: O Moses! Wouldst thou kill me as thou didst kill a person yesterday. Thou wouldst be nothing but a tyrant in the land, thou wouldst not be of the reformers.
- SH** So when he desired to seize him who was an enemy to them both, he said: O Musa! do you intend to kill me as you killed a person yesterday? You desire nothing but that you should be a tyrant in the land, and you do not desire to be of those who act aright.
- YU** Then, when he decided to lay hold of the man who was an enemy to both of them, that man said: "O Moses! Is it thy intention to slay me as thou slewest a man yesterday? Thy intention is none other than to become a powerful violent man in the land, and not to be one who sets things right!"

**20.**

- AA** There came a man running from the other part of the city. "O Moses," he said, "the chiefs are deliberating to kill you. Go away from the city. I wish you well."
- NQ** And among His Signs is this, that He created you (Adam) from dust, and then [Hawwa' (Eve) from Adam's rib, and then his offspring from the semen, and], - behold you are human beings scattered!
- PK** And a man came from the uttermost part of the city, running. He said: O Moses! Lo! the chiefs take counsel against thee to slay thee; therefor escape. Lo! I am of those who give thee good advice.
- SH** And a man came running from the remotest part of the city. He said: O Musa! surely the chiefs are consulting together to slay you, therefore depart (at once); surely I am of those who wish well to you.
- YU** And there came a man, running, from the furthest end of the City. He said: "O Moses! the Chiefs are taking counsel together about thee, to slay thee: so get thee away, for I do give thee sincere advice."

**21.**

- AA** So he left the city, fearful and hesitant, (and) prayed: "O Lord, deliver me from these wicked people."

- NQ** And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.
- PK** So he escaped from thence, fearing, vigilant. He said: My Lord! Deliver me from the wrongdoing folk.
- SH** So he went forth therefrom, fearing, awaiting, (and) he said: My Lord! deliver me from the unjust people.
- YU** He therefore got away therefrom, looking about, in a state of fear. He prayed "O my Lord! save me from people given to wrong-doing."

**22.**

- AA** Then as he turned his face to Midian, he said: "Maybe my Lord will show me the right way."
- NQ** And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.
- PK** And when he turned his face toward Midian, he said: Peradventure my Lord will guide me in the right road.
- SH** And when he turned his face towards Madyan, he said: Maybe my Lord will guide me in the right path.
- YU** Then, when he turned his face towards (the land of) Madyan, he said: "I do hope that my Lord will show me the smooth and straight Path."

**23.**

- AA** And when he came to the waters of Midian he found a crowd of people watering (their flocks), and saw two maidens holding back (their cattle). He asked: "What is the trouble with you?" They said: "We cannot water our flock till the shepherds have driven away theirs, and our father is a very old man."
- NQ** And among His Signs is the sleep[] that you take by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen.
- PK** And when he came unto the water of Midian he found there a whole tribe of men, watering. And he found apart from them two women keeping back (their flocks). He said: What aileth you? The two said: We cannot give (our flocks) to drink till the shepherds return from the water; and our father is a very old man.
- SH** And when he came to the water of Madyan, he found on it a group of men watering, and he found besides them two women keeping back (their flocks). He said: What is the matter with you? They said: We cannot water until the shepherds take away (their sheep) from the water, and our father is a very old man.
- YU** And when he arrived at the watering (place) in Madyan, he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take back (their flocks): And our father is a very old man."

**24.**

- AA** So he watered (their flock), and moved into the shade and prayed: "My Lord, I have need of whatever good you send me."
- NQ** And among His Signs is that He shows you the lightning, by way of fear and hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.

- PK So he watered (their flock) for them. Then he turned aside into the shade, and said: My Lord! I am needy of whatever good Thou sendest down for me.
- SH So he watered (their sheep) for them, then went back to the shade and said: My Lord! surely I stand in need of whatever good Thou mayest send down to me.
- YU So he watered (their flocks) for them; then he turned back to the shade, and said: "O my Lord! truly am I in (desperate) need of any good that Thou dost send me!"

**25.**

- AA Then one of the (maidens) came to him walking bashfully, (and) said: "My father invites you that he may repay you for having watered our flock." So, when (Moses) came to him and told him his story, he said: "Have no fear. You have escaped from the wicked people."
- NQ And among His Signs is that the heaven and the earth stand by His Command, then afterwards when He will call you by single call, behold, you will come out from the earth (i.e from your graves for reckoning and recompense).
- PK Then there came unto him one of the two women, walking shyly. She said: Lo! my father biddeth thee, that he may reward thee with a payment for that thou didst water (the flock) for us. Then, when he came unto him and told him the (whole) story, he said: Fear not! Thou hast escaped from the wrongdoing folk.
- SH Then one of the two women came to him walking bashfully. She said: My father invites you that he may give you the reward of your having watered for us. So when he came to him and gave to him the account, he said: Fear not, you are secure from the unjust people.
- YU Afterwards one of the (damsels) came (back) to him, walking bashfully. She said: "My father invites thee that he may reward thee for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear thou not: (well) hast thou escaped from unjust people."

**26.**

- AA Said one of the maidens: "O father, employ him. Surely the best (man) to employ is one who is strong and honest."
- NQ To Him belongs whatever is in the heavens and the earth. All are obedient to Him.
- PK One of the two women said: O my father! Hire him! For the best (man) that thou canst hire in the strong, the trustworthy.
- SH Said one of them: O my father! employ him, surely the best of those that you can employ is the strong man, the faithful one.
- YU Said one of the (damsels): "O my (dear) father! engage him on wages: truly the best of men for thee to employ is the (man) who is strong and trusty"....

**27.**

- AA He said: "I would like to marry one of these two daughters of mine to you if you agree to work for me on hire for eight years. And if you stay on for ten, it is up to you. I do not wish to impose any hardship on you. God willing you will find me a man of honour."
- NQ And He it is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the AllMighty, the AllWise.
- PK He said: Lo! I fain would marry thee to one of these two daughters of mine on condition that thou hirest thyself to me for (the term of) eight pilgrimages. Then if thou completest ten it will be of thine own accord, for I would not make it hard for thee. Allah willing, thou wilt find me of the righteous.

- SH He said: I desire to marry one of these two daughters of mine to you on condition that you should serve me for eight years; but if you complete ten, it will be of your own free will, and I do not wish to be hard to you; if Allah please, you will find me one of the good.
- YU He said: "I intend to wed one of these my daughters to thee, on condition that thou serve me for eight years; but if thou complete ten years, it will be (grace) from thee. But I intend not to place thee under a difficulty: thou wilt find me, indeed, if Allah wills, one of the righteous."

**28.**

- AA (Moses) said: "This is (agreed) between you and me. Whichever term I fulfil, no injustice will be done to me. God is witness to our agreement."
- NQ He sets forth for you a parable from your ownelves, - Do you have partners among those whom your right hands possess (i.e your slaves) to share as equals in the wealth We have bestowed on you? Whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense [] .
- PK He said: That (is settled) between thee and me. Whichever of the two terms I fulfil, there will be no injustice to me, and Allah is Surety over what we say.
- SH He said: This shall be (an agreement) between me and you; whichever of the two terms I fulfill, there shall be no wrongdoing to me; and Allah is a witness of what we say.
- YU He said: "Be that (the agreement) between me and thee: whichever of the two terms I fulfil, let there be no ill-will to me. Be Allah a witness to what we say."

**29.**

- AA When Moses had fulfilled the term and was journeying with his family, he noticed a fire on the side of the mountain. "Wait here," he said to his family; "I have seen a fire. I may haply bring some news from there, or an ember that you may warm yourselves."
- NQ Nay, but those who do wrong follow their own lusts without knowledge, Then who will guide him whom Allâh has sent astray? And for such there will be no helpers.
- PK Then, when Moses had fulfilled the term, and was travelling with his housefolk, he saw in the distance a fire and said unto his housefolk: Bide ye (here). Lo! I see in the distance a fire; peradventure I shall bring you tidings thence, or a brand from the fire that ye may warm yourselves.
- SH So when Musa had fulfilled the term, and he journeyed with his family, he perceived on this side of the mountain a fire. He said to his family: Wait, I have seen a fire, maybe I will bring to you from it some news or a brand of fire, so that you may warm yourselves.
- YU Now when Moses had fulfilled the term, and was travelling with his family, he perceived a fire in the direction of Mount Tur. He said to his family: "Tarry ye; I perceive a fire; I hope to bring you from there some information, or a burning firebrand, that ye may warm yourselves."

**30.**

- AA When he drew near, a voice called out to him from the tree on the blessed spot on the right side of the valley: "O Moses, I am verily God, the Lord of all the worlds.
- NQ So set you (O Muhammad SAW) your face towards the religion of pure Islâmic Monotheism Hanifa (worship none but Allâh Alone) Allâh's Fitrah (i.e. Allâh's Islâmic Monotheism), with which He has created mankind. No change let there be in Khalqillâh (i.e. the Religion of Allâh Islâmic Monotheism), that is the straight religion, but most of men know not[.]. [Tafsir AtTabarî, Vol 21, Page

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- PK And when he reached it, he was called from the right side of the valley in the blessed field, from the tree: O Moses! Lo! I, even I, am Allah, the Lord of the Worlds;
- SH And when he came to it, a voice was uttered from the right side of the valley in the blessed spot of the bush, saying: O Musa! surely I am Allah, the Lord of the worlds.
- YU But when he came to the (fire), a voice was heard from the right bank of the valley, from a tree in hallowed ground: "O Moses! Verily I am Allah, the Lord of the Worlds...."

**31.**

- AA Throw down your staff." When he saw it wriggling like a serpent, he turned about and fled without turning. "O Moses, approach," (said the Voice), "and have no fear. You will be safe.
- NQ (Always) Turning in repentance to Him (only), and be afraid and dutiful to Him; and perform AsSalât (IqâmatasSalât) and be not of AlMushrikûn (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc.).
- PK Throw down thy staff. And when he saw it writhing as it had been a demon, he turned to flee headlong, (and it was said unto him): O Moses! Draw nigh and fear not. Lo! thou art of those who are secure.
- SH And saying: Cast down you staff. So when he saw it in motion as if it were a serpent, he turned back retreating, and did not return. O Musa! come forward and fear not; surely you are of those who are secure;
- YU "Now do thou throw thy rod!" but when he saw it moving (of its own accord) as if it had been a snake, he turned back in retreat, and retraced not his steps: O Moses!" (It was said), "Draw near, and fear not: for thou art of those who are secure.

**32.**

- AA Put your hand inside your shirt. It will come out white without a tarnish of blame; and do not be perturbed or afraid. These are two proofs from your Lord for the Pharaoh and his nobles. They are certainly a rebellious people."
- NQ Of those who split up their religion (i.e. who left the true Islâmic Monotheism), and became sects, [i.e. they invented new things in the religion (Bid'ah), and followed their vain desires], each sect rejoicing in that which is with it.[]
- PK Thrust thy hand into the bosom of thy robe it will come forth white without hurt. And guard thy heart from fear. Then these shall be two proofs from your Lord unto Pharaoh and his chiefs. Lo! they are evil-living folk.
- SH Enter your hand into the opening of your bosom, it will come forth white without evil, and draw your hand to yourself to ward off fear: so these two shall be two arguments from your Lord to Firon and his chiefs, surely they are a transgressing people.
- YU "Move thy hand into thy bosom, and it will come forth white without stain (or harm), and draw thy hand close to thy side (to guard) against fear. Those are the two credentials from thy Lord to Pharaoh and his Chiefs: for truly they are a people rebellious and wicked."

**33.**

- AA He said: "O Lord, I have killed a man of theirs, and fear they would kill me.
- NQ And when harm touches men, they cry sincerely only to their Lord (Allâh), turning to Him in repentance, but when He gives them a taste of His Mercy, behold! a party of them associate partners in worship with their Lord.
- PK He said: My Lord! Lo! I killed a man among them and I fear that they will kill

me.

SH He said: My Lord! surely I killed one of them, so I fear lest they should slay me;

YU He said: "O my Lord! I have slain a man among them, and I fear lest they slay me.

### 34.

AA So send my brother Aaron with me as helper for he is more fluent than I with words, that he should affirm me, for I fear that they would call me a liar."

NQ So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know.

PK My brother Aaron is more eloquent than me in speech. Therefore send him with me as a helper to confirm me. Lo! I fear that they will give the lie to me.

SH And my brother, Haroun, he is more eloquent of tongue than I, therefore send him with me as an aider, verifying me: surely I fear that they would reject me.

YU "And my brother Aaron - He is more eloquent in speech than I: so send him with me as a helper, to confirm (and strengthen) me: for I fear that they may accuse me of falsehood."

### 35.

AA (And) God said: "We shall strengthen your arm with your brother, and give you power with Our signs and give you authority, so that they will not be able to harm you. Both of you and your followers will be victorious."

NQ Or have We revealed to them a Scripture, which speaks of that which they have been associating with Him?

PK He said: We will strengthen thine arm with thy brother, and We will give unto you both power so that they cannot reach you for Our portents. Ye twain, and those who follow you, will be the winners.

SH He said: We will strengthen your arm with your brother, and We will give you both an authority, so that they shall not reach you; (go) with Our signs; you two and those who follow you shall be uppermost.

YU He said: "We will certainly strengthen thy arm through thy brother, and invest you both with authority, so they shall not be able to touch you: with Our Sign shall ye triumph, - you two as well as those who follow you."

### 36.

AA But when Moses came to them with Our clear signs they said: "This is nothing but magic he has contrived, for we have not heard of this from our fathers of old."

NQ And when We cause mankind to taste of mercy, they rejoice therein, but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, lo! They are in despair!

PK But when Moses came unto them with Our clear tokens, they said: This is naught but invented magic. We never heard of this among our fathers of old.

SH So when Musa came to them with Our clear signs, they said: This is nothing but forged enchantment, and we never heard of it amongst our fathers of old.

YU When Moses came to them with Our clear signs, they said: "This is nothing but sorcery faked up: never did we head the like among our fathers of old!"

### 37.

AA But Moses said: "My Lord knows well who has come with guidance from Him, and for whom is the guerdon of Paradise. But surely the wicked will not prosper."

NQ Do they not see that Allâh enlarges the provision for whom He wills and

straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.

- PK And Moses said: My Lord is Best Aware of him who bringeth guidance from His presence, and whose will be the sequel of the Home (of bliss). Lo! wrong-doers will not be successful.
- SH And Musa said: My Lord knows best who comes with guidance from Him, and whose shall be the good end of the abode; surely the unjust shall not be successful.
- YU Moses said: "My Lord knows best who it is that comes with guidance from Him and whose end will be best in the Hereafter: certain it is that the wrong-doers will not prosper."

### 38.

- AA The Pharaoh said: "O nobles, I am not aware of any other lord of yours but myself. So, O Haman, fire some clay (bricks) to build a tower for me that I may mount up (and see) the God of Moses; for I think he is a liar."
- NQ So give to the kindred his due, and to AlMiskîn (the poor) and to the wayfarer. That is best for those who seek Allâh's Countenance, and it is they who will be successful.
- PK And Pharaoh said: O chiefs! I know not that ye have a god other than me, so kindle for me (a fire), O Haman, to bake the mud; and set up for me a lofty tower in order that I may survey the god of Moses; and lo! I deem him of the liars.
- SH And Firon said: O chiefs! I do not know of any god for you besides myself; therefore kindle a fire for me, O Haman, for brick, then prepare for me a lofty building so that I may obtain knowledge of Musa's god, and most surely I think him to be one of the liars.
- YU Pharaoh said: "O Chiefs! no god do I know for you but myself: therefore, O Haman! light me a (kiln to bake bricks) out of clay, and build me a lofty palace, that I may mount up to the god of Moses: but as far as I am concerned, I think (Moses) is a liar!"

### 39.

- AA He and his soldiers had become arrogant in the land for no reason, and did not think that they have to come back to Us in the end.
- NQ And that which you give in gift[] (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allâh, but that which you give in Zakât seeking Allâh's Countenance then those, they shall have manifold increase.
- PK And he and his hosts were haughty in the land without right, and deemed that they would never be brought back to Us.
- SH And he was unjustly proud in the land, he and his hosts, and they deemed that they would not be brought back to Us.
- YU And he was arrogant and insolent in the land, beyond reason,- He and his hosts: they thought that they would not have to return to Us!

### 40.

- AA So We seized him and his hordes and threw them into the sea. Behold then how was the end of the wicked!
- NQ Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (socalled) partners (of Allâh) that do anything of that ? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him).
- PK Therefor We seized him and his hosts, and abandoned them unto the sea.

Behold the nature of the consequence for evil-doers!

- SH So We caught hold of him and his hosts, then We cast them into the sea, and see how was the end of the unjust.
- YU So We seized him and his hosts, and We flung them into the sea: Now behold what was the end of those who did wrong!

#### 41.

- AA We made them the leaders of those who call to Hell; and on the Day of Judgement they will not be helped.
- NQ Evil (sins and disobedience of Allâh, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allâh may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon).
- PK And We made them patterns that invite unto the Fire, and on the Day of Resurrection they will not be helped.
- SH And We made them Imams who call to the fire, and on the day of resurrection they shall not be assisted.
- YU And we made them (but) leaders inviting to the Fire; and on the Day of Judgment no help shall they find.

#### 42.

- AA A curse lies upon them in this world, and on the Day of Resurrection they will be despised.
- NQ Say (O Muhammad SAW): "Travel in the land and see what was the end of those before (you)! Most of them were Mushrikûn (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc.)."
- PK And We made a curse to follow them in this world, and on the Day of Resurrection they will be among the hateful.
- SH And We caused a curse to follow them in this world, and on the day of resurrection they shall be of those made to appear hideous.
- YU in this world We made a curse to follow them and on the Day of Judgment they will be among the loathed (and despised).

#### 43.

- AA After We had destroyed the earlier generations We gave Moses the Book as evidence for mankind, and a guidance and grace, so that they may remember.
- NQ So set you (O Muhammad SAW) your face to (the obedience of Allâh, your Lord) the straight and right religion (Islâmic Monotheism), before there comes from Allâh a Day which none can avert it. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].
- PK And We verily gave the Scripture unto Moses after We had destroyed the generations of old: clear testimonies for mankind, and a guidance and a mercy, that haply they might reflect.
- SH And certainly We gave Musa the Book after We had destroyed the former generations, clear arguments for men and a guidance and a mercy, that they may be mindful.
- YU We did reveal to Moses the Book after We had destroyed the earlier generations, (to give) Insight to men, and guidance and Mercy, that they might receive admonition.

#### 44.

- AA You were not there on the western side (of Mount Sinai) when We gave the commandments to Moses, nor were you witness (to the event).
- NQ Whosoever disbelieves will suffer from his disbelief, and whosoever does

righteous good deeds (by practising Islâmic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allâh from His Torment).

- PK And thou (Muhammad) wast not on the western side (of the Mount) when We expounded unto Moses the commandment, and thou wast not among those present;
- SH And you were not on the western side when We revealed to Musa the commandment, and you were not among the witnesses;
- YU Thou wast not on the Western side when We decreed the Commission to Moses, nor wast thou a witness (of those events).

#### 45.

- AA We raised (many more) generations and prolonged their lives. You did not live with the people of Midian, nor recited to them Our revelations; but We kept on sending messengers.
- NQ That He may reward those who believe (in the Oneness of Allâh Islâmic Monotheism), and do righteous good deeds, out of His Bounty. Verily, He likes not the disbelievers.
- PK But We brought forth generations, and their lives dragged on for them. And thou wast not a dweller in Midian, reciting unto them Our revelations, but We kept sending (messengers to men).
- SH But We raised up generations, then life became prolonged to them; and you were not dwelling among the people of Madyan, reciting to them Our communications, but We were the senders.
- YU But We raised up (new) generations, and long were the ages that passed over them; but thou wast not a dweller among the people of Madyan, rehearsing Our Signs to them; but it is We Who send messengers (with inspiration).

#### 46.

- AA You were not present on the side of Mount Sinai when We called. And all this (knowledge that you are given) is by the grace of your Lord so that you may warn a people to whom no admonisher had come before you, that they may take heed;
- NQ And among His Signs is this, that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, in order that you may be thankful.
- PK And thou was not beside the Mount when We did call; but (the knowledge of it is) a mercy from thy Lord that thou mayst warn a folk unto whom no warner came before thee, that haply they may give heed.
- SH And you were not on this side of the mountain when We called, but a mercy from your Lord that you may warn a people to whom no warner came before you, that they may be mindful.
- YU Nor wast thou at the side of (the Mountain of) Tur when we called (to Moses). Yet (art thou sent) as Mercy from thy Lord, to give warning to a people to whom no warner had come before thee: in order that they may receive admonition.

#### 47.

- AA And in case disaster comes upon them for what they have done themselves, they should say: "O Lord, why did You not send an apostle to us that we should have followed Your commands, and been with those who are believers;"
- NQ And indeed We did send Messengers before you (O Muhammad SAW) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with

Allāh, sins, etc.), and (as for) the believers it was incumbent upon Us to help (them).

- PK Otherwise, if disaster should afflict them because of that which their own hands have sent before (them), they might say: Our Lord! Why sentest Thou no messenger unto us, that we might have followed Thy revelations and been of the believers?
- SH And were it not that there should befall them a disaster for what their hands have sent before, then they should say: Our Lord! why didst Thou not send to us a messenger so that we should have followed Thy communications and been of the believers !
- YU If (We had) not (sent thee to the Quraish),- in case a calamity should seize them for (the deeds) that their hands have sent forth, they might say: "Our Lord! why didst Thou not sent us a messenger? We should then have followed Thy Signs and been amongst those who believe!"

#### 48.

- AA But when the truth came to them from Us, they said: "Why is he not given the like of what was given to Moses?" Did they not disbelieve before in what was given to Moses? They said: "Both are imposters one like the other," and added: "We do not believe in either."
- NQ Allāh is He Who sends the winds, so they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He will, lo! they rejoice!
- PK But when there came unto them the Truth from Our presence, they said: Why is he not given the like of what was given unto Moses? Did they not disbelieve in that which was given unto Moses of old? They say: Two magics that support each other; and they say: Lo! in both we are disbelievers.
- SH But (now) when the truth has come to them from Us, they say: Why is he not given the like of what was given to Musa? What! did they not disbelieve in what Musa was given before? They say: Two magicians backing up each other; and they say: Surely we are unbelievers in all.
- YU But (now), when the Truth has come to them from Ourselves, they say, "Why are not (Signs) sent to him, like those which were sent to Moses?" Do they not then reject (the Signs) which were formerly sent to Moses? They say: "Two kinds of sorcery, each assisting the other!" And they say: "For us, we reject all (such things)!"

#### 49.

- AA Say: "Then bring a Book from God which gives better guidance than these so that I may follow it, if you speak the truth."
- NQ And verily before that (rain), just before it was sent down upon them, they were in despair!
- PK Say (unto them, O Muhammad): Then bring a scripture from the presence of Allah that giveth clearer guidance than these two (that) I may follow it, if ye are truthful.
- SH Say: Then bring some (other) book from Allah which is a better guide than both of them, (that) I may follow it, if you are truthful.
- YU Say: "Then bring ye a Book from Allah, which is a better guide than either of them, that I may follow it! (do), if ye are truthful!"

#### 50.

- AA Then, if they cannot give you an answer, know that they are only following their lusts. And who can be farther astray than he who follows his lust without any guidance from God? And certainly God does not guide an unjust people.

- NO** Look then at the effects (results) of Allâh's Mercy, how He revives the earth after its death. Verily! That (Allâh) Who revived the earth after its death shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things.
- PK** And if they answer thee not, then know that what they follow is their lusts. And who goeth farther astray than he who followeth his lust without guidance from Allah. Lo! Allah guideth not wrongdoing folk.
- SH** But if they do not answer you, then know that they only follow their low desires; and who is more erring than he who follows his low desires without any guidance from Allah? Surely Allah does not guide the unjust people.
- YU** But if they hearken not to thee, know that they only follow their own lusts: and who is more astray than one who follow his own lusts, devoid of guidance from Allah? for Allah guides not people given to wrong-doing.

**51.**

- AA** We have been sending word to them that they may take a warning.
- NO** And if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow, behold, they then after their being glad, would become unthankful (to their Lord Allâh as) disbelievers.
- PK** And now verily We have caused the Word to reach them, that haply they may give heed.
- SH** And certainly We have made the word to reach them so that they may be mindful.
- YU** Now have We caused the Word to reach them themselves, in order that they may receive admonition.

**52.**

- AA** Those to whom We gave the Book before this do believe in it;
- NO** So verily, you (O Muhammad SAW) cannot make the dead to hear (i.e. the disbelievers, etc.), nor can you make the deaf to hear the call, when they show their backs, turning away.
- PK** Those unto whom We gave the Scripture before it, they believe in it,
- SH** (As to) those whom We gave the Book before it, they are believers in it.
- YU** Those to whom We sent the Book before this,- they do believe in this (revelation):

**53.**

- AA** And when it is read out to them, say: "We believe in it. It's the truth from our Lord. We had committed ourselves before it came."
- NO** And you (O Muhammad SAW) cannot guide the blind from their straying; you can make to hear only those who believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allâh in Islâm (as Muslims).
- PK** And when it is recited unto them, they say: We believe in it. Lo! it is the Truth from our Lord. Lo! even before it we were of those who surrender (unto Him).
- SH** And when it is recited to them they say: We believe in it surely it is the truth from our Lord; surely we were submitters before this.
- YU** And when it is recited to them, they say: "We believe therein, for it is the Truth from our Lord: indeed we have been Muslims (bowing to Allah's Will) from before this.

**54.**

- AA** These will be given their recompense twice, for they persevered and repelled

evil with good, and spent of what We had given them.

- NQ** Allâh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the AllKnowing, the AllPowerful (i.e. Able to do all things).
- PK** These will be given their reward twice over, because they are steadfast and repel evil with good, and spend of that wherewith We have provided them,
- SH** These shall be granted their reward twice, because they are steadfast and they repel evil with good and spend out of what We have given them.
- YU** Twice will they be given their reward, for that they have persevered, that they avert Evil with Good, and that they spend (in charity) out of what We have given them.

## 55.

- AA** When they hear idle talk they turn aside and say: "To us our actions, to you yours. Peace on you; we do not look for the ignorant."
- NQ** And on the Day that the Hour will be established, the Mujrimûn (criminals, disbelievers, polytheists, sinners, etc.) will swear that they stayed not but an hour, thus were they ever deluded [away from the truth (i.e they used to tell lies and take false oaths, and turn away from the truth) in this life of the world)].
- PK** And when they hear vanity they withdraw from it and say: Unto us our works and unto you your works. Peace be unto you! We desire not the ignorant.
- SH** And when they hear idle talk they turn aside from it and say: We shall have our deeds and you shall have your deeds; peace be on you, we do not desire the ignorant.
- YU** And when they hear vain talk, they turn away therefrom and say: "To us our deeds, and to you yours; peace be to you: we seek not the ignorant."

## 56.

- AA** You cannot guide any one you like: God guides whosoever He please. He knows best who will come to guidance.
- NQ** And those who have been bestowed with knowledge and faith will say: "Indeed you have stayed according to the Decree of Allâh, until the Day of Resurrection, so this is the Day of Resurrection, but you knew not."
- PK** Lo! thou (O Muhammad) guidest not whom thou lovest, but Allah guideth whom He will. And He is Best Aware of those who walk aright.
- SH** Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right way.
- YU** It is true thou wilt not be able to guide every one, whom thou lovest; but Allah guides those whom He will and He knows best those who receive guidance.

## 57.

- AA** They say: "If we followed your guidance we would be driven from the land by force." Have We not set up a sanctuary for them, to which is brought a wealth of everything as provision from Us? But most of them do not understand.
- NQ** So on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with Allâh, and by denying the Day of Resurrection), nor will they be allowed (then) to return to seek Allâh's Pleasure (by having Islâmic Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).
- PK** And they say: If we were to follow the Guidance with thee we should be torn out of our land. Have We not established for them a sure sanctuary, whereunto the produce of all things is brought (in trade), a provision from Our presence?

But most of them know not.

- SH And they say: If we follow the guidance with you, we shall be carried off from our country. What ! have We not settled them in a safe, sacred territory to which fruits of every kind shall be drawn?-- a sustenance from Us; but most of them do not know.
- YU They say: "If we were to follow the guidance with thee, we should be snatched away from our land." Have We not established for them a secure sanctuary, to which are brought as tribute fruits of all kinds,- a provision from Ourselves? but most of them understand not.

## 58.

- AA How many habitations that had come to boast of their resources have We destroyed? These their dwellings were never inhabited except rarely after them; and they came back to Us.
- NQ And indeed We have set forth for mankind, in this Qur'an every kind of parable. But if you (O Muhammad SAW) bring to them any sign or proof, (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): "You follow nothing but falsehood, and magic."
- PK And how many a community have We destroyed that was thankless for its means of livelihood! And yonder are their dwellings, which have not been inhabited after them save a little. And We, even We, were the inheritors.
- SH And how many a town have We destroyed which exulted in its means of subsistence, so these are their abodes, they have not been dwelt in after them except a little, and We are the inheritors,
- YU And how many populations We destroyed, which exulted in their life (of ease and plenty)! now those habitations of theirs, after them, are deserted,- All but a (miserable) few! and We are their heirs!

## 59.

- AA But your Lord does not destroy habitations without having sent an apostle to their metropolis to read out Our commandments to them. We would never have destroyed cities if their inhabitants were not given to wickedness.
- NQ Thus does Allāh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allāh i.e. those who try not to understand true facts that which you (Muhammad SAW) have brought to them].
- PK And never did thy Lord destroy the townships, till He had raised up in their mother(-town) a messenger reciting unto them Our revelations. And never did We destroy the townships unless the folk thereof were evil-doers.
- SH And your Lord never destroyed the towns until He raised in their metropolis a messenger, reciting to them Our communications, and We never destroyed the towns except when their people were unjust.
- YU Nor was thy Lord the one to destroy a population until He had sent to its centre a messenger, rehearsing to them Our Signs; nor are We going to destroy a population except when its members practise iniquity.

## 60.

- AA Whatsoever has been given you is the stuff this life is made of, and only its embellishment. What is with your Lord is better and abiding. Will you not understand?
- NQ So be patient (O Muhammad SAW). Verily, the Promise of Allāh is true, and let not those who have no certainty of faith, discourage you from conveying Allāh's Message (which you are obliged to convey).
- PK And whatsoever ye have been given is a comfort of the life of the world and an ornament thereof; and that which Allah hath is better and more lasting. Have ye then no sense?

- SH And whatever things you have been given are only a provision of this world's life and its adornment, and whatever is with Allah is better and more lasting; do you not then understand?
- YU The (material) things which ye are given are but the conveniences of this life and the glitter thereof; but that which is with Allah is better and more enduring: will ye not then be wise?

**61.**

- AA Can one who was given a better promise, which he will find come true, be like him who was given a little enjoyment of this life, but who will afterwards be brought (to judgement) on the Day of Resurrection?
- PK Is he whom We have promised a fair promise which he will find (true) like him whom We suffer to enjoy awhile the comfort of the life of the world, then on the Day of Resurrection he will be of those arraigned?
- SH Is he to whom We have promised a goodly promise which he shall meet with like him whom We have provided with the provisions of this world's life, then on the day of resurrection he shall be of those who are brought up?
- YU Are (these two) alike?- one to whom We have made a goodly promise, and who is going to reach its (fulfilment), and one to whom We have given the good things of this life, but who, on the Day of Judgment, is to be among those brought up (for punishment)?

**62.**

- AA That day God will call them and ask: "Where are they you imagined were My compeers?"
- PK On the day when He will call unto them and say: Where are My partners whom ye imagined?
- SH And on the day when He will call them and say: Where are those whom you deemed to be My associates?
- YU That Day (Allah) will call to them, and say "Where are my 'partners'?- whom ye imagined (to be such)?"

**63.**

- AA Those against whom the sentence is justified will say: "O Lord, these are those we had led astray as we had ourselves gone astray. We clear ourselves before You: They never worshipped us."
- PK Those concerning whom the Word will have come true will say: Our Lord! These are they whom we led astray. We led them astray even as we ourselves were astray. We declare our innocence before Thee: us they never worshipped.
- SH Those against whom the sentence has become confirmed will say: Our Lord! these are they whom we caused to err; we caused them to err as we ourselves did err; to Thee we declare ourselves to be clear (of them); they never served Us.
- YU Those against whom the charge will be proved, will say: "Our Lord! These are the ones whom we led astray: we led them astray, as we were astray ourselves: we free ourselves (from them) in Thy presence: it was not us they worshipped."

**64.**

- AA (The sinners) will be told: "Invoke your partners." They will call on them, but they will not answer; and they will see the torment (and wish) if only they had come to guidance.
- PK And it will be said: Cry unto your (so-called) partners (of Allah). And they will cry unto them, and they will give no answer unto them, and they will see the Doom. Ah, if they had but been guided!

SH And it will be said: Call your associate-gods. So they will call upon them, but they will not answer them, and they shall see the punishment; would that they had followed the right way!

YU It will be said (to them): "Call upon your 'partners' (for help)" : they will call upon them, but they will not listen to them; and they will see the Penalty (before them); (how they will wish) 'if only they had been open to guidance!'

**65.**

AA (God) will ask them on that day: "What answer did you give the apostles?"

PK And on the Day when He will call unto them and say: What answer gave ye to the messengers?

SH And on the day when He shall call them and say: What was the answer you gave to the messengers?

YU That Day (Allah) will call to them, and say: "What was the answer ye gave to the messengers?"

**66.**

AA Then all news will be blacked out for them, and they will not even ask one another.

PK On that day (all) tidings will be dimmed for them, nor will they ask one of another,

SH Then the pleas shall become obscure to them on that day, so they shall not ask each other.

YU Then the (whole) story that Day will seem obscure to them (like light to the blind) and they will not be able (even) to question each other.

**67.**

AA But he who repents and believes and does good things may well be among the successful.

PK But as for him who shall repent and believe and do right, he haply may be one of the successful.

SH But as to him who repents and believes and does good, maybe he will be among the successful:

YU But any that (in this life) had repented, believed, and worked righteousness, will have hopes to be among those who achieve salvation.

**68.**

AA Your Lord creates what He wills and chooses. The good is not for them to choose. Too holy and high is God for what they associate with Him.

PK Thy Lord bringeth to pass what He willeth and chooseth. They have never any choice. Glorified be Allah and Exalted above all that they associate (with Him)!

SH And your Lord creates and chooses whom He pleases; to choose is not theirs; glory be to Allah, and exalted be He above what they associate (with Him).

YU Thy Lord does create and choose as He pleases: no choice have they (in the matter): Glory to Allah! and far is He above the partners they ascribe (to Him)!

**69.**

AA Your Lord well knows what they hide in their breasts and what they disclose.

PK And thy Lord knoweth what their breasts conceal, and what they publish.

SH And your Lord knows what their breasts conceal and what they manifest.

YU And thy Lord knows all that their hearts conceal and all that they reveal.

**70.**

AA He is God. There is no god but He. His alone is praise first and last, and His the

judgement, and to Him will you be brought back in the end.

- PK And He is Allah; there is no Allah save Him. His is all praise in the former and the latter (state), and His is the command, and unto Him ye will be brought back.
- SH And He is Allah, there is no god but He! All praise is due to Him in this (life) and the hereafter, and His is the judgment, and to Him you shall be brought back.
- YU And He is Allah: There is no god but He. To Him be praise, at the first and at the last: for Him is the Command, and to Him shall ye (all) be brought back.

#### 71.

- AA Say: "Just think, if God were to cover you up with night for ever until the Day of Doom, what other god apart from God will give you light? Why do you not pay heed?"
- PK Say: Have ye thought, if Allah made night everlasting for you till the Day of Resurrection, who is a god beside Allah who could bring you light? Will ye not then hear?
- SH Say: Tell me, if Allah were to make the night to continue incessantly on you till the day of resurrection, who is the god besides Allah that could bring you light? Do you not then hear?
- YU Say: See ye? If Allah were to make the night perpetual over you to the Day of Judgment, what god is there other than Allah, who can give you enlightenment? Will ye not then hearken?

#### 72.

- AA Say: "Just think. If God were to make the day perpetual till the Day of Resurrection, what other god but God would bring you night for rest? Why do you not reflect?"
- PK Say: Have ye thought, if Allah made day everlasting for you till the Day of Resurrection, who is a god beside Allah who could bring you night wherein ye rest? Will ye not then see?
- SH Say: Tell me, if Allah were to make the day to continue incessantly on you till the day of resurrection, who is the god besides Allah that could bring you the night in which you take rest? Do you not then see?
- YU Say: See ye? If Allah were to make the day perpetual over you to the Day of Judgment, what god is there other than Allah, who can give you a night in which ye can rest? Will ye not then see?

#### 73.

- AA Yet in His benevolence He made you night and day that you may rest and seek His bounty during them, and haply maybe grateful."
- PK Of His mercy hath He appointed for you night and day, that therein ye may rest, and that ye may seek His bounty, and that haply ye may be thankful.
- SH And out of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His grace, and that you may give thanks.
- YU It is out of His Mercy that He has made for you Night and Day,- that ye may rest therein, and that ye may seek of his Grace; - and in order that ye may be grateful.

#### 74.

- AA Upon a day He will call them and ask: "Where are they you imagined were My compeers?"
- PK And on the Day when He shall call unto them and say: Where are My partners whom ye pretended?

SH And on the day when He shall call them and say: Where are those whom you deemed to be My associates?

YU The Day that He will call on them, He will say: "Where are my 'partners'? whom ye imagined (to be such)?"

## 75.

AA And We shall single out one witness from each community and say: "Bring your proof." Then will they know that God's is the judgement, and what they contrived will avail them not in the least.

PK And We shall take out from every nation a witness and We shall say: Bring your proof. Then they will know that Allah hath the Truth, and all that they invented will have failed them.

SH And We will draw forth from among every nation a witness and say: Bring your proof; then shall they know that the truth is Allah's, and that which they forged shall depart from them.

YU And from each people shall We draw a witness, and We shall say: "Produce your Proof": then shall they know that the Truth is in Allah (alone), and the (lies) which they invented will leave them in lurch.

## 76.

AA Verily Qarun was of Moses' people, but he began to oppress them. We had given him treasures, so many that a team of wrestlers could hardly lift their keys. His people said to him: "Do not be exultant. God does not like those who exult.

PK Now Korah was of Moses' folk, but he oppressed them; and We gave him so much treasure that the stores thereof would verily have been a burden for a troop of mighty men. When his own folk said unto him: Exult not; lo! Allah loveth not the exultant;

SH Surely Qaroun was of the people of Musa, but he rebelled against them, and We had given him of the treasures, so much so that his hoards of wealth would certainly weigh down a company of men possessed of great strength. When his people said to him: Do not exult, surely Allah does not love the exultant;

YU Qarun was doubtless, of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him that their very keys would have been a burden to a body of strong men, behold, his people said to him: "Exult not, for Allah loveth not those who exult (in riches).

## 77.

AA So seek the abode of the Hereafter through what God has given you, and do not forget your part in this world. Do good to others as God has done good to you, and do not try to spread corruption in the land. Surely God does not like corrupters."

PK But seek the abode of the Hereafter in that which Allah hath given thee and neglect not thy portion of the world, and be thou kind even as Allah hath been kind to thee, and seek not corruption in the earth; lo! Allah loveth not corrupters,

SH And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world, and do good (to others) as Allah has done good to you, and do not seek to make mischief in the land, surely Allah does not love the mischief-makers.

YU "But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief."

## 78.

- AA He said: "This has come to me through my own acumen." Did he not know that God had destroyed many generations before him who possessed far more acumen than he, and more wealth? The sinners will not be asked about their sins.
- PK He said: I have been given it only on account of knowledge I possess. Knew he not that Allah had destroyed already of the generations before him men who were mightier than him in strength and greater in respect of following? The guilty are not questioned of their sins.
- SH He said: I have been given this only on account of the knowledge I have. Did he not know that Allah had destroyed before him of the generations those who were mightier in strength than he and greater in assemblage? And the guilty shall not be asked about their faults.
- YU He said: "This has been given to me because of a certain knowledge which I have." Did he not know that Allah had destroyed, before him, (whole) generations, - which were superior to him in strength and greater in the amount (of riches) they had collected? but the wicked are not called (immediately) to account for their sins.

**79.**

- AA Then he came before his people in all pomp; and those enamoured of this world, said: "Ah would that we had what Qarun has been given! He indeed possesses great good fortune."
- PK Then went he forth before his people in his pomp. Those who were desirous of the life of the world said: Ah, would that we had the like of what hath been given unto Korah! Lo! he is lord of rare good fortune.
- SH So he went forth to his people in his finery. Those who desire this world's life said: O would that we had the like of what Qaroun is given; most surely he is possessed of mighty good fortune.
- YU So he went forth among his people in the (pride of his wordly) glitter. Said those whose aim is the Life of this World: "Oh! that we had the like of what Qarun has got! for he is truly a lord of mighty good fortune!"

**80.**

- AA But those who knew better, said: "Alack-a-day! God's guerdon is better for those who believe and do the right. Only those who persevere will receive it."
- PK But those who had been given knowledge said: Woe unto you! The reward of Allah for him who believeth and doeth right is better, and only the steadfast will obtain it.
- SH And those who were given the knowledge said: Woe to you! Allah's reward is better for him who believes and does good, and none is made to receive this except the patient.
- YU But those who had been granted (true) knowledge said: "Alas for you! The reward of Allah (in the Hereafter) is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere (in good)."

**81.**

- AA So We opened up the earth and sunk him and his mansion. There was not a body that could help him against (the will) of God, nor was he able to save himself.
- PK So We caused the earth to swallow him and his dwelling-place. Then he had no host to help him against Allah, nor was he of those who can save themselves.
- SH Thus We made the earth to swallow up him and his abode; so he had no body of helpers to assist him against Allah nor was he of those who can defend themselves.

YU Then We caused the earth to swallow up him and his house; and he had not (the least little) party to help him against Allah, nor could he defend himself.

## 82.

AA Those who were envious of his position only yesterday said on the morrow: "Indeed God increases the fortunes of those of His creatures as He will, and decreases. Had God not been gracious to us He could have (opened up) the earth and made it swallow us. Surely the infidels will not succeed."

PK And morning found those who had coveted his place but yesterday crying: Ah, welladay! Allah enlargeth the provision for whom He will of His slaves and straiteneth it (for whom He will). If Allah had not been gracious unto us He would have caused it to swallow us (also). Ah, welladay! the disbelievers never prosper.

SH And those who yearned for his place only the day before began to say: Ah! (know) that Allah amplifies and straitens the means of subsistence for whom He pleases of His servants; had not Allah been gracious to us, He would most surely have abased us; ah! (know) that the ungrateful are never successful.

YU And those who had envied his position the day before began to say on the morrow: "Ah! it is indeed Allah Who enlarges the provision or restricts it, to any of His servants He pleases! had it not been that Allah was gracious to us, He could have caused the earth to swallow us up! Ah! those who reject Allah will assuredly never prosper."

## 83.

AA We shall give the mansion of the Hereafter to those who do not want to be haughty in the land and spread corruption. The future belongs to those who take heed for themselves and follow the straight path.

PK As for that Abode of the Hereafter We assign it unto those who seek not oppression in the earth, nor yet corruption. The sequel is for those who ward off (evil).

SH (As for) that future abode, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief and the good end is for those who guard (against evil)

YU That Home of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: and the end is (best) for the righteous.

## 84.

AA Whoever does good will receive better than what he has done; and whoever does ill shall be requited but to the extent of what he does.

PK Whoso bringeth a good deed, he will have better than the same; while as for him who bringeth an ill-deed, those who do ill-deeds will be requited only what they did.

SH Whoever brings good, he shall have better than it, and whoever brings evil, those who do evil shall not be rewarded (for) aught except what they did.

YU If any does good, the reward to him is better than his deed; but if any does evil, the doers of evil are only punished (to the extent) of their deeds.

## 85.

AA He who has assigned (the propagation) of the Qur'an to you will bring you back to the destination. Say: "My Lord knows who has come to guidance, and who is clearly in error."

PK Lo! He Who hath given thee the Qur'an for a law will surely bring thee home again. Say: My Lord is Best Aware of him who bringeth guidance and him who is in error manifest.

SH Most surely He Who has made the Quran binding on you will bring you back to

the destination. Say: My Lord knows best him who has brought the guidance and him who is in manifest error.

- YU Verily He Who ordained the Qur'an for thee, will bring thee back to the Place of Return. Say: "My Lord knows best who it is that brings true guidance, and who is in manifest error."

### 86.

- AA You did not expect that the Book would be given to you except by the favour of your Lord. So do not be the helper of unbelievers,
- PK Thou hadst no hope that the Scripture would be inspired in thee; but it is a mercy from thy Lord, so never be a helper to the disbelievers.
- SH And you did not expect that the Book would be inspired to you, but it is a mercy from your Lord, therefore be not a backer-up of the unbelievers.
- YU And thou hadst not expected that the Book would be sent to thee except as a Mercy from thy Lord: Therefore lend not thou support in any way to those who reject (Allah's Message).

### 87.

- AA Nor should you let them turn you away from the commandments of God once they have been delivered to you; and call them to your Lord, and do not be an idolater,
- PK And let them not divert thee from the revelations of Allah after they have been sent down unto thee; but call (mankind) unto thy Lord, and be not of those who ascribe partners (unto Him).
- SH And let them not turn you aside from the communications of Allah after they have been revealed to you, and call (men) to your Lord and be not of the polytheists.
- YU And let nothing keep thee back from the Signs of Allah after they have been revealed to thee: and invite (men) to thy Lord, and be not of the company of those who join gods with Allah.

### 88.

- AA And do not call on any other god apart from God. There is no god but He. All things will perish save His magnificence. His is the judgement, and to Him will you be brought back in the end.
- PK And cry not unto any other god along with Allah. There is no Allah save Him. Everything will perish save His countenance. His is the command, and unto Him ye will be brought back.
- SH And call not with Allah any other god; there is no god but He, every thing is perishable but He; His is the judgment, and to Him you shall be brought back.
- YU And call not, besides Allah, on another god. There is no god but He. Everything (that exists) will perish except His own Face. To Him belongs the Command, and to Him will ye (all) be brought back.

## 29

# Al-'Ankabût

## The Spider

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

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

**1.**

**AA** In the name of Allah, most benevolent, ever-merciful. ALIF LAM MIM.

**NQ** AlifLâmMîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]

**PK** Alif. Lam. Mim.

**SH** Alif Lam Mim.

**YU** A.L.M.

**2.**

**AA** Do men think they will get away by saying: "We believe," and will not be tried?

**NQ** Do people think that they will be left alone because they say: "We believe," and will not be tested.

**PK** Do men imagine that they will be left (at ease) because they say, We believe, and will not be tested with affliction?

**SH** Do men think that they will be left alone on saying, We believe, and not be tried?

**YU** Do men think that they will be left alone on saying, "We believe", and that they will not be tested?

**3.**

**AA** We had tried those who were before them so that God knew who spoke the truth, and who were liars.

**NQ** And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allâh knows all that before putting them to test).

**PK** Lo! We tested those who were before you. Thus Allah knoweth those who are sincere, and knoweth those who feign.

**SH** And certainly We tried those before them, so Allah will certainly know those who are true and He will certainly know the liars.

**YU** We did test those before them, and Allah will certainly know those who are true from those who are false.

**4.**

**AA** Do those who do evil think that they will get the better of Us? How bad is the judgement that they make!

**NQ** Or those who do evil deeds think that they can outstrip Us (i.e. escape Our Punishment)? Evil is that which they judge!

**PK** Or do those who do ill-deeds imagine that they can outstrip Us? Evil (for them) is that which they decide.

**SH** Or do they who work evil think that they will escape Us? Evil is it that they judge!

YU Do those who practise evil think that they will get the better of Us? Evil is their judgment!

## 5.

AA He who hopes to meet God (should know) that God's appointed time will surely come. He is all-hearing and all-knowing.

NQ Whoever hopes for the Meeting[] with Allāh, then Allāh's Term is surely coming. and He is the All- Hearer, the All-Knower.

PK Whoso looketh forward to the meeting with Allah (let him know that) Allah's reckoning is surely nigh, and He is the Hearer, the Knower.

SH Whoever hopes to meet Allah, the term appointed by Allah will then most surely come; and He is the Hearing, the Knowing.

YU For those whose hopes are in the meeting with Allah (in the Hereafter, let them strive); for the term (appointed) by Allah is surely coming and He hears and knows (all things).

## 6.

AA He who strives does so for himself. Verily God is independent of the creatures of the world.

NQ And whosoever strives, he strives only for himself. Verily, Allāh is free of all wants from the 'Alamīn (mankind, jinns, and all that exists).

PK And whosoever striveth, striveth only for himself, for lo! Allah is altogether Independent of (His) creatures.

SH And whoever strives hard, he strives only for his own soul; most surely Allah is Self-sufficient, above (need of) the worlds.

YU And if any strive (with might and main), they do so for their own souls: for Allah is free of all needs from all creation.

## 7.

AA We shall pardon the sinful deeds of those who believe and do the right, and give them a reward better than their deeds.

NQ Those who believe [in the Oneness of Allāh (Monotheism) and in Messenger Muhammad SAW , and do not apostate because of the harm they receive from the polytheists], and do righteous good deeds, surely, We shall remit from them their evil deeds and shall reward them according to the best of that which they used to do[].

PK And as for those who believe and do good works, We shall remit from them their evil deeds and shall repay them the best that they did.

SH And (as for) those who believe and do good, We will most certainly do away with their evil deeds and We will most certainly reward them the best of what they did.

YU Those who believe and work righteous deeds,- from them shall We blot out all evil (that may be) in them, and We shall reward them according to the best of their deeds.

## 8.

AA We have enjoined on man to be good to his parents; but if they try to make you associate with Me that of which you have no knowledge, then do not obey them. You have to come back to Us, when I will tell you what you used to do.

NQ And We have enjoined on man to be good and dutiful to his parents, but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return, and I shall tell you what you used to do.

PK We have enjoined on man kindness to parents; but if they strive to make thee

join with Me that of which thou hast no knowledge, then obey them not. Unto Me is your return and I shall tell you what ye used to do.

- SH And We have enjoined on man goodness to his parents, and if they contend with you that you should associate (others) with Me, of which you have no knowledge, do not obey them, to Me is your return, so I will inform you of what you did.
- YU We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge, obey them not. Ye have (all) to return to me, and I will tell you (the truth) of all that ye did.

## 9.

- AA We shall admit those who believe and do the right among the righteous.
- NQ And for those who believe (in the Oneness of Allâh and other items of Faith)[] and do righteous good deeds, surely, We shall make them enter in (the entrance of) the righteous (i.e. in Paradise).
- PK And as for those who believe and do good works, We verily shall make them enter in among the righteous.
- SH And (as for) those who believe and do good, We will most surely cause them to enter among the good.
- YU And those who believe and work righteous deeds,- them shall We admit to the company of the Righteous.

## 10.

- AA There are among men those who say: "We believe in God;" yet if they happen to suffer in the cause of God they take oppression by men as punishment from God. And if help comes to them from your Lord, they say: "We were with you." Does not God know what is hidden in the hearts of men?
- NQ Of mankind are some who say: "We believe in Allâh," but if they are made to suffer for the sake of Allâh, they consider the trial of mankind as Allâh's punishment, and if victory comes from your Lord, (the hypocrites) will say: "Verily! We were with you (helping you)." Is not Allâh Best Aware of what is in the breast of the 'Alamîn (mankind and jinns).
- PK Of mankind is he who saith: We believe in Allah, but, if he be made to suffer for the sake of Allah, he mistaketh the persecution of mankind for Allah's punishment; and then, if victory cometh from thy Lord, will say: Lo! we were with you (all the while). Is not Allah Best Aware of what is in the bosoms of (His) creatures?
- SH And among men is he who says: We believe in Allah; but when he is persecuted in (the way of) Allah he thinks the persecution of men to be as the chastisement of Allah; and if there come assistance from your Lord, they would most certainly say: Surely we were with you. What! is not Allah the best knower of what is in the breasts of mankind.
- YU Then there are among men such as say, "We believe in Allah"; but when they suffer affliction in (the cause of) Allah, they treat men's oppression as if it were the Wrath of Allah! And if help comes (to thee) from thy Lord, they are sure to say, "We have (always) been with you!" Does not Allah know best all that is in the hearts of all creation?

## 11.

- AA God will surely know the believers and know the hypocrites.
- NQ Verily, Allâh knows those who believe, and verily, He knows the hypocrites [i.e. Allâh will test the people with good and hard days to discriminate the good from the wicked (although Allâh knows all that before putting them to test)].

- PK Verily Allah knoweth those who believe, and verily He knoweth the hypocrites.
- SH And most certainly Allah will know those who believe and most certainly He will know the hypocrites.
- YU And Allah most certainly knows those who believe, and as certainly those who are Hypocrites.

**12.**

- AA Those who deny say to those who affirm: "Follow our way; we shall carry the burden of your sins." But they cannot carry the burden of their sins in the least. They are liars indeed.
- NQ And those who disbelieve say to those who believe: "Follow our way and we will verily bear your sins," never will they bear anything of their sins. Surely, they are liars.
- PK Those who disbelieve say unto those who believe: Follow our way (of religion) and we verily will bear your sins (for you). They cannot bear aught of their sins. Lo! they verily are liars.
- SH And those who disbelieve say to those who believe: Follow our path and we will bear your wrongs. And never shall they be the bearers of any of their wrongs; most surely they are liars.
- YU And the Unbelievers say to those who believe: "Follow our path, and we will bear (the consequences) of your faults." Never in the least will they bear their faults: in fact they are liars!

**13.**

- AA They will carry their own loads and other loads besides their own; and will surely be questioned on the Day of Resurrection about what they contrived.
- NQ And verily, they shall bear their own loads, and other loads besides their own, and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.
- PK But they verily will bear their own loads and other loads beside their own, and they verily will be questioned on the Day of Resurrection concerning that which they invented.
- SH And most certainly they shall carry their own burdens, and other burdens with their own burdens, and most certainly they shall be questioned on the resurrection day as to what they forged.
- YU They will bear their own burdens, and (other) burdens along with their own, and on the Day of Judgments they will be called to account for their falsehoods.

**14.**

- AA We sent Noah to his people, and he lived with them a thousand years minus fifty. Then they were caught by the deluge for they were evil.
- NQ And indeed We sent Nūh (Noah) to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allāh (Monotheism), and discard the false gods and other deities], and the Deluge overtook them while they were Zālimūn (wrong-doers, polytheists, disbelievers, etc.).
- PK And verily we sent Noah (as Our messenger) unto his folk, and he continued with them for a thousand years save fifty years; and the flood engulfed them, for they were wrong-doers.
- SH And certainly We sent Nuh to his people, so he remained among them a thousand years save fifty years. And the deluge overtook them, while they were unjust.
- YU We (once) sent Noah to his people, and he tarried among them a thousand

years less fifty: but the Deluge overwhelmed them while they (persisted in) sin.

**15.**

- AA But We saved him and those with him in the ark, and made it a sign for the creatures of the world.
- NO Then We saved him and those with him in the ship, and made it (the ship) as an Ayâh (a lesson, a warning, etc.) for the 'Alamîn (mankind, jinns and all that exists).
- PK And We rescued him and those with him in the ship, and made of it a portent for the peoples.
- SH So We delivered him and the inmates of the ark, and made it a sign to the nations.
- YU But We saved him and the companions of the Ark, and We made the (Ark) a Sign for all peoples!

**16.**

- AA And (remember) Abraham who said to his people: "Worship God and be obedient to Him. This is better for you if you understand.
- NO And (remember) Ibrâhim (Abraham) when he said to his people: "Worship Allâh (Alone), and fear Him, that is better for you if you did but know.
- PK And Abraham! (Remember) when he said unto his folk: Serve Allah, and keep your duty unto Him; that is better for you if ye did but know.
- SH And (We sent) Ibrahim, when he said to his people: Serve Allah and be careful of (your duty to) Him; this is best for you, if you did but know:
- YU And (We also saved) Abraham: behold, he said to his people, "Serve Allah and fear Him: that will be best for you- If ye understand!

**17.**

- AA You worship idols in place of God and invent lies. Surely those you worship other than God have no power over your means of livelihood. So seek your sustenance from God, and worship Him and give Him thanks. To Him will you be brought back in the end.
- NO "You worship besides Allâh only idols, and you only invent falsehood. Verily, those whom you worship besides Allâh have no power to give you provision, so seek your provision from Allâh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back.
- PK Ye serve instead of Allah only idols, and ye only invent a lie. Lo! those whom ye serve instead of Allah own no provision for you. So seek your provision from Allah, and serve Him, and give thanks unto Him, (for) unto Him ye will be brought back.
- SH You only worship idols besides Allah and you create a lie surely they whom you serve besides Allah do not control for you any sustenance, therefore seek the sustenance from Allah and serve Him and be grateful to Him; to Him you shall be brought back.
- YU "For ye do worship idols besides Allah, and ye invent falsehood. The things that ye worship besides Allah have no power to give you sustenance: then seek ye sustenance from Allah, serve Him, and be grateful to Him: to Him will be your return.

**18.**

- AA But if you deny, then many a people have denied before you. The duty of the apostle is to convey the message clearly."
- NO "And if you deny, then nations before you have denied (their Messengers). And the duty of the Messenger is only to convey (the Message) plainly."

- PK But if ye deny, then nations have denied before you. The messenger is only to convey (the message) plainly.
- SH And if you reject (the truth), nations before you did indeed reject (the truth); and nothing is incumbent on the messenger but a plain delivering (of the message).
- YU "And if ye reject (the Message), so did generations before you: and the duty of the messenger is only to preach publicly (and clearly)."

**19.**

- AA Do they not see how God originates creation, then reverts it back? This is indeed how inevitably the law of God works;
- NQ See they not how Allâh originates creation, then repeats it. Verily, that is easy for Allâh.
- PK See they not how Allah produceth creation, then reproduceth it? Lo! for Allah that is easy.
- SH What! do they not consider how Allah originates the creation, then reproduces it? Surely that is easy to Allah.
- YU See they not how Allah originates creation, then repeats it: truly that is easy for Allah.

**20.**

- AA Say: "Travel on the earth and see how He originated creation. Then (you will know) how God will raise the last raising (of the dead). Surely God has power over everything,
- NQ Say: "Travel in the land and see how (Allâh) originated creation, and then Allâh will bring forth (resurrect) the creation of the Hereafter (i.e. resurrection after death). Verily, Allâh is Able to do all things."
- PK Say (O Muhammad): Travel in the land and see how He originated creation, then Allah bringeth forth the later growth. Lo! Allah is Able to do all things.
- SH Say: Travel in the earth and see how He makes the first creation, then Allah creates the latter creation; surely Allah has power over all things.
- YU Say: "Travel through the earth and see how Allah did originate creation; so will Allah produce a later creation: for Allah has power over all things.

**21.**

- AA Punish whom He will, and have mercy on whom He please. And to Him will you be brought back in the end.
- NQ He punishes whom He will, and shows mercy to whom He will, and to Him you will be returned.
- PK He punisheth whom He will and showeth mercy unto whom He will, and unto Him ye will be turned.
- SH He punishes whom He pleases and has mercy on whom He pleases, and to Him you shall be turned back.
- YU "He punishes whom He pleases, and He grants Mercy to whom He pleases, and towards Him are ye turned.

**22.**

- AA Escape Him you cannot either in the earth or in the sky; and you have no friend or helper apart from God. Those who deny the signs of God and the meeting with Him, cannot have hope of My mercy. There is a painful punishment for them.
- NQ And you cannot escape in the earth or in the heaven. And besides Allâh you have neither any Walî (Protector or Guardian) nor any Helper.
- PK Ye cannot escape (from Him) in the earth or in the sky, and beside Allah there

is for you no friend or helper.

- SH And you shall not escape in the earth nor in the heaven, and you have neither a protector nor a helper besides Allah.
- YU "Not on earth nor in heaven will ye be able (fleeing) to frustrate (his Plan), nor have ye, besides Allah, any protector or helper."

### 23.

- NQ And those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and the Meeting with Him, it is they who have no hope of My Mercy, and it is they who will (have) a painful torment.
- PK Those who disbelieve in the revelations of Allah and in (their) Meeting with Him, such have no hope of My mercy. For such there is a painful doom.
- SH And (as to) those who disbelieve in the communications of Allah and His meeting, they have despaired of My mercy, and these it is that shall have a painful punishment.
- YU Those who reject the Signs of Allah and the Meeting with Him (in the Hereafter), - it is they who shall despair of My Mercy: it is they who will (suffer) a most grievous Penalty.

### 24.

- AA The people (of Abraham) had no answer except: "Kill him or burn him;" but God saved him from the fire. There are lessons in this for those who believe.
- NQ So nothing was the answer of [Ibrâhîm's (Abraham)] people except that they said: "Kill him or burn him." Then Allâh saved him from the fire. Verily, in this are indeed signs for a people who believe[].
- PK But the answer of his folk was only that they said: "Kill him" or "Burn him." Then Allah saved him from the Fire. Lo! herein verily are portents for folk who believe.
- SH So naught was the answer of his people except that they said: Slay him or burn him; then Allah delivered him from the fire; most surely there are signs in this for a people who believe.
- YU So naught was the answer of (Abraham's) people except that they said: "Slay him or burn him." But Allah did save him from the Fire. Verily in this are Signs for people who believe.

### 25.

- AA He said: "You have taken to idols through mutual affection in this life, in place of God, but on the Day of Resurrection you will disown and curse each other, and your abode will be Hell, and you will have none to help you."
- NQ And [Ibrâhîm (Abraham)] said: "You have taken (for worship) idols instead of Allâh, and the love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper."
- PK He said: Ye have chosen only idols instead of Allah. The love between you is only in the life of the world. Then on the Day of Resurrection ye will deny each other and curse each other, and your abode will be the Fire, and ye will have no helpers.
- SH And he said: You have only taken for yourselves idols besides Allah by way of friendship between you in this world's life, then on the resurrection day some of you shall deny others, and some of you shall curse others, and your abode is the fire, and you shall not have any helpers.
- YU And he said: "For you, ye have taken (for worship) idols besides Allah, out of mutual love and regard between yourselves in this life; but on the Day of Judgment ye shall disown each other and curse each other: and your abode

will be the Fire, and ye shall have none to help."

## 26.

AA Then Lot believed in him; and (Abraham) said: "I will separate myself and take refuge in my Lord. Surely He is all-mighty and all-wise."

NQ So Lout (Lot) believed in him [Ibrâhim's (Abraham) Message of Islâmic Monotheism]. He [Ibrâhim (Abraham)] said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise[]."

PK And Lot believed him, and said: Lo! I am a fugitive unto my Lord. Lo! He, only He, is the Mighty, the Wise.

SH And Lut believed in Him, and he said: I am fleeing to my Lord, surely He is the Mighty, the Wise.

YU But Lut had faith in Him: He said: "I will leave home for the sake of my Lord: for He is Exalted in Might, and Wise."

## 27.

AA So We bestowed on him Isaac and Jacob and gave his progeny prophethood and scripture, and rewarded him in this world, and in the next he will be among the upright.

NQ And We bestowed on him [Ibrâhim (Abraham)], Ishâque (Isaac) and Ya'qûb (Jacob), and ordained among his offspring Prophethood and the Book [i.e. the Taurât (Torah) (to Mûsa Moses), the Injeel (Gospel) (to 'Iesa Jesus), the Qur'ân (to Muhammad SAW), all from the offspring of Ibrâhim (Abraham)], and We granted him his reward in this world, and verily, in the Hereafter he is indeed among the righteous.

PK And We bestowed on him Isaac and Jacob, and We established the prophethood and the Scripture among his seed, and We gave him his reward in the world, and lo! in the Hereafter he verily is among the righteous.

SH And We granted him Ishaq and Yaqoub, and caused the t prophethood and the book to remain in his seed, and We gave him his reward in this world, and in the hereafter he will most surely be among the good.

YU And We gave (Abraham) Isaac and Jacob, and ordained among his progeny Prophethood and Revelation, and We granted him his reward in this life; and he was in the Hereafter (of the company) of the Righteous.

## 28.

AA And (remember) Lot when he said to his people: "You indulge in lecherous acts which none of the creatures had done before you.

NQ And (remember) Lout (Lot), when he said to his people: "You commit Al-Fâhishah (sodomy the worst sin) which none has preceded you in (committing) it in the 'Alamîn (mankind and jinns)."

PK And Lot! (Remember) when he said unto his folk: Lo! ye commit lewdness such as no creature did before you.

SH And (We sent) Lut when he said to his people: Most surely you are guilty of an indecency which none of the nations has ever done before you;

YU And (remember) Lut: behold, he said to his people: "Ye do commit lewdness, such as no people in Creation (ever) committed before you.

## 29.

AA You commit unnatural acts with men and cut off the way (of procreation), and commit obscenities in your gatherings." The only answer his people made was: "Bring the punishment of God, if you are truthful."

NQ "Verily, you do sodomy with men, and rob the wayfarer (travellers, etc.)! And practise Al-Munkar (disbelief and polytheism and every kind of evil wicked deed) in your meetings." But his people gave no answer except, that they said:

"Bring Allâh's Torment upon us if you are one of the truthful."

- PK For come ye not in unto males, and cut ye not the road (for travellers), and commit ye not abomination in your meetings? But the answer of his folk was only that they said: Bring Allah's doom upon us if thou art a truth-teller!
- SH What! do you come to the males and commit robbery on the highway, and you commit evil deeds in your assemblies? But nothing was the answer of his people except that they said: Bring on us Allah's punishment, if you are one of the truthful.
- YU "Do ye indeed approach men, and cut off the highway?- and practise wickedness (even) in your councils?" But his people gave no answer but this: they said: "Bring us the Wrath of Allah if thou tellest the truth."

### 30.

- AA "O Lord, help me against the wicked people," (Lot) prayed.
- NQ He said: "My Lord! Give me victory over the people who are Mufsidûn (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).
- PK He said: My Lord! Give me victory over folk who work corruption.
- SH He said: My Lord! help me against the mischievous people.
- YU He said: "O my Lord! help Thou me against people who do mischief!"

### 31.

- AA When Our messengers came to Abraham with good news, they said: "We have to destroy this city as its inhabitants have become sinful."
- NQ And when Our Messengers came to Ibrâhim (Abraham) with the glad tidings they said: "Verily, we are going to destroy the people of this [Lout's (Lot's)] town (i.e. the town of Sodom in Palestine) truly, its people have been Zâlimûn [wrong-doers, polytheists and disobedient to Allâh, and have also belied their Messenger Lout (Lot)]."
- PK And when Our messengers brought Abraham the good news, they said: Lo! we are about to destroy the people of that township, for its people are wrong-doers.
- SH And when Our messengers came to Ibrahim with the good news, they said: Surely we are going to destroy the people of this town, for its people are unjust.
- YU When Our Messengers came to Abraham with the good news, they said: "We are indeed going to destroy the people of this township: for truly they are (addicted to) crime."

### 32.

- AA He said: "Surely Lot is there." They answered: "We know who is there. We are to save him and his family except his wife, for she is one of those who will stay behind."
- NQ Ibrâhim (Abraham) said: "But there is Lout (Lot) in it." They said: "We know better who is there, we will verily save him [Lout (Lot)] and his family, except his wife, she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk)."
- PK He said: Lo! Lot is there. They said: We are best aware of who is there. We are to deliver him and his household, all save his wife, who is of those who stay behind.
- SH He said: Surely in it is Lut. They said: We know well who is in it; we shall certainly deliver him and his followers, except his wife; she shall be of those who remain behind.

YU He said: "But there is Lut there." They said: "Well do we know who is there : we will certainly save him and his following,- except his wife: she is of those who lag behind!"

### 33.

AA So, when Our messengers came to Lot, he was worried on their account as he was unable to protect them. They said: "Have no fear or regret. We will certainly save you and your family except your wife, for she is one of those who will stay behind.

NQ And when Our Messengers came to Lout (Lot), he was grieved because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family, except your wife, she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk).

PK And when Our messengers came unto Lot, he was troubled upon their account, for he could not protect them; but they said: Fear not, nor grieve! Lo! we are to deliver thee and thy household, (all) save thy wife, who is of those who stay behind.

SH And when Our messengers came to Lut he was grieved on account of them, and he felt powerless (to protect) them; and they said: Fear not, nor grieve; surely we will deliver you and your followers, except your wife; she shall be of those who remain behind.

YU And when Our Messengers came to Lut, he was grieved on their account, and felt himself powerless (to protect) them: but they said: "Fear thou not, nor grieve: we are (here) to save thee and thy following, except thy wife: she is of those who lag behind.

### 34.

AA We have to bring a scourge from the heavens on the people of this city as they are depraved."

NQ Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious (against Allāh's Command)."

PK Lo! We are about to bring down upon the folk of this township a fury from the sky because they are evil-livers.

SH Surely We will cause to come down upon the people of this town a punishment from heaven, because they transgressed.

YU "For we are going to bring down on the people of this township a Punishment from heaven, because they have been wickedly rebellious."

### 35.

AA Verily We have left a clear sign of this for people of sense to see.

NQ And indeed We have left thereof an evident Ayâh (a lesson and a warning and a sign the place where the Dead Sea is now in Palestine)[] for a folk who understand.

PK And verily of that We have left a clear sign for people who have sense.

SH And certainly We have left a clear sign of it for a people who understand.

YU And We have left thereof an evident Sign, for any people who (care to) understand.

### 36.

AA To Midian We sent their brother Shu'aib. He said: "O people, worship God and be ready for the Day of Resurrection. Do no evil, and create no mischief in the land."

NQ And to (the people of) Madyan (Midian), We sent their brother Shu'aib

(Shuaib). He said: "O my people! Worship Allāh, and hope for (the reward of good deeds by worshipping Allāh Alone, on) the last Day, and commit no mischief on the earth as Mufsidūn (those who commit great crimes, oppressors, tyrants, mischief-makers, corrupts).

- PK And unto Midian We sent Shu'eyb, their brother. He said: O my people! Serve Allah, and look forward to the Last Day, and do not evil, making mischief, in the earth.
- SH And to Madyan (We sent) their brother Shuaib, so he said: O my people! serve Allah and fear the latter day and do not act corruptly in the land, making mischief.
- YU To the Madyan (people) (We sent) their brother Shu'aib. Then he said: "O my people! serve Allah, and fear the Last Day: nor commit evil on the earth, with intent to do mischief."

### 37.

- AA But they denied him and were seized by an earthquake, and lay overturned in their homes in the morning.
- NQ And they belied him [Shu'aib (Shuaib)], so the earthquake seized them, and they lay (dead), prostrate in their dwellings.
- PK But they denied him, and the dreadful earthquake took them, and morning found them prostrate in their dwelling place.
- SH But they rejected him, so a severe earthquake overtook them, and they became motionless bodies in their abode.
- YU But they rejected him: Then the mighty Blast seized them, and they lay prostrate in their homes by the morning.

### 38.

- AA And (remember) 'Ad and Thamud. It will be clear to you from their habitations (how they were destroyed), for Satan had made their deeds look attractive to them, and turned them away from the path; and yet they were a people of acumen.
- NQ And 'Ad and Thamūd (people)! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. Shaitān (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent.
- PK And (the tribes of) A'ad and Thamud! (Their fate) is manifest unto you from their (ruined and deserted) dwellings. Satan made their deeds seem fair unto them and so debarred them from the Way, though they were keen observers.
- SH And (We destroyed) Ad and Samood, and from their dwellings (this) is apparent to you indeed; and the Shaitan made their deeds fair-seeming to them, so he kept them back from the path, though they were endowed with intelligence and skill,
- YU (Remember also) the 'Ad and the Thamud (people): clearly will appear to you from (the traces) of their buildings (their fate): the Evil One made their deeds alluring to them, and kept them back from the Path, though they were gifted with intelligence and skill.

### 39.

- AA (Remember) Qarun, Pharaoh and Haman to whom Moses came with clear signs; but they were haughty (and oppressed) the land. Yet they could not run away from Us;
- NQ And (We destroyed also) Qārūn (Korah), Fir'aun (Pharaoh), and Hāmān. And indeed Mūsa (Moses) came to them with clear Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip Us (escape Our punishment).

- PK And Korah, Pharaoh and Haman! Moses came unto them with clear proofs (of Allah's Sovereignty), but they were boastful in the land. And they were not winners (in the race).
- SH And (We destroyed) Qaroun and Firon and Haman; and certainly Musa came to them with clear arguments, but they behaved haughtily in the land; yet they could not outstrip (Us).
- YU (Remember also) Qarun, Pharaoh, and Haman: there came to them Moses with Clear Signs, but they behaved with insolence on the earth; yet they could not overreach (Us).

**40.**

- AA And We seized all of them for their crimes. Against some We sent a violent wind hurling stones, and some We seized with a mighty blast, and some We submerged under the earth, and some We drowned. It was not for God to wrong them, they wronged themselves.
- NQ So We punished each (of them) for his sins, of them were some on whom We sent Hāsiban (a violent wind with shower of stones) [as the people of Lout (Lot)], and of them were some who were overtaken by AsSaihah [torment awful cry, etc. (as Thamūd or Shu'aib's people)], and of them were some whom We caused the earth to swallow [as Qârûn (Korah)], and of them were some whom We drowned [as the people of Nûh (Noah), or Fir'aun (Pharaoh) and his people]. It was not Allâh Who wronged them, but they wronged themselves.
- PK So We took each one in his sin; of them was he on whom We sent a hurricane, and of them was he who was overtaken by the (Awful) Cry, and of them was he whom We caused the earth to swallow, and of them was he whom We drowned. It was not for Allah to wrong them, but they wronged themselves.
- SH So each We punished for his sin; of them was he on whom We sent down a violent storm, and of them was he whom the rumbling overtook, and of them was he whom We made to be swallowed up by the earth, and of them was he whom We drowned; and it did not beseem Allah that He should be unjust to them, but they were unjust to their own souls.
- YU Each one of them We seized for his crime: of them, against some We sent a violent tornado (with showers of stones); some were caught by a (mighty) Blast; some We caused the earth to swallow up; and some We drowned (in the waters): It was not Allah Who injured (or oppressed) them:" They injured (and oppressed) their own souls.

**41.**

- AA The semblance of those who take protectors besides God is that of the spider. She arranges a house for herself, but the flimsiest of houses is the spider's. If only they had sense!
- NQ The likeness of those who take Auliya' (protectors and helpers) other than Allâh is as the likeness of a spider, who builds (for itself) a house, but verily, the frailest (weakest) of houses is the spider's house; if they but knew.
- PK The likeness of those who choose other patrons than Allah is as the likeness of the spider when she taketh unto herself a house, and lo! the frailest of all houses is the spider's house, if they but knew.
- SH The parable of those who take guardians besides Allah is as the parable of the spider that makes for itself a house; and most surely the frailest of the houses is the spider's house did they but know.
- YU The parable of those who take protectors other than Allah is that of the spider, who builds (to itself) a house; but truly the flimsiest of houses is the spider's house;- if they but knew.

**42.**

- AA Verily God knows what they invoke in His place, for He is all-mighty and all-wise.
- NO Verily, Allâh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise[].
- PK Lo! Allah knoweth what thing they invoke instead of Him. He is the Mighty, the Wise.
- SH Surely Allah knows whatever thing they call upon besides Him; and He is the Mighty, the Wise.
- YU Verily Allah doth know of (every thing) whatever that they call upon besides Him: and He is Exalted (in power), Wise.

**43.**

- AA These are precepts of wisdom We offer to men, but only those who are rational understand.
- NO And these similitudes We put forward for mankind, but none will understand them except those who have knowledge (of Allâh and His Signs, etc.).
- PK As for these similitudes, We coin them for mankind, but none will grasp their meaning save the wise.
- SH And (as for) these examples, We set them forth for men, and none understand them but the learned.
- YU And such are the Parables We set forth for mankind, but only those understand them who have knowledge.

**44.**

- AA God has created the heavens and the earth with reason. Surely in this is a sign for those who believe.
- NO (Allâh says to His Prophet Muhammad SAW): "Allâh (Alone) created the heavens and the earth with truth (and none shared Him in their creation)." Verily! Therein is surely a sign for those who believe.
- PK Allah created the heavens and the earth with truth. Lo! therein is indeed a portent for believers.
- SH Allah created the heavens and the earth with truth; most surely there is a sign in this for the believers.
- YU Allah created the heavens and the earth in true (proportions): verily in that is a Sign for those who believe.

**45.**

- AA Recite what has been revealed to you of this Book, and be constant in devotion. Surely prayer keeps you away from the obscene and detestable, but the remembrance of God is greater far; and God knows what you do.
- NO Recite (O Muhammad SAW) what has been revealed to you of the Book (the Qur'ân), and perform As- Salât (IqamâtasSalât). Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.)[] and the remembering[] (praising, etc.) of (you by) Allâh (in front of the angels) is greater indeed [than your remembering (praising, etc.) Allâh in prayers, etc.]. And Allâh knows what you do.
- PK Recite that which hath been inspired in thee of the Scripture, and establish worship. Lo! worship preserveth from lewdness and iniquity, but verily remembrance of Allah is more important. And Allah knoweth what ye do.
- SH Recite that which has been revealed to you of the Book and keep up prayer; surely prayer keeps (one) away from indecency and evil, and certainly the

remembrance of Allah is the greatest, and Allah knows what you do.

- yu Recite what is sent of the Book by inspiration to thee, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do.

#### 46.

- aa Do not argue with the people of the Book unless in a fair way, apart from those who act wrongly, and say to them: "We believe what has been sent down to us, and we believe what has been sent down to you. Our God and your God is one, and to Him we submit."
- nq And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong, and say (to them): "We believe in that which has been revealed to us and revealed to you; our Ilâh (God) and your Ilâh (God) is One (i.e. Allâh), and to Him we have submitted (as Muslims)."
- pk And argue not with the People of the Scripture unless it be in (a way) that is better, save with such of them as do wrong; and say: We believe in that which hath been revealed unto us and revealed unto you; our Allah and your Allah is One, and unto Him we surrender.
- sh And do not dispute with the followers of the Book except by what is best, except those of them who act unjustly, and say: We believe in that which has been revealed to us and revealed to you, and our Allah and your Allah is One, and to Him do we submit.
- yu And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, "We believe in the revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam)."

#### 47.

- aa That is how We have revealed this Book to you and those to whom We have sent down the Book will believe in it. Only those who are infidels will deny it.
- nq And thus We have sent down the Book (i.e this Qur'an) to you (O Muhammad SAW), and those whom We gave the Scripture [the Taurât (Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullâh bin Salâm)[] and none but the disbelievers reject Our Ayât [(proofs, signs, verses, lessons, etc., and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islâmic Monotheism)].
- pk In like manner We have revealed unto thee the Scripture, and those unto whom We gave the Scripture aforetime will believe therein; and of these (also) there are some who believe therein. And none deny Our revelations save the disbelievers.
- sh And thus have We revealed the Book to you. So those whom We have given the Book believe in it, and of these there are those who believe in it, and none deny Our communications except the unbelievers.
- yu And thus (it is) that We have sent down the Book to thee. So the People of the Book believe therein, as also do some of these (pagan Arabs): and none but Unbelievers reject our signs.

#### 48.

- aa You did not read any Scripture before this, nor wrote one with your right hand, or else these dissemblers would have found a cause to doubt it.

- NQ** Neither did you (O Muhammad SAW) read any book before it (this Qur'ân), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.
- PK** And thou (O Muhammad) wast not a reader of any scripture before it, nor didst thou write it with thy right hand, for then might those have doubted, who follow falsehood.
- SH** And you did not recite before it any book, nor did you transcribe one with your right hand, for then could those who say untrue things have doubted.
- YU** And thou wast not (able) to recite a Book before this (Book came), nor art thou (able) to transcribe it with thy right hand: In that case, indeed, would the talkers of vanities have doubted.

**49.**

- AA** In fact, in the minds of those who have intelligence these are clear signs. No one denies Our revelations except those who are unjust.
- NQ** Nay, but they, the clear Ayât [i.e the description and the qualities of Prophet Muhammad SAW written like verses in the Taurât (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (from the people of the Scriptures). And none but the Zâlimûn (polytheists and wrongdoers, etc.) deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).[]
- PK** But it is clear revelations in the hearts of those who have been given knowledge, and none deny Our revelations save wrong-doers.
- SH** Nay! these are clear communications in the breasts of those who are granted knowledge; and none deny Our communications except the unjust.
- YU** Nay, here are Signs self-evident in the hearts of those endowed with knowledge: and none but the unjust reject Our Signs.

**50.**

- AA** For they say: "How Is it no signs were sent down to him from his Lord?" Say: "The signs are with God. I am only a warner, plain and simple."
- NQ** And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allâh, and I am only a plain warner."
- PK** And they say: Why are not portents sent down upon him from his Lord? Say: Portents are with Allah only, and I am but a plain warner.
- SH** And they say: Why are not signs sent down upon him from his Lord? Say: The signs are only with Allah, and I am only a plain warner.
- YU** Ye they say: "Why are not Signs sent down to him from his Lord?" Say: "The signs are indeed with Allah: and I am indeed a clear Warner."

**51.**

- AA** Is it not sufficient for them that We have revealed the Book to you which is read out to them? It is indeed a grace and reminder for people who believe.
- NQ** Is it not sufficient for them that We have sent down to you the Book (the Qur'ân) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe[].
- PK** Is it not enough for them that We have sent down unto thee the Scripture which is read unto them? Lo! herein verily is mercy, and a reminder for folk who believe.
- SH** Is it not enough for them that We have revealed to you the Book which is recited to them? Most surely there is mercy in this and a reminder for a people who believe.
- YU** And is it not enough for them that we have sent down to thee the Book which is rehearsed to them? Verily, in it is Mercy and a Reminder to those who

believe.

## 52.

- AA Say: "God is sufficient as witness between me and you." He knows what is in the heavens and the earth. It is those who believe in falsehood and disbelieve in God who will perish.
- NO Say (to them O Muhammad SAW): "Sufficient is Allāh for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in Bâtil (all false deities other than Allāh), and disbelieve in Allāh and (in His Oneness), it is they who are the losers.
- PK Say (unto them, O Muhammad): Allah sufficeth for witness between me and you. He knoweth whatsoever is in the heavens and the earth. And those who believe in vanity and disbelieve in Allah, they it is who are the losers.
- SH Say: Allah is sufficient as a witness between me and you; He knows what is in the heavens and the earth. And (as for) those who believe in the falsehood and disbelieve in Allah, these it is that are the losers.
- YU Say: "Enough is Allah for a witness between me and you: He knows what is in the heavens and on earth. And it is those who believe in vanities and reject Allah, that will perish (in the end).

## 53.

- AA They want you to hasten the punishment: But for a time already determined the punishment would have come upon them. It will come upon them all too suddenly, and they will be caught unawares.
- NO And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!
- PK They bid thee hasten on the doom (of Allah). And if a term had not been appointed, the doom would assuredly have come unto them (ere now). And verily it will come upon them suddenly when they perceive not.
- SH And they ask you to hasten on the chastisement; and had not a term been appointed, the chastisement would certainly have come to them; and most certainly it will come to them all of a sudden while they will not perceive.
- YU They ask thee to hasten on the Punishment (for them): had it not been for a term (of respite) appointed, the Punishment would certainly have come to them: and it will certainly reach them,- of a sudden, while they perceive not!

## 54.

- AA They want you to hasten the punishment: Hell will indeed surround the unbelievers.
- NO They ask you to hasten on the torment. And verily! Hell, of a surety, will encompass the disbelievers.
- PK They bid thee hasten on the doom, when lo! hell verily will encompass the disbelievers
- SH They ask you to hasten on the chastisement, and most surely hell encompasses the unbelievers;
- YU They ask thee to hasten on the Punishment: but, of a surety, Hell will encompass the Rejecters of Faith!-

## 55.

- AA The day the punishment comes upon them from above and underneath their feet, (God will) say: "And now taste of what you had done."
- NO On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."

- PK On the day when the doom will overwhelm them from above them and from underneath their feet, and He will say: Taste what ye used to do!
- SH On the day when the chastisement shall cover them from above them, and from beneath their feet; and He shall say: Taste what you did.
- YU On the Day that the Punishment shall cover them from above them and from below them, and (a Voice) shall say: "Taste ye (the fruits) of your deeds!"

**56.**

- AA O My creatures who believe, surely My earth has plenty of scope and so worship only Me.
- NQ O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me (Alone)."
- PK O my bondmen who believe! Lo! My earth is spacious. Therefor serve Me only.
- SH O My servants who believe! surely My earth is vast, therefore Me alone should you serve.
- YU O My servants who believe! truly, spacious is My Earth: therefore serve ye Me - (and Me alone)!

**57.**

- AA Every soul has to know the taste of death. You will then be sent back to Us.
- NQ Everyone shall taste the death. Then unto Us you shall be returned.
- PK Every soul will taste of death. Then unto Us ye will be returned.
- SH Every soul must taste of death, then to Us you shall be brought back.
- YU Every soul shall have a taste of death in the end to Us shall ye be brought back.

**58.**

- AA We shall admit those who believe and do the right to empyreal gardens with rivers rippling by, where they will abide for ever. How excellent the guerdon of those who toil,
- NQ And those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward of the workers.
- PK Those who believe and do good works, them verily We shall house in lofty dwellings of the Garden underneath which rivers flow. There they will dwell secure. How sweet the guerdon of the toilers,
- SH And (as for) those who believe and do good, We will certainly give them abode in the high places in gardens beneath which rivers flow, abiding therein; how good the reward of the workers:
- YU But those who believe and work deeds of righteousness - to them shall We give a Home in Heaven,- lofty mansions beneath which flow rivers,- to dwell therein for aye;- an excellent reward for those who do (good)!-

**59.**

- AA Who persevere and place their trust in their Lord.
- NQ Those who are patient, and put their trust (only) in their Lord (Allâh).[]
- PK Who persevere, and put their trust in their Lord!
- SH Those who are patient, and on their Lord do they rely.
- YU Those who persevere in patience, and put their trust, in their Lord and Cherisher.

**60.**

- AA How many living things there are on the earth that do not Store their food; God provides them as well as you. He is all-hearing and all-knowing.
- NQ And so many a moving (living) creature there is, that carries not its own provision! Allâh provides for it and for you. And He is the All-Hearer, the AllKnower.
- PK And how many an animal there is that beareth not its own provision! Allah provideth for it and for you. He is the Hearer, the Knower.
- SH And how many a living creature that does not carry its sustenance: Allah sustains it and yourselves; and He is the Hearing, the Knowing.
- YU How many are the creatures that carry not their own sustenance? It is Allah who feeds (both) them and you: for He hears and knows (all things).

**61.**

- AA If you ask them: "Who created the heavens and the earth, and who set the sun and the moon to work?" They will answer: "God." Why then do they vacillate?
- NQ If you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" They will surely reply: "Allâh." How then are they deviating (as polytheists and disbelievers)?
- PK And if thou wert to ask them: Who created the heavens and the earth, and constrained the sun and the moon (to their appointed work)? they would say: Allah. How then are they turned away?
- SH And if you ask them, Who created the heavens and the earth and made the sun and the moon subservient, they will certainly say, Allah. Whence are they then turned away?
- YU If indeed thou ask them who has created the heavens and the earth and subjected the sun and the moon (to his Law), they will certainly reply, "Allah". How are they then deluded away (from the truth)?

**62.**

- AA God increases the means of those of His creatures as He please, or limits them for whomsoever He will. He is certainly cognisant of everything.
- NQ Allâh enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allâh is the AllKnower of everything.
- PK Allah maketh the provision wide for whom He will of His bondmen, and straiteneth it for whom (He will). Lo! Allah is Aware of all things.
- SH Allah makes abundant the means of subsistence for whom He pleases of His servants, and straitens them for whom (He pleases) surely Allah is Cognizant of all things.
- YU Allah enlarges the sustenance (which He gives) to whichever of His servants He pleases; and He (similarly) grants by (strict) measure, (as He pleases): for Allah has full knowledge of all things.

**63.**

- AA If you ask them: "Who sends down rain from the sky and quickens the earth when it is dead?" They will answer: "God." Say: "All praise be to God." But most of them do not understand.
- NQ If you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" They will surely reply: "Allâh." Say: "All the praises and thanks be to Allâh!" Nay! Most of them have no sense.
- PK And if thou wert to ask them: Who causeth water to come down from the sky, and therewith reviveth the earth after its death? they verily would say: Allah. Say: Praise be to Allah! But most of them have no sense.
- SH And if you ask them Who is it that sends down water from the clouds, then

gives life to the earth with it after its death, they will certainly say, Allah. Say: All praise is due to Allah. Nay, most of them do not understand.

YU And if indeed thou ask them who it is that sends down rain from the sky, and gives life therewith to the earth after its death, they will certainly reply, "Allah!" Say, "Praise be to Allah!" But most of them understand not.

#### 64.

AA The life of this world is only a sport and play. It is surely the home of the Hereafter that will indeed be life extended and new, if only they knew!

NQ And this life of the world is only amusement and play! Verily, the home of the Hereafter, that is the life indeed (i.e. the eternal life that will never end), if they but knew[]

PK This life of the world is but a pastime and a game. Lo! the home of the Hereafter - that is Life, if they but knew.

SH And this life of the world is nothing but a sport and a play; and as for the next abode, that most surely is the life-- did they but know!

YU What is the life of this world but amusement and play? but verily the Home in the Hereafter,- that is life indeed, if they but knew.

#### 65.

AA When they board a ship they call on God, placing their faith wholly in Him. But when He brings them safely back to shore, they begin to associate others with Him,

NQ And when they embark on a ship, they invoke Allāh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others[].

PK And when they mount upon the ships they pray to Allah, making their faith pure for Him only, but when He bringeth them safe to land, behold! they ascribe partners (unto Him),

SH So when they ride in the ships they call upon Allah, being sincerely obedient to Him, but when He brings them safe to the land, lo! they associate others (with Him);

YU Now, if they embark on a boat, they call on Allah, making their devotion sincerely (and exclusively) to Him; but when He has delivered them safely to (dry) land, behold, they give a share (of their worship to others)!-

#### 66.

AA And deny what We had given them, in order to go on enjoying themselves. They will come to know soon.

NQ So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know.

PK That they may disbelieve in that which We have given them, and that they may take their ease. But they will come to know.

SH Thus they become ungrateful for what We have given them, so that they may enjoy; but they shall soon know.

YU Disdaining ungratefully Our gifts, and giving themselves up to (worldly) enjoyment! But soon will they know.

#### 67.

AA Do they not see that We have given them a safe sanctuary, while all around them men are being despoiled? Do they then believe what is false, and deny the bounty of God?

NQ Have they not seen that We have made (Makkah) a sanctuary secure, and that men are being snatched away from all around them? Then do they believe in

Bâtil (falsehood - polytheism, idols and all deities other than Allâh), and deny (become ingrate for) the Graces of Allâh?

- PK Have they not seen that We have appointed a sanctuary immune (from violence), while mankind are ravaged all around them? Do they then believe in falsehood and disbelieve in the bounty of Allah?
- SH Do they not see that We have made a sacred territory secure, while men are carried off by force from around them? Will they still believe in the falsehood and disbelieve in the favour of Allah?
- YU Do they not then see that We have made a sanctuary secure, and that men are being snatched away from all around them? Then, do they believe in that which is vain, and reject the Grace of Allah?

## 68.

- AA Who is more unjust than he who fabricates a lie about God, or denies the truth when it has come to him? Is there not an abode for unbelievers in Hell?
- NQ And who does more wrong than he who invents a lie against Allâh or denies the truth (Muhammad SAW and his doctrine of Islâmic Monotheism and this Qur'ân), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allâh and in His Messenger Muhammad SAW)?[]
- PK Who doeth greater wrong than he who inventeth a lie concerning Allah, or denieth the truth when it cometh unto him? Is not there a home in hell for disbelievers?
- SH And who is more unjust than one who forges a lie against Allah, or gives the lie to the truth when it has come to him? Will not in hell be the abode of the unbelievers?
- YU And who does more wrong than he who invents a lie against Allah or rejects the Truth when it reaches him? Is there not a home in Hell for those who reject Faith?

## 69.

- AA We shall guide those who strive in Our cause to the paths leading straight to Us. Surely God is with those who do good.
- NQ As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's Religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers).>[]
- PK As for those who strive in Us, We surely guide them to Our paths, and lo! Allah is with the good.
- SH And (as for) those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good.
- YU And those who strive in Our (cause),- We will certainly guide them to our Paths: For verily Allah is with those who do right.

30  
ArRûm  
The Romans  
The Byzantines

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

**AA** - Ahmed Ali    **NQ** - The Noble Qur'an  
**PK** - Pickthal    **SH** - Shakir    **YU** - Yusuf Ali

**1.**

- AA** In the name of Allah, most benevolent, ever-merciful. ALIF LAM MIM.  
**NQ** AlifLâmMîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].  
**PK** Alif. Lam. Mim.  
**SH** Alif Lam Mim.  
**YU** A. L. M.

**2.**

- AA** The Romans have been conquered  
**NQ** The Romans have been defeated.  
**PK** The Romans have been defeated  
**SH** The Romans are vanquished,  
**YU** The Roman Empire has been defeated-

**3.**

- AA** In the neighbouring land. But having been conquered they will conquer  
**NQ** In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.  
**PK** In the nearer land, and they, after their defeat will be victorious  
**SH** In a near land, and they, after being vanquished, shall overcome,  
**YU** In a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious-

**4.**

- AA** In a few years (less than ten). God's is the imperative first and last. On that day the believers will rejoice  
**NQ** Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians),  
**PK** Within ten years - Allah's is the command in the former case and in the latter - and in that day believers will rejoice  
**SH** Within a few years. Allah's is the command before and after; and on that day the believers shall rejoice,  
**YU** Within a few years. With Allah is the Decision, in the past and in the Future: on

that Day shall the Believers rejoice-

## 5.

- AA In the help of God. He helps whom He will; He is all-mighty, ever-merciful.
- NQ With the help of Allâh, He helps whom He wills, and He is the AllMighty, the Most Merciful.
- PK In Allah's help to victory. He helpeth to victory whom He will. He is the Mighty, the Merciful.
- SH With the help of Allah; He helps whom He pleases; and He is the Mighty, the Merciful;
- YU With the help of Allah. He helps whom He will, and He is exalted in might, most merciful.

## 6.

- AA It is a promise of God; and God does not go back on His promise. Yet most men do not understand:
- NQ (It is) a Promise of Allâh (i.e. Allâh will give victory to the Romans against the Persians), and Allâh fails not in His Promise, but most of men know not.
- PK It is a promise of Allah. Allah faileth not His promise, but most of mankind know not.
- SH (This is) Allah's promise! Allah will not fail His promise, but most people do not know.
- YU (It is) the promise of Allah. Never does Allah depart from His promise: but most men understand not.

## 7.

- AA They only know the palpable life of this world, and are oblivious of the Hereafter.
- NQ They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.
- PK They know only some appearance of the life of the world, and are heedless of the Hereafter.
- SH They know the outward of this world's life, but of the hereafter they are absolutely heedless.
- YU They know but the outer (things) in the life of this world: but of the End of things they are heedless.

## 8.

- AA Do they not think for themselves that God did not create the heavens and the earth and all that lies between them without reason and a determined purpose? But many men reject the meeting with their Lord.
- NQ Do they not think deeply (in their ownelves) about themselves (how Allâh created them from nothing, and similarly He will resurrect them)? Allâh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny the Meeting with their Lord. [See Tafsir AtTabarî, Part 21, Page 24].
- PK Have they not pondered upon themselves? Allah created not the heavens and the earth, and that which is between them, save with truth and for a destined end. But truly many of mankind are disbelievers in the meeting with their Lord.
- SH Do they not reflect within themselves: Allah did not create the heavens and the earth and what is between them two but with truth, and (for) an appointed term? And most surely most of the people are deniers of the meeting of their Lord.

YU Do they not reflect in their own minds? Not but for just ends and for a term appointed, did Allah create the heavens and the earth, and all between them: yet are there truly many among men who deny the meeting with their Lord (at the Resurrection)!

## 9.

AA Have they not travelled on the earth and seen how the others before them had met their end? They were far more powerful than them, furrowed the earth and colonised it far more than they; and their apostles came to them with visible signs. It was surely not for God to wrong them, they wronged themselves.

NO Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done, and there came to them their Messengers with clear proofs. Surely, Allāh wronged them not, but they used to wrong themselves.

PK Have they not travelled in the land and seen the nature of the consequence for those who were before them? They were stronger than these in power, and they dug the earth and built upon it more than these have built. Messengers of their own came unto them with clear proofs (of Allah's Sovereignty). Surely Allah wronged them not, but they did wrong themselves.

SH Have they not travelled in the earth and seen how was the end of those before them? They were stronger than these in prowess, and dug up the earth, and built on it in greater abundance than these have built on it, and there came to them their messengers with clear arguments; so it was not beseeming for Allah that He should deal with them unjustly, but they dealt unjustly with their own souls.

YU Do they not travel through the earth, and see what was the end of those before them? They were superior to them in strength: they tilled the soil and populated it in greater numbers than these have done: there came to them their messengers with Clear (Signs). (Which they rejected, to their own destruction): It was not Allah Who wronged them, but they wronged their own souls.

## 10.

AA Therefore evil was the end of those who did evil, for they denied the signs of God and made fun of them. God originates creation, and then will revert it, then you will go back to Him.

NO Then evil was the end of those who did evil, because they belied the Ayāt (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allāh and made mock of them.

PK Then evil was the consequence to those who dealt in evil, because they denied the revelations of Allah and made a mock of them.

SH Then evil was the end of those who did evil, because they | rejected the communications of Allah and used to mock them.

YU In the long run evil in the extreme will be the End of those who do evil; for that they rejected the Signs of Allah, and held them up to ridicule.

## 11.

NO Allāh (Alone) originates the creation, then He will repeat it, then to Him you will be returned.

PK Allah produceth creation, then He reproduceth it, then unto Him ye will be returned.

SH Allah originates the creation, then reproduces it, then to Him you shall be brought back.

YU It is Allah Who begins (the process of) creation; then repeats it; then shall ye be brought back to Him.

## 12.

AA The day the Resurrection comes the sinners will be overwhelmed with despair.

NO And on the Day when the Hour will be established, the Mujrimûn (disbelievers, sinners, criminals, polytheists, etc.) will be plunged into destruction with deep regrets, sorrows, and despair.

PK And in the day when the Hour riseth the unrighteous will despair.

SH And at the time when the hour shall come the guilty shall be in despair.

YU On the Day that the Hour will be established, the guilty will be struck dumb with despair.

## 13.

AA No intercessor will they have among those they associated (with God), and will reject their partners.

NO No intercessor will they have from those whom they made equal with Allâh (partners i.e. their so-called associate gods), and they will (themselves) reject and deny their partners.

PK There will be none to intercede for them of those whom they made equal with Allah. And they will reject their partners (whom they ascribed unto Him).

SH And they shall not have any intercessors from among their gods they have joined with Allah, and they shall be deniers of their associate-gods.

YU No intercessor will they have among their "Partners" and they will (themselves) reject their "Partners".

## 14.

AA The day the Hour comes they will be separated into categories.

NO And on the Day when the Hour will be established, that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers).

PK In the day when the Hour cometh, in that day they will be sundered.

SH And at the time when the hour shall come, at that time they shall become separated one from the other.

YU On the Day that the Hour will be established, - that Day shall (all men) be sorted out.

## 15.

AA Those who believed and did the right will be feasted in a rich, well-watered meadow.

NO Then as for those who believed (in the Oneness of Allâh Islâmic Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of delight (Paradise).

PK As for those who believed and did good works, they will be made happy in a Garden.

SH Then as to those who believed and did good, they shall be made happy in a garden.

YU Then those who have believed and worked righteous deeds, shall be made happy in a Mead of Delight.

## 16.

AA Those who did not believe and rejected Our signs and the meeting in the Hereafter, will be given over to punishment.

NO And as for those who disbelieved and belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, Allâh's Messengers, Resurrection, etc.), and

the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire).

- PK But as for those who disbelieved and denied Our revelations, and denied the meeting of the Hereafter, such will be brought to doom.
- SH And as to those who disbelieved and rejected Our communications and the meeting of the hereafter, these shall be brought over to the chastisement.
- YU And those who have rejected Faith and falsely denied our Signs and the meeting of the Hereafter, - such shall be brought forth to Punishment.

### 17.

- AA So extol God when the evening comes and the day dawns,
- NQ So glorify Allâh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (Maghrib) sunset and ('Ishâ' night prayers], and when you enter the morning [i.e offer the (Fajr) morning prayer].
- PK So glory be to Allah when ye enter the night and when ye enter the morning -
- SH Therefore glory be to Allah when you enter upon the time of the evening and when you enter upon the time of the morning.
- YU So (give) glory to Allah, when ye reach eventide and when ye rise in the morning;

### 18.

- AA For His is the praise in the heavens and the earth, -- and at nightfall and the time of noon.
- NQ And His is all the praises and thanks in the heavens and the earth, and (glorify Him) in the afternoon (i.e. offer 'Asr prayer) and when you come up to the time, when the day begins to decline (i.e offer Zuhr prayer). (Ibn 'Abbâs said: "These are the five compulsory congregational prayers mentioned in the Qur'ân)."
- PK Unto Him be praise in the heavens and the earth! - and at the sun's decline and in the noonday.
- SH And to Him belongs praise in the heavens and the earth, and at nightfall and when you are at midday.
- YU Yea, to Him be praise, in the heavens and on earth; and in the late afternoon and when the day begins to decline.

### 19.

- AA He brings the living from the dead, the dead from the living, and quickens the earth after it had died. So will you be brought forth (from the dead).
- NQ He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).
- PK He bringeth forth the living from the dead, and He bringeth forth the dead from the living, and He reviveth the earth after her death. And even so will ye be brought forth.
- SH He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death, and thus shall you be brought forth.
- YU It is He Who brings out the living from the dead, and brings out the dead from the living, and Who gives life to the earth after it is dead: and thus shall ye be brought out (from the dead).

### 20.

- AA Among His signs is that He created you from the earth, and you are now

human beings dispersed everywhere.

- NO** And among His Signs is this, that He created you (Adam) from dust, and then [Hawwa' (Eve) from Adam's rib, and then his offspring from the semen, and], - behold you are human beings scattered!
- PK** And of His signs is this: He created you of dust, and behold you human beings, ranging widely!
- SH** And one of His signs is that He created you from dust, then lo! you are mortals (who) scatter.
- YU** Among His Signs in this, that He created you from dust; and then,- behold, ye are men scattered (far and wide)!

## 21.

- AA** Another of His signs is that He created mates of your own kind of yourselves so that you may get peace of mind from them, and has put love and compassion between you. Verily there are signs in this for those who reflect.
- NO** And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.
- PK** And of His signs is this: He created for you helpmeets from yourselves that ye might find rest in them, and He ordained between you love and mercy. Lo! herein indeed are portents for folk who reflect.
- SH** And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there are signs in this for a people who reflect.
- YU** And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect.

## 22.

- AA** Among other signs of His is the creation of the heavens and the earth, and the variety of your tongues and complexions. Surely there are signs in this for those who understand.
- NO** And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.
- PK** And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Lo! herein indeed are portents for men of knowledge.
- SH** And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colors; most surely there are signs in this for the learned.
- YU** And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know.

## 23.

- AA** Another of His signs is the night, a time for you to sleep, and the day to seek His bounty. Verily there are signs in this for those who pay heed.
- NO** And among His Signs is the sleep[] that you take by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen.
- PK** And of His signs is your slumber by night and by day, and your seeking of His bounty. Lo! herein indeed are portents for folk who heed.

- SH And one of His signs is your sleeping and your seeking of His grace by night and (by) day; most surely there are signs in this for a people who would hear.
- YU And among His Signs is the sleep that ye take by night and by day, and the quest that ye (make for livelihood) out of His Bounty: verily in that are signs for those who hearken.

**24.**

- AA Another of His signs is the lightning He shows to fill you both with dread and hope, and the water He sends down from the sky which reawakens the earth that was dead. There are indeed signs in this for those who have sense.
- NQ And among His Signs is that He shows you the lightning, by way of fear and hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.
- PK And of His signs is this: He showeth you the lightning for a fear and for a hope, and sendeth down water from the sky, and thereby quickeneth the earth after her death. Lo! herein indeed are portents for folk who understand.
- SH And one of His signs is that He shows you the lightning for fear and for hope, and sends down water from the clouds then gives life therewith to the earth after its death; most surely there are signs in this for a people who understand
- YU And among His Signs, He shows you the lightning, by way both of fear and of hope, and He sends down rain from the sky and with it gives life to the earth after it is dead: verily in that are Signs for those who are wise.

**25.**

- AA Another of His signs is that the heavens and the earth stay in position by His command; and then when He will call you once you will come out of the earth.
- NQ And among His Signs is that the heaven and the earth stand by His Command, then afterwards when He will call you by single call, behold, you will come out from the earth (i.e from your graves for reckoning and recompense).
- PK And of His signs is this: The heavens and the earth stand fast by His command, and afterward, when He calleth you, lo! from the earth ye will emerge.
- SH And one of His signs is that the heaven and the earth subsist by His command, then when He calls you with a (single) call from out of the earth, lo! you come forth.
- YU And among His Signs is this, that heaven and earth stand by His Command: then when He calls you, by a single call, from the earth, behold, ye (straightway) come forth.

**26.**

- AA All those who are in the heavens and the earth are His, and they are all obedient to Him.
- NQ To Him belongs whatever is in the heavens and the earth. All are obedient to Him.
- PK Unto Him belongeth whosoever is in the heavens and the earth. All are obedient unto Him.
- SH And His is whosoever is in the heavens and the earth; all are obedient to Him.
- YU To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him.

**27.**

- AA It is He who first creates and then reverts it. This is how His law works inevitably. His semblance is of the most sublime in the heavens and the earth. He is all-mighty and all-wise.

- NQ** And He it is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the AllMighty, the AllWise.
- PK** He it is Who produceth creation, then reproduceth it, and it is easier for Him. His is the Sublime Similitude in the heavens and the earth. He is the Mighty, the Wise.
- SH** And He it is Who originates the creation, then reproduces it, and it is easy to Him; and His are the most exalted attributes in the heavens and the earth, and He is the Mighty, the Wise.
- YU** It is He Who begins (the process of) creation; then repeats it; and for Him it is most easy. To Him belongs the loftiest similitude (we can think of) in the heavens and the earth: for He is Exalted in Might, full of wisdom.

**28.**

- AA** He gives you an example from your own life: Do you possess among your dependants any partners in what We have bestowed on you, so that you and they have equal (share) in it, and that you fear them as you fear each other? That is how We explain Our signs clearly for those who comprehend.
- NQ** He sets forth for you a parable from your ownelves, - Do you have partners among those whom your right hands possess (i.e your slaves) to share as equals in the wealth We have bestowed on you? Whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense [] .
- PK** He coineth for you a similitude of yourselves. Have ye, from among those whom your right hands possess, partners in the wealth We have bestowed upon you, equal with you in respect thereof, so that ye fear them as ye fear each other (that ye ascribe unto Us partners out of that which We created)? Thus We display the revelations for people who have sense.
- SH** He sets forth to you a parable relating to yourselves: Have you among those whom your right hands possess partners in what We have given you for sustenance, so that with respect to it you are alike; you fear them as you fear each other? Thus do We make the communications distinct for a people who understand.
- YU** He does propound to you a similitude from your own (experience): do ye have partners among those whom your right hands possess, to share as equals in the wealth We have bestowed on you? Do ye fear them as ye fear each other? Thus do we explain the Signs in detail to a people that understand.

**29.**

- AA** And yet the wicked follow their own lusts without understanding. Who can show the way to those whom God allows to go astray? None will they have to help them.
- NQ** Nay, but those who do wrong follow their own lusts without knowledge, Then who will guide him whom Allāh has sent astray? And for such there will be no helpers.
- PK** Nay, but those who do wrong follow their own lusts without knowledge. Who is able to guide him whom Allah hath sent astray? For such there are no helpers.
- SH** Nay! those who are unjust follow their low desires without any knowledge; so who can guide him whom Allah makes err? And they shall have no helpers.
- YU** Nay, the wrong-doers (merely) follow their own lusts, being devoid of knowledge. But who will guide those whom Allah leaves astray? To them there will be no helpers.

**30.**

- AA So keep yourself exclusively on the true way, the creational law of God according to which He created man with the quality of choosing right or wrong. There is no altering of God's creation. This is the supreme law. But most men do not understand.
- NO So set you (O Muhammad SAW) your face towards the religion of pure Islâmic Monotheism Hanifa (worship none but Allâh Alone) Allâh's Fitrah (i.e. Allâh's Islâmic Monotheism), with which He has created mankind. No change let there be in Khalqillâh (i.e. the Religion of Allâh Islâmic Monotheism), that is the straight religion, but most of men know not[.]. [Tafsir AtTabarî, Vol 21, Page 41]
- PK So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of Allah, in which He hath created man. There is no altering (the laws of) Allah's creation. That is the right religion, but most men know not -
- SH Then set your face upright for religion in the right state-- the nature made by Allah in which He has made men; there is no altering of Allah's creation; that is the right religion, but most people do not know--
- YU So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not.

**31.**

- AA Turn towards Him and be dutiful to Him; be firm in devotion, and do not become an idolater,
- NO (Always) Turning in repentance to Him (only), and be afraid and dutiful to Him; and perform AsSalât (IqâmatasSalât) and be not of AlMushrikûn (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc.).
- PK Turning unto Him (only); and be careful of your duty unto Him and establish worship, and be not of those who ascribe partners (unto Him);
- SH Turning to Him, and be careful of (your duty to) Him and keep up prayer and be not of the polytheists
- YU Turn ye back in repentance to Him, and fear Him: establish regular prayers, and be not ye among those who join gods with Allah,-

**32.**

- AA (Or) one of those who created rifts in their order and are divided into sects, with each group exulting in what it has (carved out for itself) --
- NO Of those who split up their religion (i.e. who left the true Islâmic Monotheism), and became sects, [i.e. they invented new things in the religion (Bid'ah), and followed their vain desires], each sect rejoicing in that which is with it.[.]
- PK Of those who split up their religion and became schismatics, each sect exulting in its tenets.
- SH Of those who divided their religion and became seas every sect rejoicing in what they had with them
- YU Those who split up their Religion, and become (mere) Sects,- each party rejoicing in that which is with itself!

**33.**

- AA When misfortune befalls men they pray to their Lord and turn to Him; but afterwards when He has given them a taste of His benevolence a section of them begins to ascribe compeers to their Lord
- NO And when harm touches men, they cry sincerely only to their Lord (Allâh), turning to Him in repentance, but when He gives them a taste of His Mercy,

behold! a party of them associate partners in worship with their Lord.

- PK And when harm toucheth men they cry unto their Lord, turning to Him in repentance; then, when they have tasted of His mercy, behold! some of them attribute partners to their Lord
- SH And when harm afflicts men, they call upon their Lord, turning to Him, then when He makes them taste of mercy from Him, lo! some of them begin to associate (others) with their Lord,
- YU When trouble touches men, they cry to their Lord, turning back to Him in repentance: but when He gives them a taste of Mercy as from Himself, behold, some of them pay part-worship to other god's besides their Lord,-

### 34.

- AA So as to deny what We have given them. Please yourselves for a time; you will come to know soon.
- NQ So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know.
- PK So as to disbelieve in that which We have given them. (Unto such it is said): Enjoy yourselves awhile, but ye will come to know.
- SH So as to be ungrateful for what We have given them; but enjoy yourselves (for a while), for you shall soon come to know.
- YU (As if) to show their ingratitude for the (favours) We have bestowed on them! Then enjoy (your brief day); but soon will ye know (your folly).

### 35.

- AA Have We sent down a charter to them which mentions what they associate with Him?
- NQ Or have We revealed to them a Scripture, which speaks of that which they have been associating with Him?
- PK Or have We revealed unto them any warrant which speaketh of that which they associate with Him?
- SH Or, have We sent down upon them an authority so that it speaks of that which they associate with Him?
- YU Or have We sent down authority to them, which points out to them the things to which they pay part-worship?

### 36.

- AA When We give men a taste of Our benevolence they start rejoicing in it. When misfortune befalls them as a result of what they have done themselves, they begin to despair.
- NQ And when We cause mankind to taste of mercy, they rejoice therein, but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, lo! They are in despair!
- PK And when We cause mankind to taste of mercy they rejoice therein; but if an evil thing befall them as the consequence of their own deeds, lo! they are in despair!
- SH And when We make people taste of mercy they rejoice in it, and if an evil befall them for what their hands have already wrought, lo! they are in despair.
- YU When We give men a taste of Mercy, they exult thereat: and when some evil afflicts them because of what their (own) hands have sent forth, behold, they are in despair!

### 37.

- AA Do they not see God increases or decreases the means of whosoever He please? Verily there are signs in this for those who believe.

- NQ** Do they not see that Allāh enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.
- PK** See they not that Allah enlargeth the provision for whom He will, and straiteneth (it for whom He will). Lo! herein indeed are portents for folk who believe.
- SH** Do they not see that Allah makes ample provision for whom He pleases, or straitens? Most surely there are signs in this for a people who believe.
- YU** See they not that Allah enlarges the provision and restricts it, to whomsoever He pleases? Verily in that are Signs for those who believe.

**38.**

- AA** So, give their share to the relatives, the needy, and the wayfarers. This is best for those who seek the way that leads to God, and they will be successful.
- NQ** So give to the kindred his due, and to AlMiskîn (the poor) and to the wayfarer. That is best for those who seek Allāh's Countenance, and it is they who will be successful.
- PK** So give to the kinsman his due, and to the needy, and to the wayfarer. That is best for those who seek Allah's Countenance. And such are they who are successful.
- SH** Then give to the near of kin his due, and to the needy and the wayfarer; this is best for those who desire Allah's pleasure, and these it is who are successful.
- YU** So give what is due to kindred, the needy, and the wayfarer. That is best for those who seek the Countenance, of Allah, and it is they who will prosper.

**39.**

- AA** What you give on interest to increase (your capital) through others' wealth, does not find increase with God; yet what you give (in alms and charity) with a pure heart, seeking the way of God, will be doubled.
- NQ** And that which you give in gift[] (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allāh, but that which you give in Zakât seeking Allāh's Countenance then those, they shall have manifold increase.
- PK** That which ye give in usury in order that it may increase on (other) people's property hath no increase with Allah; but that which ye give in charity, seeking Allah's Countenance, hath increase manifold.
- SH** And whatever you lay out as usury, so that it may increase in the property of men, it shall not increase with Allah; and whatever you give in charity, desiring Allah's pleasure-- it is these (persons) that shall get manifold.
- YU** That which ye lay out for increase through the property of (other) people, will have no increase with Allah: but that which ye lay out for charity, seeking the Countenance of Allah, (will increase): it is these who will get a recompense multiplied.

**40.**

- AA** It is God who created you, then gave you sustenance, then He will make you die, and bring you back to life. Is there one among those you associate with Him who can do the least of these things? Too high and exalted is He for what they associate with Him!
- NQ** Allāh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (socalled) partners (of Allāh) that do anything of that ? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him).
- PK** Allah is He Who created you and then sustained you, then causeth you to die,

then giveth life to you again. Is there any of your (so-called) partners (of Allah) that doeth aught of that? Praised and Exalted be He above what they associate (with Him)!

- SH Allah is He Who created you, then gave you sustenance, then He causes you to die, then brings you to life. Is there any of your associate-gods who does aught of it? Glory be to Him, and exalted be He above what they associate (with Him).
- YU It is Allah Who has created you: further, He has provided for your sustenance; then He will cause you to die; and again He will give you life. Are there any of your (false) "Partners" who can do any single one of these things? Glory to Him! and high is He above the partners they attribute (to him)!

#### 41.

- AA Corruption has spread over land and sea from what men have done themselves that they may taste a little of what they have done: They may haply come back (to the right path).
- NQ Evil (sins and disobedience of Allâh, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allâh may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon).
- PK Corruption doth appear on land and sea because of (the evil) which men's hands have done, that He may make them taste a part of that which they have done, in order that they may return.
- SH Corruption has appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of that which they have done, so that they may return.
- YU Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil).

#### 42.

- AA Say: "Travel on the earth and see how came the end of those before you." Most of them were idolaters.
- NQ Say (O Muhammad SAW): "Travel in the land and see what was the end of those before (you)! Most of them were Mushrikûn (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc.)."
- PK Say (O Muhammad, to the disbelievers): Travel in the land, and see the nature of the consequence for those who were before you! Most of them were idolaters.
- SH Say: Travel in the land, then see how was the end of those before; most of them were polytheists.
- YU Say: "Travel through the earth and see what was the end of those before (you): Most of them worshipped others besides Allah."

#### 43.

- AA So set your face towards the straight path before the day arrives from God which is irreversible. Men will be segregated on that day.
- NQ So set you (O Muhammad SAW) your face to (the obedience of Allâh, your Lord) the straight and right religion (Islâmic Monotheism), before there comes from Allâh a Day which none can avert it. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].
- PK So set thy purpose resolutely for the right religion, before the inevitable day cometh from Allah. On that day mankind will be sundered-
- SH Then turn thy face straight to the right religion before there come from Allah

the day which cannot be averted; on that day they shall become separated.

YU But set thou thy face to the right Religion before there come from Allah the Day which there is no chance of averting; on that Day shall men be divided (in two).

#### 44.

AA So that he who disbelieves will bear the consequence of his unbelief; and he who does the right will straighten out the way for himself,

NQ Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds (by practising Islâmic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allâh from His Torment).

PK Whoso disbelieveth must (then) bear the consequences of his disbelief, while those who do right make provision for themselves -

SH Whoever disbelieves, he shall be responsible for his disbelief, and whoever does good, they prepare (good) for their own souls,

YU Those who reject Faith will suffer from that rejection: and those who work righteousness will spread their couch (of repose) for themselves (in heaven):

#### 45.

AA So that God may reward those who believed and did what was good, by His grace. Surely He does not love unbelievers.

NQ That He may reward those who believe (in the Oneness of Allâh Islâmic Monotheism), and do righteous good deeds, out of His Bounty. Verily, He likes not the disbelievers.

PK That He may reward out of His bounty those who believe and do good works. Lo! He loveth not the disbelievers (in His guidance).

SH That He may reward those who believe and do good out of His grace; surely He does not love the unbelievers.

YU That He may reward those who believe and work righteous deeds, out of his Bounty. For He loves not those who reject Faith.

#### 46.

AA Among His signs are the breezes He sends as harbingers of happy news, so that He may allow you to taste of His mercy, and that ships may sail by His command, and you may seek of His bounty, and may haply be grateful.

NQ And among His Signs is this, that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, in order that you may be thankful.

PK And of His signs is this: He sendeth herald winds to make you taste His mercy, and that the ships may sail at His command, and that ye may seek his favour, and that haply ye may be thankful.

SH And one of His signs is that He sends forth the winds bearing good news, and that He may make your taste of His mercy, and that the ships may run by His command, and that you may seek of His grace, and that you may be grateful.

YU Among His Signs is this, that He sends the Winds, as heralds of Glad Tidings, giving you a taste of His (Grace and) Mercy,- that the ships may sail (majestically) by His Command and that ye may seek of His Bounty: in order that ye may be grateful.

#### 47.

AA Verily We sent many apostles before you to their people, who brought clear signs with them. Then We retributed those who were sinful. It is a duty incumbent on Us to help the believers.

- NQ** And indeed We did send Messengers before you (O Muhammad SAW) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allâh, sins, etc.), and (as for) the believers it was incumbent upon Us to help (them).
- PK** Verily We sent before thee (Muhammad) messengers to their own folk. Then we took vengeance upon those who were guilty (in regard to them). To help believers is ever incumbent upon Us.
- SH** And certainly We sent before you messengers to their people, so they came to them with clear arguments, then We gave the punishment to those who were guilty; and helping the believers is ever incumbent on Us.
- YU** We did indeed send, before thee, messengers to their (respective) peoples, and they came to them with Clear Signs: then, to those who transgressed, We meted out Retribution: and it was due from Us to aid those who believed.

**48.**

- AA** It is God who sends the breezes that raise clouds, then spreads them over the sky as He please, fold on fold, then you see the drops of rain issue from between them. When He sends it down to those of His creatures as He will, they are filled with joy,
- NQ** Allâh is He Who sends the winds, so they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He will, lo! they rejoice!
- PK** Allah is He Who sendeth the winds so that they raise clouds, and spreadeth them along the sky as pleaseth Him, and causeth them to break and thou seest the rain downpouring from within them. And when He maketh it to fall on whom He will of His bondmen, lo! they rejoice;
- SH** Allah is he Who sends forth the winds so they raise a cloud, then He spreads it forth in the sky as He pleases, and He breaks it up so that you see the rain coming forth from inside it; then when He causes it to fall upon whom He pleases of His servants, lo! they are joyful
- YU** It is Allah Who sends the Winds, and they raise the Clouds: then does He spread them in the sky as He wills, and break them into fragments, until thou seest rain-drops issue from the midst thereof: then when He has made them reach such of his servants as He wills behold, they do rejoice!-

**49.**

- AA** Although before it came down they were despondent.
- NQ** And verily before that (rain), just before it was sent down upon them, they were in despair!
- PK** Though before that, even before it was sent down upon them, they were in despair.
- SH** Though they were before this, before it was sent down upon them, confounded in sure despair.
- YU** Even though, before they received (the rain) - just before this - they were dumb with despair!

**50.**

- AA** So consider the signs of His benevolence: How He quickens the earth after it had become waste. He is verily the one who will raise the dead. He has power over everything.
- NQ** Look then at the effects (results) of Allâh's Mercy, how He revives the earth after its death. Verily! That (Allâh) Who revived the earth after its death shall

indeed raise the dead (on the Day of Resurrection), and He is Able to do all things.

PK Look, therefore, at the prints of Allah's mercy (in creation): how He quickeneth the earth after her death. Lo! He verily is the Quickener of the Dead, and He is Able to do all things.

SH Look then at the signs of Allah's mercy, how He gives life to the earth after its death, most surely He will raise the dead to life; and He has power over all things.

YU Then contemplate (O man!) the memorials of Allah's Mercy!- how He gives life to the earth after its death: verily the same will give life to the men who are dead: for He has power over all things.

## 51.

AA If We send a (blighting) wind and they see (the earth) seared autumnal, they would surely become ungrateful.

NQ And if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow, behold, they then after their being glad, would become unthankful (to their Lord Allâh as) disbelievers.

PK And if We sent a wind and they beheld it yellow, they verily would still continue in their disbelief.

SH And if We send a wind and they see it to be yellow, they would after that certainly continue to disbelieve

YU And if We (but) send a Wind from which they see (their tilth) turn yellow,- behold, they become, thereafter, Ungrateful (Unbelievers)!

## 52.

AA You cannot make the dead to listen nor the deaf hear the call when they have turned back and retreated,

NQ So verily, you (O Muhammad SAW) cannot make the dead to hear (i.e. the disbelievers, etc.), nor can you make the deaf to hear the call, when they show their backs, turning away.

PK For verily thou (Muhammad) canst not make the dead to hear, nor canst thou make the deaf to hear the call when they have turned to flee.

SH For surely you cannot, make the dead to hear and you cannot make the deaf to hear the call, when they turn back and

YU So verily thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they show their backs and turn away.

## 53.

AA Nor can you make the blind see the way when they have gone astray. You can make none hear except those who believe Our signs and have come to submission.

NQ And you (O Muhammad SAW) cannot guide the blind from their straying; you can make to hear only those who believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allâh in Islâm (as Muslims).

PK Nor canst thou guide the blind out of their error. Thou canst make none to hear save those who believe in Our revelations so that they surrender (unto Him).

SH Nor can you lead away the blind out of their error. You cannot make to hear any but those who believe in Our communications so they shall submit.

YU Nor canst thou lead back the blind from their straying: only those wilt thou make to hear, who believe in Our signs and submit (their wills in Islam).

**54.**

- AA It is God who created you of weakness, then after weakness gave you strength, then after strength will give you weakness and grey hair. Surely He makes whatever He wills. He is all-knowing and all-powerful.
- NO Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the AllKnowing, the AllPowerful (i.e. Able to do all things).
- PK Allah is He Who shaped you out of weakness, then appointed after weakness strength, then, after strength, appointed weakness and grey hair. He createth what He will. He is the Knower, the Mighty.
- SH Allah is He Who created you from a state of weakness then He gave strength after weakness, then ordained weakness and hoary hair after strength; He creates what He pleases, and He is the Knowing, the Powerful.
- YU It is Allah Who created you in a state of (helpless) weakness, then gave (you) strength after weakness, then, after strength, gave (you) weakness and a hoary head: He creates as He wills, and it is He Who has all knowledge and power.

**55.**

- AA The day Resurrection is set the sinners will swear: "We did not tarry more than an hour (and cannot be guilty)." That is how they have always been deceived.
- NO And on the Day that the Hour will be established, the Mujrimūn (criminals, disbelievers, polytheists, sinners, etc.) will swear that they stayed not but an hour, thus were they ever deluded [away from the truth (i.e they used to tell lies and take false oaths, and turn away from the truth) in this life of the world)].
- PK And on the day when the Hour riseth the guilty will vow that they did tarry but an hour - thus were they ever deceived.
- SH And at the time when the hour shall come, the guilty shall swear (that) they did not tarry but an hour; thus are they ever turned away.
- YU On the Day that the Hour (of Reckoning) will be established, the transgressors will swear that they tarried not but an hour: thus were they used to being deluded!

**56.**

- AA But those who were given the knowledge and belief will say: "You have tarried, according to the Book of God, as long as the Day of Resurrection, and this is the Day of Resurrection, but 'you do not know.'"
- NO And those who have been bestowed with knowledge and faith will say: "Indeed you have stayed according to the Decree of Allāh, until the Day of Resurrection, so this is the Day of Resurrection, but you knew not."
- PK But those to whom knowledge and faith are given will say: The truth is, ye have tarried, by Allah's decree, until the Day of Resurrection. This is the Day of Resurrection, but ye used not to know.
- SH And those who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the day of resurrection, so this is the day of resurrection, but you did not know.
- YU But those endued with knowledge and faith will say: "Indeed ye did tarry, within Allah's Decree, to the Day of Resurrection, and this is the Day of Resurrection: but ye - ye were not aware!"

**57.**

- AA Their excuses will be of no avail to the sinners on that day, and they will not be allowed to beg for favour.

- NQ** So on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with Allâh, and by denying the Day of Resurrection), nor will they be allowed (then) to return to seek Allâh's Pleasure (by having Islâmic Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).
- PK** In that day their excuses will not profit those who did injustice, nor will they be allowed to make amends.
- SH** But on that day their excuse shall not profit those who were unjust, nor shall they be regarded with goodwill.
- YU** So on that Day no excuse of theirs will avail the transgressors, nor will they be invited (then) to seek grace (by repentance).

**58.**

- AA** We have offered every kind of example here in this Qur'an to men. Even then if you bring a verse to them, those who disbelieve say: "You are nothing but a liar."
- NQ** And indeed We have set forth for mankind, in this Qur'ân every kind of parable. But if you (O Muhammad SAW) bring to them any sign or proof, (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): "You follow nothing but falsehood, and magic."
- PK** Verily We have coined for mankind in this Qur'an all kinds of similitudes; and indeed if thou camest unto them with a miracle, those who disbelieve would verily exclaim: Ye are but tricksters!
- SH** And certainly We have set forth for men every kind of example in this Quran; and if you should bring them a communication, those who disbelieve would certainly say: You are naught but false claimants.
- YU** verily We have propounded for men, in this Qur'an every kind of Parable: But if thou bring to them any Sign, the Unbelievers are sure to say, "Ye do nothing but talk vanities."

**59.**

- AA** That is how God seals the hearts of those who do not know.
- NQ** Thus does Allâh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allâh i.e. those who try not to understand true facts that which you (Muhammad SAW) have brought to them].
- PK** Thus doth Allah seal the hearts of those who know not.
- SH** Thus does Allah set a seal on the hearts of those who do not know.
- YU** Thus does Allah seal up the hearts of those who understand not.

**60.**

- AA** So have patience. The promise of God is surely true; and let not those who do not believe make you relax (your endeavours).
- NQ** So be patient (O Muhammad SAW). Verily, the Promise of Allâh is true, and let not those who have no certainty of faith, discourage you from conveying Allâh's Message (which you are obliged to convey).
- PK** So have patience (O Muhammad)! Allah's promise is the very truth, and let not those who have no certainty make thee impatient.
- SH** Therefore be patient; surely the promise of Allah is true and let not those who have no certainty hold you in light estimation.
- YU** So patiently persevere: for verily the promise of Allah is true: nor let those shake thy firmness, who have (themselves) no certainty of faith.

# 31

## Luqmân

### Luqman

**AA** - Ahmed Ali    **NQ** - The Noble Qur'an  
**PK** - Pickthal    **SH** - Shakir    **YU** - Yusuf Ali

**1.**

- AA** In the name of Allah, most benevolent, ever-merciful. ALIF LAM MIM.  
**NQ** AlifLâmMîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]  
**PK** Alif. Lam. Mim.  
**SH** Alif Lam Mim.  
**YU** A. L. M.

**2.**

- AA** These are the verses of the sagacious Book,  
**NQ** These are Verses of the Wise Book (the Qur'ân).  
**PK** These are revelations of the wise Scripture,  
**SH** These are verses of the Book of Wisdom  
**YU** These are Verses of the Wise Book,-

**3.**

- AA** And a guidance and grace for those who do good,  
**NQ** A guide and a mercy for the Muhsinûn (gooddoers)[]  
**PK** A guidance and a mercy for the good,  
**SH** A guidance and a mercy for the doers of goodness,  
**YU** A Guide and a Mercy to the Doers of Good,-

**4.**

- AA** Who are constant in devotion, pay the zakat, and are certain of the Hereafter.  
**NQ** Those who perform AsSalât (Iqamatas- Salât) and give Zakât and they have faith in the Hereafter with certainty.  
**PK** Those who establish worship and pay the poor-due and have sure faith in the Hereafter.  
**SH** Those who keep up prayer and pay the poor-rate and they are certain of the hereafter.  
**YU** Those who establish regular Prayer, and give regular Charity, and have (in their hearts) the assurance of the Hereafter.

**5.**

- AA** They are on guidance from their Lord, and will prosper.  
**NQ** Such are on guidance from their Lord, and such are the successful.  
**PK** Such have guidance from their Lord. Such are the successful.  
**SH** These are on a guidance from their Lord, and these are they who are successful:  
**YU** These are on (true) guidance from their Lord: and these are the ones who will

prosper.

## 6.

- AA But among men are also those who spread frivolous stories to mislead (others) from the way of God, without any knowledge, and take it lightly. For such as these the nemesis will be shameful.
- NQ And of mankind is he who purchases idle talks (i.e.music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire)[].
- PK And of mankind is he who payeth for mere pastime of discourse, that he may mislead from Allah's way without knowledge, and maketh it the butt of mockery. For such there is a shameful doom.
- SH And of men is he who takes instead frivolous discourse to lead astray from Allah's path without knowledge, and to take it for a mockery; these shall have an abasing chastisement.
- YU But there are, among men, those who purchase idle tales, without knowledge (or meaning), to mislead (men) from the Path of Allah and throw ridicule (on the Path): for such there will be a Humiliating Penalty.

## 7.

- AA When Our verses are recited before them they turn away haughtily as though they did not hear them, as if a deafness had come into their ears. So give them tidings of a shameful punishment.
- NQ And when Our Verses (of the Qur'ân) are recited to such a one, he turns away in pride[], as if he heard them not, as if there were deafness in his ear. So announce to him a painful torment.
- PK And when Our revelations are recited unto him he turneth away in pride as if he heard them not, as if there were a deafness in his ears. So give him tidings of a painful doom.
- SH And when Our communications are recited to him, he turns back proudly, as if he had not heard them, as though in his ears were a heaviness, therefore announce to him a painful chastisement.
- YU When Our Signs are rehearsed to such a one, he turns away in arrogance, as if he heard them not, as if there were deafness in both his ears: announce to him a grievous Penalty.

## 8.

- AA Surely for those who believe and do the right are pleasure gardens.
- NQ Verily, those who believe (in Islâmic Monotheism) and do righteous good deeds, for them are Gardens of delight (Paradise).
- PK Lo! those who believe and do good works, for them are the gardens of delight,
- SH (As for) those who believe and do good, they shall surely have gardens of bliss,
- YU For those who believe and work righteous deeds, there will be Gardens of Bliss,-

## 9.

- AA They will abide in them for ever. The promise of God is true; and He is all-mighty and all-wise.
- NQ To abide therein. It is a Promise of Allâh in truth. And He is the AllMighty, the AllWise.
- PK Wherein they will abide. It is a promise of Allah in truth. He is the Mighty, the Wise.
- SH Abiding in them; the promise of Allah; (a) true (promise), and He is the

Mighty, the Wise.

YU To dwell therein. The promise of Allah is true: and He is Exalted in Power, Wise.

## 10.

AA He created the skies without a support, as you can see, and placed stabilisers in the earth that you may dwell at ease as it revolves; and dispersed on it all varieties of creatures, and He sent down water from the skies and grew all kinds of splendid things upon it.

NQ He has created the heavens without any pillars, that you see and has set on the earth firm mountains, lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.

PK He hath created the heavens without supports that ye can see, and hath cast into the earth firm hills, so that it quake not with you; and He hath dispersed therein all kinds of beasts. And We send down water from the sky and We cause (plants) of every goodly kind to grow therein.

SH He created the heavens without pillars as you see them, and put mountains upon the earth lest it might convulse with you, and He spread in it animals of every kind; and We sent down water from the cloud, then caused to grow therein (vegetation) of every noble kind.

YU He created the heavens without any pillars that ye can see; He set on the earth mountains standing firm, lest it should shake with you; and He scattered through it beasts of all kinds. We send down rain from the sky, and produce on the earth every kind of noble creature, in pairs.

## 11.

AA Such is God's creation. Show me now what those (they worship) beside Him have created. Surely the evil-doers are in clear error.

NQ This is the creation of Allâh. So show Me that which those (whom you worship), besides Him have created. Nay, the Zâlimûn (polytheists, wrongdoers and those who do not believe in the Oneness of Allâh) are in plain error.

PK This is the Creation of Allah. Now show me that which those (ye worship) beside Him have created. Nay, but the wrong-doers are in error manifest!

SH This is Allah's creation, but show Me what those besides Him have created. Nay, the unjust are in manifest error

YU Such is the Creation of Allah: now show Me what is there that others besides Him have created: nay, but the Transgressors are in manifest error.

## 12.

AA We bestowed wisdom on Luqman that he may be grateful to God. Whosoever is grateful is so for his own good, and whoever is ungrateful (should remember) that God is above all concern, worthy of praise.

NQ And indeed We bestowed upon Luqmân AlHikmah (wisdom and religious understanding, etc.) saying: "Give thanks to Allâh," and whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allâh is AllRich (Free of all wants), Worthy of all praise.

PK And verily We gave Luqman wisdom, saying: Give thanks unto Allah; and whosoever giveth thanks, he giveth thanks for (the good of) his soul. And whosoever refuseth - Lo! Allah is Absolute, Owner of Praise.

SH And certainly We gave wisdom to Luqman, saying: Be grateful to Allah. And whoever is grateful, he is on!y grateful for his own soul; and whoever is ungrateful, then surely Allah is Self-sufficient, Praised.

YU we bestowed (in the past) Wisdom on Luqman: "Show (thy) gratitude to

Allah." Any who is (so) grateful does so to the profit of his own soul: but if any is ungrateful, verily Allah is free of all wants, Worthy of all praise.

### 13.

- AA (Remember) when Luqman counselled his son: "O son, do not associate any one with God. To associate others with God is a grievous wrong."
- NO And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily! Joining others in worship with Allâh is a great Zûlm (wrong) indeed.[]
- PK And (remember) when Luqman said unto his son, when he was exhorting him: O my dear son! Ascribe no partners unto Allah. Lo! to ascribe partners (unto Him) is a tremendous wrong -
- SH And when Luqman said to his son while he admonished him: O my son! do not associate aught with Allah; most surely polytheism is a grievous iniquity--
- YU Behold, Luqman said to his son by way of instruction: "O my son! join not in worship (others) with Allah: for false worship is indeed the highest wrongdoing."

### 14.

- AA We have committed man about his parents. His mother carries him in her womb in weakness and debility, weaning him in two years. So he should be grateful to Me and his parents. To Me is the journeying back.
- NO And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination[].
- PK And We have enjoined upon man concerning his partners - His mother beareth him in weakness upon weakness, and his weaning is in two years - Give thanks unto Me and unto thy parents. Unto Me is the journeying.
- SH And We have enjoined man in respect of his parents-- his mother bears him with faintings upon faintings and his weaning takes two years-- saying: Be grateful to Me and to both your parents; to Me is the eventual coming.
- YU And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to Me and to thy parents: to Me is (thy final) Goal.

### 15.

- AA If they try to force you to associate with Me that of which you have no knowledge, do not obey them. Live with them honourably in the world, but follow the way of him who turns to Me. Your returning is to Me in the end, when I will tell you what you did.
- NO But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.
- PK But if they strive with thee to make thee ascribe unto Me as partner that of which thou hast no knowledge, then obey them not. Consort with them in the world kindly, and follow the path of him who repenteth unto Me. Then unto Me will be your return, and I shall tell you what ye used to do -
- SH And if they contend with you that you should associate with Me what you have no knowledge of, do not obey them, and keep company with them in this world kindly, and follow the way of him who turns to Me, then to Me is your return, then will I inform you of what you did--

"But if they strive to make thee join in worship with Me things of which thou

YU hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to me (in love): in the end the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did."

### 16.

AA "O my son, whatsoever it may be, even though equal to a mustard seed in weight, or within a rock or in the sky or in the earth, God will bring it forth. Verily God is perceptive, all-aware.

NQ "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allâh will bring it forth. Verily, Allâh is Subtle (in bringing out that grain), WellAware (of its place).

PK O my dear son! Lo! though it be but the weight of a grain of mustard-seed, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Lo! Allah is Subtile, Aware.

SH O my son! surely if it is the very weight of the grain of a mustard-seed, even though it is in (the heart of) rock, or (high above) in the heaven or (deep down) in the earth, Allah will bring it (to light); surely Allah is Knower of subtleties, Aware;

YU "O my son!" (said Luqman), "If there be (but) the weight of a mustard-seed and it were (hidden) in a rock, or (anywhere) in the heavens or on earth, Allah will bring it forth: for Allah understands the finest mysteries, (and) is well-acquainted (with them).

### 17.

AA O my son, fulfil your moral obligations, bid what is known to be right and forbid what is wrong, and bear with patience what befalls you. These are indeed acts of courage and resolve.

NQ "O my son! AqimisSalât (perform AsSalât), enjoin (people) for AIMa'rûf (Islâmic Monotheism and all that is good), and forbid (people) from AIMunkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allâh with no exemption.

PK O my dear son! Establish worship and enjoin kindness and forbid iniquity, and persevere whatever may befall thee. Lo! that is of the steadfast heart of things.

SH O my son! keep up prayer and enjoin the good and forbid the evil, and bear patiently that which befalls you; surely these acts require courage;

YU "O my son! establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs.

### 18.

AA Do not hold men in contempt, and do not walk with hauteur on the earth. Verily God does not like the proud and boastful.

NQ "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allâh likes not each arrogant boaster[.]

PK Turn not thy cheek in scorn toward folk, nor walk with pertness in the land. Lo! Allah loveth not each braggart boaster.

SH And do not turn your face away from people in contempt, nor go about in the land exulting overmuch; surely Allah does not love any self-conceited boaster;

YU "And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for Allah loveth not any arrogant boaster.

**19.**

- AA Be moderate in your bearing, and keep your voice low. Surely the most repulsive voice is the donkey's."
- NQ "And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass."
- PK Be modest in thy bearing and subdue thy voice. Lo! the harshest of all voices is the voice of the ass.
- SH And pursue the right course in your going about and lower your voice; surely the most hateful of voices is braying of the asses.
- YU "And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass."

**20.**

- AA Have you not seen that God has subjugated what is in the heavens and the earth to you, and bestowed His favours, external and esoteric, in abundance on you? And yet there are men who contend about God without any knowledge or guidance or the Book enlightening.
- NQ See you not (O men) that Allâh has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e Islâmic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. One's Faith in Allâh (of Islâmic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise, etc.]? Yet of mankind is he who disputes about Allâh without knowledge or guidance or a Book giving light!
- PK See ye not how Allah hath made serviceable unto you whatsoever is in the skies and whatsoever is in the earth and hath loaded you with His favours both without and within? Yet of mankind is he who disputeth concerning Allah, without knowledge or guidance or a scripture giving light.
- SH Do you not see that Allah has made what is in the heavens and what is in the earth subservient to you, and made complete to you His favors outwardly and inwardly? And among men is he who disputes in respect of Allah though having no knowledge nor guidance, nor a book giving light.
- YU Do ye not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, (both) seen and unseen? Yet there are among men those who dispute about Allah, without knowledge and without guidance, and without a Book to enlighten them!

**21.**

- AA When you ask them to follow what God has revealed, they say: "No. We shall follow what we found our ancestors following," even though the devil were calling them to the torment of Hell!
- NQ And when it is said to them: "Follow that which Allâh has sent down", they say: "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if Shaitân (Satan) invites them to the torment of the Fire.
- PK And if it be said unto them: Follow that which Allah hath revealed, they say: Nay, but we follow that wherein we found our fathers. What! Even though the devil were inviting them unto the doom of flame?
- SH And when it is said to them: Follow what Allah has revealed, they say: Nay, we follow that on which we found our fathers. What! though the Shaitan calls them to the chastisement of the burning fire!
- YU When they are told to follow the (Revelation) that Allah has sent down, they say: "Nay, we shall follow the ways that we found our fathers (following).

"What! even if it is Satan beckoning them to the Penalty of the (Blazing) Fire?

## 22.

- AA He who turns his face to God in submission and does good, holds fast to a handle that is strong; for the resultance of things rests with God.
- NO And whosoever submits his face (himself) to Allāh [i.e. (follows Allāh's Religion of Islāmic Monotheism), worships Allāh (Alone) with sincere Faith in the (1) Oneness of His Lordship, (2) Oneness of His worship, and (3) Oneness of His Names and Qualities], while he is a Muhsin (gooddoer i.e. performs good deeds totally for Allāh's sake without any show-off or to gain praise or fame etc. and does them in accordance with the Sunnah of Allāh's Messenger Muhammad SAW), then he has grasped the most trustworthy handhold [Lā ilāha ill-Allāh (none has the right to be worshipped but Allāh)]. And to Allāh return all matters for decision.
- PK Whosoever surrendereth his purpose to Allah while doing good, he verily hath grasped the firm hand-hold. Unto Allah belongeth the sequel of all things.
- SH And whoever submits himself wholly to Allah and he is the doer of good (to others), he indeed has taken hold of the firmest thing upon which one can lay hold; and Allah's is the end of affairs.
- YU Whoever submits his whole self to Allah, and is a doer of good, has grasped indeed the most trustworthy hand-hold: and with Allah rests the End and Decision of (all) affairs.

## 23.

- AA So do not let the unbelief of disbelievers grieve you. They will be brought back to Us, when We shall tell them what they used to do. Whatever is in their hearts is known to God.
- NO And whoever disbelieved, let not his disbelief grieve you (O Muhammad SAW), to Us is their return, and We shall inform them what they have done. Verily, Allāh is the AllKnower of what is in the breasts (of men).
- PK And whosoever disbelieveth, let not his disbelief afflict thee (O Muhammad). Unto Us is their return, and We shall tell them what they did. Lo! Allah is Aware of what is in the breasts (of men).
- SH And whoever disbelieves, let not his disbelief grieve you; to Us is their return, then will We inform them of what they did surely Allah is the Knower of what is in the breasts.
- YU But if any reject Faith, let not his rejection grieve thee: to Us is their return, and We shall tell them the truth of their deeds: for Allah knows well all that is in (men's) hearts.

## 24.

- AA We let them enjoy themselves only for a while, then We shall drag them to a severe punishment.
- NO We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.
- PK We give them comfort for a little, and then We drive them to a heavy doom.
- SH We give them to enjoy a little, then will We drive them to a severe chastisement.
- YU We grant them their pleasure for a little while: in the end shall We drive them to a chastisement unrelenting.

## 25.

- AA If you ask them: "Who created the heavens and the earth?" They will surely answer: "God." Say: "All praise be to God." But most of them do not understand.

- NQ** And if you (O Muhammad SAW) ask them: "Who has created the heavens and the earth," they will certainly say: "Allâh." Say: "All the praises and thanks be to Allâh!" But most of them know not.
- PK** If thou shouldst ask them: Who created the heavens and the earth? they would answer: Allah. Say: Praise be to Allah! But most of them know not.
- SH** And if you ask them who created the heavens and the earth, they will certainly say: Allah. Say: (All) praise is due to Allah; nay! most of them do not know.
- YU** If thou ask them, who it is that created the heavens and the earth. They will certainly say, "Allah". Say: "Praise be to Allah!" But most of them understand not.

**26.**

- AA** To God belongs what is in the heavens and the earth. Verily He is all-sufficient, worthy of praise.
- NQ** To Allâh belongs whatsoever is in the heavens and the earth. Verily, Allâh, He is AlGhanî (Rich, Free of all wants), Worthy of all praise.
- PK** Unto Allah belongeth whatsoever is in the heavens and the earth. Lo! Allah, He is the Absolute, the Owner of Praise.
- SH** What is in the heavens and the earth is Allah's; surely Allah is the Self-sufficient, the Praised.
- YU** To Allah belong all things in heaven and earth: verily Allah is He (that is) free of all wants, worthy of all praise.

**27.**

- AA** If all the trees of the earth were pens and the oceans ink, with many more oceans for replenishing them, the colloquy of God would never come to end. He is indeed all-mighty and all-wise.
- NQ** And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allâh would not be exhausted. Verily, Allâh is All- Mighty, AllWise.
- PK** And if all the trees in the earth were pens, and the sea, with seven more seas to help it, (were ink), the words of Allah could not be exhausted. Lo! Allah is Mighty, Wise.
- SH** And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an end; surely Allah is Mighty, Wise.
- YU** And if all the trees on earth were pens and the ocean (were ink), with seven oceans behind it to add to its (supply), yet would not the words of Allah be exhausted (in the writing): for Allah is Exalted in Power, full of Wisdom.

**28.**

- AA** Your creation and resurrection is but like that of a single cell. Verily He is all-hearing and all-seeing.
- NQ** The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allâh is AllHearer, AllSeer.
- PK** Your creation and your raising (from the dead) are only as (the creation and the raising of) a single soul. Lo! Allah is Hearer, Knower.
- SH** Neither your creation nor your raising is anything but as a single soul; surely Allah is Hearing, Seeing.
- YU** And your creation or your resurrection is in no wise but as an individual soul: for Allah is He Who hears and sees (all things).

**29.**

- AA** Do you not see that God makes the night succeed the day, the day succeed the

night? And He has harnessed the sun and the moon so that each runs its appointed course. Surely God is aware of all you do.

- NQ** See you not (O Muhammad SAW) that Allâh merges the night into the day (i.e. the decrease in the hours of the night are added in the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added in the hours of night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allâh is AllAware of what you do.
- PK** Hast thou not seen how Allah causeth the night to pass into the day and causeth the day to pass into the night, and hath subdued the sun and the moon (to do their work), each running unto an appointed term; and that Allah is Informed of what ye do?
- SH** Do you not see that Allah makes the night to enter into the day, and He makes the day to enter into the night, and He has made the sun and the moon subservient (to you); each pursues its course till an appointed time; and that Allah is Aware of what you do?
- YU** Seest thou not that Allah merges Night into Day and he merges Day into Night; that He has subjected the sun, and the moon (to his Law), each running its course for a term appointed; and that Allah is well-acquainted with all that ye do?

### 30.

- AA** That is so for God is the Reality, and what they invoke other than Him is illusion. Indeed God is all-high and supreme.
- NQ** That is because Allâh, He is the Truth, and that which they invoke besides Him [] is AlBâtil (falsehood, Satan and all other false deities), and that Allâh, He is the Most High, the Most Great.
- PK** That (is so) because Allah, He is the True, and that which they invoke beside Him is the False, and because Allah, He is the Sublime, the Great.
- SH** This is because Allah is the Truth, and that which they call upon besides Him is the falsehood, and that Allah is the High, the Great.
- YU** That is because Allah is the (only) Reality, and because whatever else they invoke besides Him is Falsehood; and because Allah,- He is the Most High, Most Great.

### 31.

- AA** Do you not see that the ships sail in the ocean by the grace of God, that He may show you some of His glories. Verily there are signs in this for those who are constant and give thanks.
- NQ** See you not that the ships sail through the sea by Allâh's Grace? that He may show you of His Signs? Verily, in this are signs for every patient, grateful (person).
- PK** Hast thou not seen how the ships glide on the sea by Allah's grace, that He may show you of His wonders? Lo! therein indeed are portents for every steadfast, grateful (heart).
- SH** Do you not see that the ships run on in the sea by Allah's favor that He may show you of His signs? Most surely there are signs in this for every patient endurer, grateful one.
- YU** Seest thou not that the ships sail through the ocean by the Grace of Allah?- that He may show you of His Signs? Verily in this are Signs for all who constantly persevere and give thanks.

### 32.

- AA** When the waves overshadow them like a canopy, they pray to God with all-exclusive faith in Him. But after He has safely brought them to the shore, there are some who vacillate between doubt and belief, but no one rejects Our signs

except those who are perverse and disbelieve.

- NO** And when a wave covers them like shades (i.e. like clouds or the mountains of seawater), they invoke Allâh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in the middle, between (Belief and disbelief). But none denies Our Signs except every perfidious ungrateful. []
- PK** And if a wave enshroudeth them like awnings, they cry unto Allah, making their faith pure for Him only. But when He bringeth them safe to land, some of them compromise. None denieth Our signs save every traitor ingrate.
- SH** And when a wave like mountains covers them they call upon Allah, being sincere to Him in obedience, but when He brings them safe to the land, some of them follow the middle course; and none denies Our signs but every perfidious, ungrateful one.
- YU** When a wave covers them like the canopy (of clouds), they call to Allah, offering Him sincere devotion. But when He has delivered them safely to land, there are among them those that halt between (right and wrong). But none reject Our Signs except only a perfidious ungrateful (wretch)!

### 33.

- AA** O people, fear your Lord and dread the day when no father will avail a son, nor son his father. Truly the promise of God is true. Do not be deluded by the life of this world, and do not let the deceiver draw you away from God.
- NO** O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allâh is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allâh.
- PK** O mankind! Keep your duty to your Lord and fear a Day when the parent will not be able to avail the child in aught, nor the child to avail the parent. Lo! Allah's promise is the very truth. Let not the life of the world beguile you, nor let the deceiver beguile you, in regard to Allah.
- SH** O people! guard against (the punishment of) your Lord and dread the day when a father shall not make any satisfaction for his son, nor shall the child be the maker of any satisfaction for his father; surely the promise of Allah is true, therefore let not this world's life deceive you, nor let the archdeceiver deceive you in respect of Allah.
- YU** O mankind! do your duty to your Lord, and fear (the coming of) a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of Allah is true: let not then this present life deceive you, nor let the chief Deceiver deceive you about Allah.

### 34.

- AA** Only God has the knowledge of the Hour. He sends rain from the heavens, and knows what is in the mothers' wombs. No one knows what he will do on the morrow; no one knows in what land he will die. Surely God knows and is cognisant.
- NO** Verily, Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is AllKnower, AllAware (of things)[].
- PK** Lo! Allah! With Him is knowledge of the Hour. He sendeth down the rain, and knoweth that which is in the wombs. No soul knoweth what it will earn tomorrow, and no soul knoweth in what land it will die. Lo! Allah is Knower, Aware.

Surely Allah is He with Whom is the knowledge of the hour, and He sends down

- س٥ the rain and He knows what is in the wombs; and no one knows what he shall earn on the morrow; and no one knows in what land he shall die; surely Allah is Knowing, Aware.
- ص٥ Verily the knowledge of the Hour is with Allah (alone). It is He Who sends down rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: Nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things).

32  
**AsSajdah**  
**The Prostration**  
**Worship, Adoration**

**AA** - Ahmed Ali    **NQ** - The Noble Qur'an  
**PK** - Pickthal    **SH** - Shakir    **YU** - Yusuf Ali

**1.**

- AA** In the name of Allah, most benevolent, ever-merciful. ALIF LAM MIM.  
**NQ** AlifLâmMîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]  
**PK** Alif. Lam. Mim  
**SH** Alif Lam Mim.  
**YU** A. L. M.

**2.**

- AA** The revelation of this Book free of doubt and involution is from the Lord of all the worlds.  
**NQ** The revelation of the Book (this Qur'ân) is from the Lord of the 'Alamîn (mankind, jinns and all that exists) in which there is no doubt!  
**PK** The revelation of the Scripture whereof there is no doubt is from the Lord of the Worlds.  
**SH** The revelation of the Book, there is no doubt in it, is from the Lord of the worlds.  
**YU** (This is) the Revelation of the Book in which there is no doubt,- from the Lord of the Worlds.

**3.**

- AA** Or do they say he has fabricated it? In fact, it is the truth from your Lord so that you may warn the people to whom no admonisher was sent before you. They may haply come to guidance.  
**NQ** Or say they: "He (Muhammad SAW) has fabricated it?" Nay, it is the truth from your Lord, that you may warn a people to whom no warner has come before you (O Muhammad SAW), in order that they may be guided.  
**PK** Or say they: He hath invented it? Nay, but it is the Truth from thy Lord, that thou mayst warn a folk to whom no warner came before thee, that haply they may walk aright.  
**SH** Or do they say: He has forged it? Nay! it is the truth from your Lord that you may warn a people to whom no warner has come before you, that they may follow the right direction.  
**YU** Or do they say, "He has forged it"? Nay, it is the Truth from thy Lord, that thou mayest admonish a people to whom no warner has come before thee: in order that they may receive guidance.

**4.**

- AA** It is God who created the heavens and the earth and all that lies between them, in six spans, then assumed all authority. You have no protector other than Him, nor any intercessor. Will you not be warned even then?

- NO** Allāh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He Istawā (rose over) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a Walī (protector or helper etc.) or an intercessor. Will you not then remember (or be admonished)?
- PK** Allah it is Who created the heavens and the earth, and that which is between them, in six Days. Then He mounted the Throne. Ye have not, beside Him, a protecting friend or mediator. Will ye not then remember?
- SH** Allah is He Who created the heavens and the earth and what is between them in six periods, and He mounted the throne (of authority); you have not besides Him any guardian or any intercessor, will you not then mind?
- YU** It is Allah Who has created the heavens and the earth, and all between them, in six Days, and is firmly established on the Throne (of Authority): ye have none, besides Him, to protect or intercede (for you): will ye not then receive admonition?

**5.**

- AA** He regulates all affairs from high to low, then they rise to perfection step by step in a (heavenly) day whose measure is a thousand years of your reckoning.
- NO** He arranges (every) affair from the heavens to the earth, then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time).
- PK** He directeth the ordinance from the heaven unto the earth; then it ascendeth unto Him in a Day, whereof the measure is a thousand years of that ye reckon.
- SH** He regulates the affair from the heaven to the earth; then shall it ascend to Him in a day the measure of which is a thousand years of what you count.
- YU** He rules (all) affairs from the heavens to the earth: in the end will (all affairs) go up to Him, on a Day, the space whereof will be (as) a thousand years of your reckoning.

**6.**

- AA** Such is (He) the knower of the unknown and the known, the mighty and the merciful,
- NO** That is He, the AllKnower of the unseen and the seen, the AllMighty, the Most Merciful.
- PK** Such is the Knower of the Invisible and the Visible, the Mighty, the Merciful,
- SH** This is the Knower of the unseen and the seen, the Mighty the Merciful,
- YU** Such is He, the Knower of all things, hidden and open, the Exalted (in power), the Merciful; -

**7.**

- AA** Who made all things He created excellent; and first fashioned man from clay,
- NO** Who made everything He has created good, and He began the creation of man from clay.
- PK** Who made all things good which He created, and He began the creation of man from clay;
- SH** Who made good everything that He has created, and He began the creation of man from dust.
- YU** He Who has made everything which He has created most good: He began the creation of man with (nothing more than) clay,

**8.**

- AA** Then made his offspring from the extract of base fluid,  
Then He made his offspring from semen of worthless water (male and female

NQ sexual discharge).

PK Then He made his seed from a draught of despised fluid;

SH Then He made his progeny of an extract, of water held in light estimation.

YU And made his progeny from a quintessence of the nature of a fluid despised:

## 9.

AA Then proportioned and breathed into him of His spirit, and gave you the senses of hearing, sight and feeling. And yet how little are the thanks you offer!

NQ Then He fashioned him in due proportion, and breathed into him the soul (created by Allâh for that person), and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!

PK Then He fashioned him and breathed into him of His Spirit; and appointed for you hearing and sight and hearts. Small thanks give ye!

SH Then He made him complete and breathed into him of His spirit, and made for you the ears and the eyes and the hearts; little is it that you give thanks.

YU But He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding): little thanks do ye give!

## 10.

AA But they say: "When we have mingled with the earth, shall we be created anew?" In fact they deny the meeting with their Lord.

NQ And they say: "When we are (dead and become) lost in the earth, shall we indeed be recreated anew?" Nay, but they deny the Meeting with their Lord!

PK And they say: When we are lost in the earth, how can we then be re-created? Nay but they are disbelievers in the meeting with their Lord.

SH And they say: What! when we have become lost in the earth, shall we then certainly be in a new creation? Nay! they are disbelievers in the meeting of their Lord.

YU And they say: "What! when we lie, hidden and lost, in the earth, shall we indeed be in a Creation renewed? Nay, they deny the Meeting with their Lord.

## 11.

AA Say: "The angel of death appointed over you will take away your soul, then you will be sent back to your Lord."

NQ Say: "The angel of death, who is set over you, will take your souls, then you shall be brought to your Lord."

PK Say: The angel of death, who hath charge concerning you, will gather you, and afterward unto your Lord ye will be returned.

SH Say: The angel of death who is given charge of you shall cause you to die, then to your Lord you shall be brought back.

YU Say: "The Angel of Death, put in charge of you, will (duly) take your souls: then shall ye be brought back to your Lord."

## 12.

AA If only you could see when the sinners will stand before their Lord, heads hung low, (and say:) "O Lord, we have seen and heard. So send us back. We shall do the right, for we have come to believe with certainty."

NQ And if you only could see when the Mujrimûn (criminals, disbelievers, polytheists, sinners, etc.) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), we will do righteous good deeds. Verily! We now believe with certainty."

PK Couldst thou but see when the guilty hang their heads before their Lord, (and

say): Our Lord! We have now seen and heard, so send us back; we will do right, now we are sure.

- SH And could you but see when the guilty shall hang down their heads before their Lord: Our Lord! we have seen and we have heard, therefore send us back, we will do good; surely (now) we are certain.
- YU If only thou couldst see when the guilty ones will bend low their heads before their Lord, (saying:) "Our Lord! We have seen and we have heard: Now then send us back (to the world): we will work righteousness: for we do indeed (now) believe."

### 13.

- AA Had We intended We could have given every soul its guidance; but inevitable is My word that I will fill up Hell with men and jinns together.
- NQ And if We had willed, surely! We would have given every person his guidance, but the Word from Me took effect (about evildoers), that I will fill Hell with jinn and mankind together.
- PK And if We had so willed, We could have given every soul its guidance, but the word from Me concerning evildoers took effect: that I will fill hell with the jinn and mankind together.
- SH And if We had pleased We would certainly have given to every soul its guidance, but the word (which had gone forth) from Me was just: I will certainly fill hell with the jinn and men together.
- YU If We had so willed, We could certainly have brought every soul its true guidance: but the Word from Me will come true, "I will fill Hell with Jinns and men all together."

### 14.

- AA So now suffer. As you forgot the meeting of this your Day of Doom, so have We forgotten you. Now taste the everlasting punishment for your deeds.
- NQ Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours, (and) surely! We too will forget you, so taste you the abiding torment for what you used to do.
- PK So taste (the evil of your deeds). Forasmuch as ye forgot the meeting of this your day, lo! We forget you. Taste the doom of immortality because of what ye used to do.
- SH So taste, because you neglected the meeting of this day of yours; surely We forsake you; and taste the abiding chastisement for what you did.
- YU "Taste ye then - for ye forgot the Meeting of this Day of yours, and We too will forget you - taste ye the Penalty of Eternity for your (evil) deeds!"

### 15.

- AA Only they believe in Our revelations who, when they are reminded, bow in adoration, and give praise to their Lord, and do not become arrogant.
- NQ Only those believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them fall down prostrate, and glorify the Praises of their Lord, and they are not proud.[]
- PK Only those believe in Our revelations who, when they are reminded of them, fall down prostrate and hymn the praise of their Lord, and they are not scornful,
- SH Only they believe in Our communications who, when they are reminded of them, fall down in prostration and celebrate the praise of their Lord, and they are not proud.
- YU Only those believe in Our Signs, who, when they are recited to them, fall down in prostration, and celebrate the praises of their Lord, nor are they (ever)

puffed up with pride.

### 16.

- AA Their backs do not rest on their beds, and they pray to their Lord in fear and hope, and spend of what We have given them (in charity).
- NQ Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allâh's Cause) out of what We have bestowed on them[].
- PK Who forsake their beds to cry unto their Lord in fear and hope, and spend of that We have bestowed on them.
- SH Their sides draw away from (their) beds, they call upon their Lord in fear and in hope, and they spend (benevolently) out of what We have given them.
- YU Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope: and they spend (in charity) out of the sustenance which We have bestowed on them.

### 17.

- AA No soul knows what peace and joy lie hidden from them as reward for what they have done.
- NQ No person knows what is kept hidden for them of joy as a reward for what they used to do.
- PK No soul knoweth what is kept hid for them of joy, as a reward for what they used to do.
- SH So no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did.
- YU Now no person knows what delights of the eye are kept hidden (in reserve) for them - as a reward for their (good) deeds.

### 18.

- AA Is one who is a believer like one who is a transgressor? No, they are not alike.
- NQ Is then he who is a believer like him who is Fâsiq (disbeliever and disobedient to Allâh)? Not equal are they.
- PK Is he who is a believer like unto him who is an evil-liver? They are not alike.
- SH Is he then who is a believer like him who is a transgressor? They are not equal.
- YU Is then the man who believes no better than the man who is rebellious and wicked? Not equal are they.

### 19.

- AA As for those who believe and do the right, there are gardens for abode as welcome for what they had done.
- NQ As for those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) as an entertainment, for what they used to do.
- PK But as for those who believe and do good works, for them are the Gardens of Retreat - a welcome (in reward) for what they used to do.
- SH As for those who believe and do good, the gardens are their abiding-place; an entertainment for what they did.
- YU For those who believe and do righteous deeds are Gardens as hospitable homes, for their (good) deeds.

### 20.

- AA As for those who disobey, their abode is Hell. Whensoever they wish to escape from it they would be dragged back into it, and told: "Taste the torment of the Fire which you used to call a lie."
- NQ And as for those who are Fâsiqûn (disbelievers and disobedient to Allâh), their

abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny."

- PK And as for those who do evil, their retreat is the Fire. Whenever they desire to issue forth from thence, they are brought back thither. Unto them it is said: Taste the torment of the Fire which ye used to deny.
- SH And as for those who transgress, their abode is the fire; whenever they desire to go forth from it they shall be brought back into it, and it will be said to them: Taste the chastisement of the fire which you called a lie.
- YU As to those who are rebellious and wicked, their abode will be the Fire: every time they wish to get away therefrom, they will be forced thereinto, and it will be said to them: "Taste ye the Penalty of the Fire, the which ye were wont to reject as false."

## 21.

- AA But We shall make them taste the affliction of this world before the greater torment, so that they may retract.
- NQ And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islâm).
- PK And verily We make them taste the lower punishment before the greater, that haply they may return.
- SH And most certainly We will make them taste of the nearer chastisement before the greater chastisement that haply they may turn.
- YU And indeed We will make them taste of the Penalty of this (life) prior to the supreme Penalty, in order that they may (repent and) return.

## 22.

- AA Who is more wicked than he who is reminded of his Lord's revelations yet turns away from them; We will surely requite the sinners.
- NQ And who does more wrong than he who is reminded of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the Mujrimûn (criminals, disbelievers, polytheists, sinners, etc.).
- PK And who doth greater wrong than he who is reminded of the revelations of his Lord, then turneth from them. Lo! We shall requite the guilty.
- SH And who is more unjust than he who is reminded of the communications of his Lord, then he turns away from them? Surely We will give punishment to the guilty.
- YU And who does more wrong than one to whom are recited the Signs of his Lord, and who then turns away therefrom? Verily from those who transgress We shall exact (due) Retribution.

## 23.

- AA Verily We gave Moses the Book; so be not in doubt about his having received it; and We made it a guidance for the children of Israel.
- NQ And indeed We gave Mûsa (Moses) the Scripture [the Taurât (Torah)]. So be not you in doubt of meeting him [i.e. when you met Mûsa (Moses) during the night of AlIsra' and AlMi'râj[] over the heavens]. And We made it [the Taurât (Torah)] a guide to the Children of Israel.
- PK We verily gave Moses the Scripture; so be not ye in doubt of his receiving it; and We appointed it a guidance for the Children of Israel.
- SH And certainly We gave the Book to Musa, so be not in doubt concerning the

receiving of it, and We made it a guide for the children of Israel.

YU We did indeed aforesaid give the Book to Moses: be not then in doubt of its reaching (thee): and We made it a guide to the Children of Israel.

## 24.

AA When they persevered and firmly believed Our revelations We appointed learned men among them who guided them by Our command.

NQ And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).

PK And when they became steadfast and believed firmly in Our revelations, We appointed from among them leaders who guided by Our command.

SH And We made of them Imams to guide by Our command when they were patient, and they were certain of Our communications.

YU And We appointed, from among them, leaders, giving guidance under Our command, so long as they persevered with patience and continued to have faith in Our Signs.

## 25.

AA Surely your Lord will decide between them about what they were at variance, on the Day of Resurrection.

NQ Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.

PK Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.

SH Surely your Lord will judge between them on the day of resurrection concerning that wherein they differ.

YU Verily thy Lord will judge between them on the Day of Judgment, in the matters wherein they differ (among themselves)

## 26.

AA Did they not find guidance in the many generations We had destroyed before them, over whose dwellings they (now) walk? There were indeed signs in this. Will they even then not listen?

NQ Is it not a guidance for them, how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?

PK Is it not a guidance for them (to observe) how many generations We destroyed before them, amid whose dwelling places they do walk? Lo! therein verily are portents! Will they not then heed?

SH Does it not point out to them the right way, how many of the generations, in whose abodes they go about, did We destroy before them? Most surely there are signs in this; will they not then hear?

YU Does it not teach them a lesson, how many generations We destroyed before them, in whose dwellings they (now) go to and fro? Verily in that are Signs: Do they not then listen?

## 27.

AA Do they not see that We drive the rain towards a land that is dry, then grow grain from it which their cattle and they themselves eat? Will they not see even then?

NQ Have they not seen how We drive water (rain clouds) to the dry land without any vegetation, and therewith bring forth crops providing food for their cattle

and themselves? Will they not then see?

- PK Have they not seen how We lead the water to the barren land and therewith bring forth crops whereof their cattle eat, and they themselves? Will they not then see?
- SH Do they not see that We drive the water to a land having no herbage, then We bring forth thereby seed-produce of which their cattle and they themselves eat; will they not then see?
- YU And do they not see that We do drive rain to parched soil (bare of herbage), and produce therewith crops, providing food for their cattle and themselves? Have they not the vision?

## 28.

- AA Yet they say: "When will this decree come, if you speak the truth?"
- NQ They say: "When will this AlFath (Decision) be (between us and you, i.e. the Day of Resurrection), if you are telling the truth?"
- PK And they say: When cometh this victory (of yours) if ye are truthful?
- SH And they say: When will this judgment take place, If you are truthful?
- YU They say: "When will this decision be, if ye are telling the truth?"

## 29.

- AA Say: "Of no use will be the acceptance of belief to unbelievers on the Day of Decision, nor will they be granted respite.
- NQ Say: "On the Day of AlFath (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite."
- PK Say (unto them): On the day of the victory the faith of those who disbelieve (and who then will believe) will not avail them, neither will they be reprieved.
- SH Say: On the day of judgment the faith of those who (now) disbelieve will not profit them, nor will they be respited.
- YU Say: "On the Day of Decision, no profit will it be to Unbelievers if they (then) believe! nor will they be granted a respite."

## 30.

- AA Therefore turn away from them and wait as they are waiting.
- NQ So turn aside from them (O Muhammad SAW) and await, verily they (too) are awaiting.
- PK So withdraw from them (O Muhammad), and await (the event). Lo! they (also) are awaiting (it).
- SH Therefore turn away from them and wait, surely they too are waiting.
- YU So turn away from them, and wait: they too are waiting.

## 33

## AlAhzâb

## The Clans

The Coalition, The Combined Forces,  
The Allied Troops

 **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. O PROPHET FEAR God and do not follow the unbelievers and the hypocrites.
- NQ** O Prophet (Muhammad SAW)! Keep your duty to Allâh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advices). Verily! Allâh is Ever AllKnower, AllWise.
- PK** O Prophet! Keep thy duty to Allah and obey not the disbelievers and the hypocrites. Lo! Allah is Knower, Wise.
- SH** O Prophet! be careful of (your duty to) Allah and do not comply with (the wishes of) the unbelievers and the hypocrites; surely Allah is Knowing, Wise;
- YU** O Prophet! Fear Allah, and hearken not to the Unbelievers and the Hypocrites: verily Allah is full of Knowledge and Wisdom.

## 2.

- AA** Follow what is revealed to you by your Lord. Verily God is all-knowing and all-wise.
- NQ** And follow that which is inspired in you from your Lord. Verily, Allâh is WellAcquainted with what you do.
- PK** And follow that which is inspired in thee from thy Lord. Lo! Allah is Aware of what ye do.
- SH** And follow what is revealed to you from your Lord; surely Allah is Aware of what you do;
- YU** But follow that which comes to thee by inspiration from thy Lord: for Allah is well acquainted with (all) that ye do.

## 3.

- AA** Trust in God. God is sufficient as guardian.
- NQ** And put your trust in Allâh, and Sufficient is Allâh as a Wakîl (Trustee, or Disposer of affairs).
- PK** And put thy trust in Allah, for Allah is sufficient as Trustee.
- SH** And rely on Allah; and Allah is sufficient for a Protector.
- YU** And put thy trust in Allah, and enough is Allah as a disposer of affairs.

## 4.

- AA** God has not provided two hearts in the breast of a man, nor made your wives, whom you pronounce "mothers" (in order to divorce them), your real mothers, nor has He made your adopted sons your real sons. This is only what your lips

pronounce. God says what is just, and shows the right way.

- NO** Allâh has not put for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers. [AzZihâr is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach.][], nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He guides to the (Right) Way.
- PK** Allah hath not assigned unto any man two hearts within his body, nor hath He made your wives whom ye declare (to be your mothers) your mothers, nor hath He made those whom ye claim (to be your sons) your sons. This is but a saying of your mouths. But Allah saith the truth and He showeth the way.
- SH** Allah has not made for any man two hearts within him; nor has He made your wives whose backs you liken to the backs of your mothers as your mothers, nor has He made those whom you assert to be your sons your real sons; these are the words of your mouths; and Allah speaks the truth and He guides to the way.
- YU** Allah has not made for any man two hearts in his (one) body: nor has He made your wives whom ye divorce by Zihar your mothers: nor has He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the Truth, and He shows the (right) Way.

## 5.

- AA** Call them by the names of their fathers. This is the right course in the sight of God. If you do not know their fathers, they are then your brothers in religion and your friends. It will not be a sin if you make a mistake, unless you do so intentionally; for God is forgiving and kind.
- NO** Call them (adopted sons) by (the names of) their fathers, that is more just with Allâh. But if you know not their father's (names, call them) your brothers in faith and Mawâlikum (your freed slaves). And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful.
- PK** Proclaim their real parentage. That will be more equitable in the sight of Allah. And if ye know not their fathers, then (they are) your brethren in the faith, and your clients. And there is no sin for you in the mistakes that ye make unintentionally, but what your hearts purpose (that will be a sin for you). Allah is ever Forgiving, Merciful.
- SH** Assert their relationship to their fathers; this is more equitable with Allah; but if you do not know their fathers, then they are your brethren in faith and your friends; and there is no blame on you concerning that in which you made a mistake, but (concerning) that which your hearts do purposely (blame may rest on you), and Allah is Forgiving, Merciful.
- YU** Call them by (the names of) their fathers: that is juster in the sight of Allah. But if ye know not their father's (names, call them) your Brothers in faith, or your maulas. But there is no blame on you if ye make a mistake therein: (what counts is) the intention of your hearts: and Allah is Oft-Returning, Most Merciful.

## 6.

- AA** The Prophet is closer to the faithful than they are themselves; and his wives are as their mothers. Yet blood relations are closer to one another according to God's decree, more than (other) believers and the emigrants (who left their homes in the cause of God), but you should be kind to your friends. This is inscribed in the Book (of decrees).
- NO** The Prophet is closer to the believers than their ownelves[], and his wives are their (believers') mothers (as regards respect and marriage). And blood

relations among each other have closer personal ties in the Decree of Allāh (regarding inheritance) than (the brotherhood of) the believers and the Muhajirūn (emigrants from Makkah, etc.), except that you do kindness to those brothers (when the Prophet SAW joined them in brotherhood ties). This has been written in the (Allāh's Book of Divine) Decrees (Allāh AIMahfūz)."

- PK The Prophet is closer to the believers than their selves, and his wives are (as) their mothers. And the owners of kinship are closer one to another in the ordinance of Allah than (other) believers and the fugitives (who fled from Mecca), except that ye should do kindness to your friends. This is written in the Book (of nature).
- SH The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers; and the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (other) believers, and (than) those who have fled (their homes), except that you do some good to your friends; this is written in the Book.
- YU The Prophet is closer to the Believers than their own selves, and his wives are their mothers. Blood-relations among each other have closer personal ties, in the Decree of Allah. Than (the Brotherhood of) Believers and Muhajirs: nevertheless do ye what is just to your closest friends: such is the writing in the Decree (of Allah).

## 7.

- AA When We made the covenant with the prophets, and with you, as with Noah and Abraham, Moses and Jesus son of Mary, a binding covenant,
- NQ And (remember) when We took from the Prophets their covenant, and from you (O Muhammad SAW), and from Nūh (Noah), Ibrāhim (Abraham), Mūsa (Moses), and 'Iesa (Jesus), son of Maryam (Mary). We took from them a strong covenant. []
- PK And when We exacted a covenant from the prophets, and from thee (O Muhammad) and from Noah and Abraham and Moses and Jesus son of Mary. We took from them a solemn covenant;
- SH And when We made a covenant with the prophets and with you, and with Nuh and Ibrahim and Musa and Isa, son of Marium, and We made with them a strong covenant
- YU And remember We took from the prophets their covenant: As (We did) from thee: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn covenant:

## 8.

- AA (It was) so that God may ask the truthful of their sincerity. As for the infidels, He has prepared a painful punishment for them.
- NQ That He may ask the truthfals (Allāh's Messengers and His Prophets) about their truth (i.e. the conveyance of Allāh's Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire).
- PK That He may ask the loyal of their loyalty. And He hath prepared a painful doom for the unfaithful.
- SH That He may question the truthful of their truth, and He has prepared for the unbelievers a painful punishment.
- YU That (Allah) may question the (custodians) of Truth concerning the Truth they (were charged with): And He has prepared for the Unbelievers a grievous Penalty.

## 9.

- AA O you who believe, remember the favours of God to you when an army came

against you and We sent a wind against them and forces that you did not see. But God sees all that you do.

**NO** O you who believe! Remember Allâh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of Al- Ahzâb (the Confederates)]. And Allâh is Ever AllSeer of what you do.

**PK** O ye who believe! Remember Allah's favour unto you when there came against you hosts, and We sent against them a great wind and hosts ye could not see. And Allah is ever Seer of what ye do.

**SH** O you who believe! call to mind the favor of Allah to you when there came down upon you hosts, so We sent against them a strong wind and hosts, that you saw not, and Allah is Seeing what you do.

**YU** O ye who believe! Remember the Grace of Allah, (bestowed) on you, when there came down on you hosts (to overwhelm you): But We sent against them a hurricane and forces that ye saw not: but Allah sees (clearly) all that ye do.

## 10.

**AA** When they came upon you from above and below you, when the eyes were stupefied with horror, and hearts jumped to the throats, and you made wild suppositions about God.

**NO** When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allâh.

**PK** When they came upon you from above you and from below you, and when eyes grew wild and hearts reached to the throats, and ye were imagining vain thoughts concerning Allah.

**SH** When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts of Allah.

**YU** Behold! they came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about Allah!

## 11.

**AA** The faithful were sorely tried there and were shaken completely,

**NO** There, the believers were tried and shaken with a mighty shaking.

**PK** There were the believers sorely tried, and shaken with a mighty shock.

**SH** There the believers were tried and they were shaken with severe shaking.

**YU** In that situation were the Believers tried: they were shaken as by a tremendous shaking.

## 12.

**AA** When the hypocrites and those who were filled with doubt, said: "The promise of God and His Apostle was nothing but deceit."

**NO** And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allâh and His Messenger (SAW) promised us nothing but delusions!"

**PK** And when the hypocrites, and those in whose hearts is a disease, were saying: Allah and His messenger promised us naught but delusion.

**SH** And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Messenger did not promise us (victory) but only to deceive.

**YU** And behold! The Hypocrites and those in whose hearts is a disease (even) say: "Allah and His Messenger promised us nothing but delusion!"

## 13.

- AA When a section of them said: "O people of Yathrib, there is no place for you here, turn back;" and a section of them asked leave of the Prophet, saying: "Our homes lie exposed," -- while they were not exposed. Their only intention was to run away.
- NQ And when a party of them said: "O people of Yathrib (AlMadinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet ( SAW) saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.
- PK And when a party of them said: O folk of Yathrib! There is no stand (possible) for you, therefor turn back. And certain of them (even) sought permission of the Prophet, saying: Our homes lie open (to the enemy). And they lay not open. They but wished to flee.
- SH And when a party of them said: O people of Yasrib! there IS no place to stand for you (here), therefore go back; and a party of them asked permission of the prophet, saying. Surely our houses are exposed; and they were not exposed; they only desired to fly away.
- YU Behold! A party among them said: "Ye men of Yathrib! ye cannot stand (the attack)! therefore go back!" And a band of them ask for leave of the Prophet, saying, "Truly our houses are bare and exposed," though they were not exposed they intended nothing but to run away.

**14.**

- AA If the (enemy) had entered the city from every side and asked them to rise in revolt, they would have done so, and not hesitated but a little;
- NQ And if the enemy had entered from all sides (of the city), and they had been exhorted to AlFitnah (i.e. to renegade from Islâm to polytheism) they would surely have committed it and would have hesitated thereupon but little.
- PK If the enemy had entered from all sides and they had been exhorted to treachery, they would have committed it, and would have hesitated thereupon but little.
- SH And if an entry were made upon them from the outlying parts of it, then they were asked to wage war, they would certainly have done it, and they would not have stayed in it but a little while.
- YU And if an entry had been effected to them from the sides of the (city), and they had been incited to sedition, they would certainly have brought it to pass, with none but a brief delay!

**15.**

- AA Whereas earlier they had made a promise to God that they would never turn their backs; and a promise made to God is answerable.
- NQ And indeed they had already made a covenant with Allâh not to turn their backs, and a covenant with Allâh must be answered for.
- PK And verily they had already sworn unto Allah that they would not turn their backs (to the foe). An oath to Allah must be answered for.
- SH And certainly they had made a covenant with Allah before, that) they would not turn (their) backs; and Allah's covenant shall be inquired of.
- YU And yet they had already covenanted with Allah not to turn their backs, and a covenant with Allah must (surely) be answered for.

**16.**

- AA Say: "Of no gain will be your running away if you run from death or being killed, even then you will enjoy the good things of life but only for a while."
- NQ Say (O Muhammad SAW to these hypocrites who ask your permission to run

away from you): "Flight will not avail you if you flee from death or killing, and then you will enjoy no more than a little while!"

- PK Say: Flight will not avail you if ye flee from death or killing, and then ye dwell in comfort but a little while.
- SH Say: Flight shall not do you any good if you fly from death or slaughter, and in that case you will not be allowed to enjoy yourselves but a little.
- YU Say: "Running away will not profit you if ye are running away from death or slaughter; and even if (ye do escape), no more than a brief (respite) will ye be allowed to enjoy!"

## 17.

- AA Say: "Who will save you from God if He decide to afflict you or show you His mercy?" They will never find a friend or helper apart from God.
- NQ Say: "Who is he who can protect you from Allâh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allâh, for themselves any Walî (protector, supporter, etc.) or any helper.
- PK Say: Who is he who can preserve you from Allah if He intendeth harm for you, or intendeth mercy for you. They will not find that they have any friend or helper other than Allah.
- SH Say: Who is it that can withhold you from Allah if He intends to do you evil, rather He intends to show you mercy? And they will not find for themselves besides Allah any guardian or a helper.
- YU Say: "Who is it that can screen you from Allah if it be His wish to give you punishment or to give you Mercy?" Nor will they find for themselves, besides Allah, any protector or helper.

## 18.

- AA Surely God knows who among you obstruct, and those who say to their brethren: "Come to us," and go to battle but seldom,
- NQ Allâh already knows those among you who keep back (men) from fighting in Allâh's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little.
- PK Allah already knoweth those of you who hinder, and those who say unto their brethren: "Come ye hither unto us!" and they come not to the stress of battle save a little,
- SH Allah knows indeed those among you who hinder others and those who say to their brethren: Come to us; and they come not to the fight but a little,
- YU Verily Allah knows those among you who keep back (men) and those who say to their brethren, "Come along to us", but come not to the fight except for just a little while.

## 19.

- AA Being chary of helping you. But when danger appears you will find them looking at you with eyes turning like a man's in the swoon of death. Yet when the danger is past they lash you with sharp tongues, covetous of the best (of booty). Such as these have not come to belief. So God nullifies whatever they have done. This is how (the innate law of) God works inevitably.
- NQ Being miserly towards you (as regards help and aid in Allâh's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death, but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore Allâh makes their deeds fruitless, and that is ever easy for Allâh.
- PK Being sparing of their help to you (believers). But when the fear cometh, then

thou (Muhammad) seest them regarding thee with rolling eyes like one who fainteth unto death. Then, when the fear departeth, they scald you with sharp tongues in their greed for wealth (from the spoil). Such have not believed. Therefor Allah maketh their deeds fruitless. And that is easy for Allah.

- SH Being niggardly with respect to you; but when fear comes, you will see them looking to you, their eyes rolling like one swooning because of death; but when the fear is gone they smite you with sharp tongues, being niggardly of the good things. These have not believed, therefore Allah has made their doing naught; and this is easy to Allah.
- YU Covetous over you. Then when fear comes, thou wilt see them looking to thee, their eyes revolving, like (those of) one over whom hovers death: but when the fear is past, they will smite you with sharp tongues, covetous of goods. Such men have no faith, and so Allah has made their deeds of none effect: and that is easy for Allah.

## 20.

- AA They think the allied tribes have not withdrawn; and if the allied tribes had advanced they would have wished that they were rather with the Arabs of the desert asking news of you; and had they been among you they would have fought but just a little.
- NQ They think that AlAhzâb (the Confederates) have not yet withdrawn, and if AlAhzâb (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little.
- PK They hold that the clans have not retired (for good); and if the clans should advance (again), they would fain be in the desert with the wandering Arabs, asking for the news of you; and if they were among you, they would not give battle, save a little.
- SH They think the allies are not gone, and if the allies should come (again) they would fain be in the deserts with the desert Arabs asking for news about you, and if they were among you they would not fight save a little.
- YU They think that the Confederates have not withdrawn; and if the Confederates should come (again), they would wish they were in the deserts (wandering) among the Bedouins, and seeking news about you (from a safe distance); and if they were in your midst, they would fight but little.

## 21.

- AA You have indeed a noble paradigm in the Apostle of God for him who fears God and the Day of Resurrection, and remembers God frequently.
- NQ Indeed in the Messenger of Allâh (Muhammad SAW) you have a good example to follow for him who hopes in (the Meeting with) Allâh and the Last Day and remembers Allâh much.
- PK Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much.
- SH Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much.
- YU Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.

## 22.

- AA When the faithful saw (the armies of) the allied tribes, they said: "This is what God and His Apostle had promised us; and God and His Apostle say the truth;" and this enhanced their faith and obedience.

- NO** And when the believers saw AlAhzâb (the Confederates), they said: "This is what Allâh and His Messenger (Muhammad SAW) had promised us, and Allâh and His Messenger (Muhammad SAW) had spoken the truth, and it only added to their faith and to their submissiveness (to Allâh).
- PK** And when the true believers saw the clans, they said: This is that which Allah and His messenger promised us. Allah and His messenger are true. It did but confirm them in their faith and resignation.
- SH** And when the believers saw the allies, they said: This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth; and it only increased them in faith and submission.
- YU** When the Believers saw the Confederate forces, they said: "This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true." And it only added to their faith and their zeal in obedience.

**23.**

- AA** There are men among the faithful who have been true to the covenant they had made with God; and some of them fulfilled their vows (by dying in His cause), and some still wait (prepared for death), and stand firm,
- NO** Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for Jihâd (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allâh] in the least[.]
- PK** Of the believers are men who are true to that which they covenanted with Allah. Some of them have paid their vow by death (in battle), and some of them still are waiting; and they have not altered in the least;
- SH** Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least
- YU** Among the Believers are men who have been true to their covenant with Allah: of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least:

**24.**

- AA** That God may recompense the truthful for their truthfulness, and punish the hypocrites or relent towards them, as He will. God is surely forgiving and kind.
- NO** That Allâh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allâh), and punish the hypocrites if He will or accept their repentance by turning to them in Mercy. Verily, Allâh is OftForgiving, Most Merciful.
- PK** That Allah may reward the true men for their truth, and punish the hypocrites if He will, or relent toward them (if He will). Lo! Allah is Forgiving, Merciful.
- SH** That Allah may reward the truthful for their truth, and punish the hypocrites if He please or turn to them (mercifully); surely Allah is Forgiving, Merciful.
- YU** That Allah may reward the men of Truth for their Truth, and punish the Hypocrites if that be His Will, or turn to them in Mercy: for Allah is Oft-Forgiving, Most Merciful.

**25.**

- AA** God drove the unbelievers back in their fury, and they gained no advantage. God was sufficient (to help) the believers in the battle. God is all-powerful and all-mighty.
- NO** And Allâh drove back those who disbelieved in their rage, they gained no advantage (booty, etc.). Allâh sufficed for the believers in the fighting (by

sending against the disbelievers a severe wind and troops of angels). And Allâh is Ever AllStrong, AllMighty.

- PK And Allah repulsed the disbelievers in their wrath; they gained no good. Allah averted their attack from the believers. Allah is ever Strong, Mighty.
- SH And Allah turned back the unbelievers in their rage; they did not obtain any advantage, and Allah sufficed the believers in fighting; and Allah is Strong, Mighty.
- YU And Allah turned back the Unbelievers for (all) their fury: no advantage did they gain; and enough is Allah for the believers in their fight. And Allah is full of Strength, able to enforce His Will.

## 26.

- AA He made those of the people of the Book who had helped (the tribes) descend from their forts, and filled their hearts with dread, so that you killed some and made many captive;
- NQ And those of the people of the Scripture who backed them (the disbelievers) Allâh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives.
- PK And He brought those of the People of the Scripture who supported them down from their strongholds, and cast panic into their hearts. Some ye slew, and ye made captive some.
- SH And He drove down those of the followers of the Book who backed them from their fortresses and He cast awe into their hearts; some you killed and you took captive another part.
- YU And those of the People of the Book who aided them - Allah did take them down from their strongholds and cast terror into their hearts. (So that) some ye slew, and some ye made prisoners.

## 27.

- AA And He made you inherit their lands and mansions and wealth, and a country you had not traversed before, for God has power over everything.
- NQ And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allâh is Able to do all things.
- PK And He caused you to inherit their land and their houses and their wealth, and land ye have not trodden. Allah is ever Able to do all things.
- SH And He made you heirs to their land and their dwellings and their property, and (to) a land which you have not yet trodden, and Allah has power over all things.
- YU And He made you heirs of their lands, their houses, and their goods, and of a land which ye had not frequented (before). And Allah has power over all things.

## 28.

- AA O Prophet, say to your wives: "In case you desire the life and pomp of this world, come, I will provide you handsomely, and let you go with a grace.
- NQ O Prophet (Muhammad SAW)! Say to your wives: If you desire the life of this world, and its glitter, Then come! I will make a provision for you and set you free in a handsome manner (divorce)[].
- PK O Prophet! Say unto thy wives: If ye desire the world's life and its adornment, come! I will content you and will release you with a fair release.
- SH O Prophet! say to your wives: If you desire this world's life and its adornment, then come, I will give you a provision and allow you to depart a goodly departing
- YU O Prophet! Say to thy Consorts: "If it be that ye desire the life of this World,

and its glitter,- then come! I will provide for your enjoyment and set you free in a handsome manner.

**29.**

- AA But if you desire God, His Apostle, and the joys of life to come, then God has verily set apart for those of you who are good, a great reward."
- NQ But if you desire Allâh and His Messenger, and the home of the Hereafter, then verily, Allâh has prepared for AIMuhsinât (gooddoers) amongst you an enormous reward.
- PK But if ye desire Allah and His messenger and the abode of the Hereafter, then lo! Allah hath prepared for the good among you an immense reward.
- SH And if you desire Allah and His Messenger and the latter abode, then surely Allah has prepared for the doers of good among you a mighty reward.
- YU But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward.

**30.**

- AA O wives of the Prophet, whosoever of you commits an act of clear shamelessness, her punishment will be doubled. This is how (the innate law of) God works inevitably.
- NQ O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allâh.
- PK O ye wives of the Prophet! Whosoever of you committeth manifest lewdness, the punishment for her will be doubled, and that is easy for Allah.
- SH O wives of the prophet! whoever of you commits an open indecency, the punishment shall be increased to her doubly; and this IS easy to Allah.
- YU O Consorts of the Prophet! If any of you were guilty of evident unseemly conduct, the Punishment would be doubled to her, and that is easy for Allah.

**31.**

- AA But whoever of you is obedient to God and His Apostle, and does the right, will be given a two-fold reward by Us; and We have a rich provision in readiness for her.
- NQ And whosoever of you is obedient to Allâh and His Messenger SAW , and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her Rizqan Karima (a noble provision Paradise).
- PK And whosoever of you is submissive unto Allah and His messenger and doeth right, We shall give her her reward twice over, and We have prepared for her a rich provision.
- SH And whoever of you is obedient to Allah and His Messenger and does good, We will give to her her reward doubly, and We have prepared for her an honorable sustenance.
- YU But any of you that is devout in the service of Allah and His Messenger, and works righteousness,- to her shall We grant her reward twice: and We have prepared for her a generous Sustenance.

**32.**

- AA O wives of the Prophet, you are not like other women. If you are mindful of God, do not be too obliging in your speech, lest some one sick of heart should covet your person; so say only customary things.
- NQ O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honourable manner.

- PK O ye wives of the Prophet! Ye are not like any other women. If ye keep your duty (to Allah), then be not soft of speech, lest he in whose heart is a disease aspire (to you), but utter customary speech.
- SH O wives of the Prophet! you are not like any other of the women; If you will be on your guard, then be not soft in (your) speech, lest he in whose heart is a disease yearn; and speak a good word.
- YU O Consorts of the Prophet! Ye are not like any of the (other) women: if ye do fear (Allah), be not too complacent of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just.

**33.**

- AA Stay at home, and do not deck yourselves with ostentation as in the days of paganism; fulfil your devotional obligations, pay the zakat, and obey God and His Apostle. God desires to remove impurities from you, O inmates of this house, and to cleanse and bring out the best in you.
- NQ And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salât (IqamâtasSalât), and give Zakât and obey Allâh and His Messenger. Allâh wishes only to remove ArRijs (evil deeds and sins, etc.) from you, O members of the family (of the Prophet SAW), and to purify you with a thorough purification.
- PK And stay in your houses. Bedizen not yourselves with the bedizenment of the Time of Ignorance. Be regular in prayer, and pay the poor-due, and obey Allah and His messenger. Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing.
- SH And stay in your houses and do not display your finery like the displaying of the ignorance of yore; and keep up prayer, and pay the poor-rate, and obey Allah and His Messenger. Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying.
- YU And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless.

**34.**

- AA Remember God's revelations and the wisdom that are recited in your homes. God is indeed all perceiving, well-informed.
- NQ And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and AlHikmah (i.e. Prophet's Sunnah legal ways, etc. so give your thanks to Allâh and glorify His Praises for this Qur'an and the Sunnah). Verily, Allâh is Ever Most Courteous, WellAcquainted with all things.
- PK And bear in mind that which is recited in your houses of the revelations of Allah and wisdom. Lo! Allah is Subtile, Aware.
- SH And keep to mind what is recited in your houses of the communications of Allah and the wisdom; surely Allah is Knower of subtleties, Aware.
- YU And recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom: for Allah understands the finest mysteries and is well-acquainted (with them).

**35.**

- AA Verily men and women who have come to submission, men and women who are believers, men and women who are devout, truthful men and truthful women, men and women with endurance, men and women who are modest, men and women who give alms, men and women who observe fasting, men

and women who guard their private parts, and those men and women who remember God a great deal, for them God has forgiveness and a great reward.

- NO** Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord Allâh), the men and the women who give Sadaqât (i.e. Zakât, and alms, etc.), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadân, and the optional Nawâfil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much with their hearts and tongues (while sitting, standing, lying, etc. for more than 300 times extra over the remembrance of Allâh during the five compulsory congregational prayers) or praying extra additional Nawâfil prayers of night in the last part of night, etc.) Allâh has prepared for them forgiveness and a great reward (i.e. Paradise).
- PK** Lo! men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty), and men who remember Allah much and women who remember - Allah hath prepared for them forgiveness and a vast reward.
- SH** Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women and the humble men and the humble women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember-- Allah has prepared for them forgiveness and a mighty reward.
- YU** For Muslim men and women,- for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise,- for them has Allah prepared forgiveness and great reward.

### 36.

- AA** No believing men and women have any choice in a matter after God and His Apostle have decided it. Whoever disobeys God and His Apostle has clearly lost the way and gone astray.
- NO** It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger, he has indeed strayed in a plain error.
- PK** And it becometh not a believing man or a believing woman, when Allah and His messenger have decided an affair (for them), that they should (after that) claim any say in their affair; and whoso is rebellious to Allah and His messenger, he verily goeth astray in error manifest.
- SH** And it behoves not a believing man and a believing woman that they should

have any choice in their matter when Allah and His Messenger have decided a matter; and whoever disobeys Allah and His Messenger, he surely strays off a manifest straying.

- yu It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.

### 37.

- aa When you said to him who had been favoured by God and was favoured by you: "Keep your wife to yourself and fear God," you were hiding something God was about to bring to light, for you had fear of men, though you should fear God more. And when Zaid was through with her, We gave her to you in marriage, so that it may not remain a sin for the faithful (to marry) the wives of their adopted sons when they are through with them. God's command is to be fulfilled.
- no And (remember) when you said to him (Zaid bin Hârithah radhiallahu'anhu the freedslave of the Prophet SAW) on whom Allâh has bestowed Grace (by guiding him to Islâm) and you (O Muhammad SAW too) have done favour (by manumitting him) "Keep your wife to yourself, and fear Allâh." But you did hide in yourself (i.e. what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., Muhammad SAW married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allâh's Command must be fulfilled.
- pk And when thou saidst unto him on whom Allah hath conferred favour and thou hast conferred favour: Keep thy wife to thyself, and fear Allah. And thou didst hide in thy mind that which Allah was to bring to light, and thou didst fear mankind whereas Allah hath a better right that thou shouldst fear Him. So when Zeyd had performed that necessary formality (of divorce) from her, We gave her unto thee in marriage, so that (henceforth) there may be no sin for believers in respect of wives of their adopted sons, when the latter have performed the necessary formality (of release) from them. The commandment of Allah must be fulfilled.
- sh And when you said to him to whom Allah had shown favor and to whom you had shown a favor: Keep your wife to yourself and be careful of (your duty to) Allah; and you concealed in your soul what Allah would bring to light, and you feared men, and Allah had a greater right that you should fear Him. But when Zaid had accomplished his want of her, We gave her to you as a wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's command shall be performed.
- yu Behold! Thou didst say to one who had received the grace of Allah and thy favour: "Retain thou (in wedlock) thy wife, and fear Allah." But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allah's command must be fulfilled.

### 38.

- AA There is no constraint on the Prophet in what God has decreed for him. This has been the way of God with (apostles) who have gone before you, and God's command is a determined act.
- NQ There is no blame on the Prophet (SAW) in that which Allâh has made legal for him. That has been Allâh's Way with those who have passed away of (the Prophets of) old. And the Command of Allâh is a decree determined.
- PK There is no reproach for the Prophet in that which Allah maketh his due. That was Allah's way with those who passed away of old - and the commandment of Allah is certain destiny -
- SH There is no harm in the Prophet doing that which Allah has ordained for him; such has been the course of Allah with respect to those who have gone before; and the command of Allah is a decree that is made absolute:
- YU There can be no difficulty to the Prophet in what Allah has indicated to him as a duty. It was the practice (approved) of Allah amongst those of old that have passed away. And the command of Allah is a decree determined.

**39.**

- AA (For) those who convey the messages of God, and fear Him and no one else, God is sufficient to keep account.
- NQ Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allâh as a Reckoner.
- PK Who delivered the messages of Allah and feared Him, and feared none save Allah. Allah keepeth good account.
- SH Those who deliver the messages of Allah and fear Him, and do not fear any one but Allah; and Allah is sufficient to take account.
- YU (It is the practice of those) who preach the Messages of Allah, and fear Him, and fear none but Allah. And enough is Allah to call (men) to account.

**40.**

- AA Muhammad is not the father of any man among you, but a messenger of God, and the seal of the prophets. God has knowledge of everything.
- NQ Muhammad (SAW) is not the father of any man among you, but he is the Messenger of Allâh and the last (end) of the Prophets[.]. And Allâh is Ever AllAware of everything.
- PK Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is ever Aware of all things.
- SH Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Last of the prophets; and Allah is cognizant of all things.
- YU Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things.

**41.**

- AA O you who believe, remember God a great deal,
- NQ O you who believe! Remember Allâh with much remembrance.
- PK O ye who believe! Remember Allah with much remembrance.
- SH O you who believe! remember Allah, remembering frequently,
- YU O ye who believe! Celebrate the praises of Allah, and do this often;

**42.**

- AA And sing His praises morning and evening.
- NQ And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].
- PK And glorify Him early and late.

SH And glorify Him morning and evening.

YU And glorify Him morning and evening.

#### 43.

AA It is He who sends His blessings on you, as (do) His angels, that He may lead you out of darkness into light, for He is benevolent to the believers.

NQ He it is Who sends Salât (His blessings) on you, and His angels too (ask Allâh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islâmic Monotheism). And He is Ever Most Merciful to the believers.

PK He it is Who blesseth you, and His angels (bless you), that He may bring you forth from darkness unto light; and He is ever Merciful to the believers.

SH He it is Who sends His blessings on you, and (so do) His angels, that He may bring you forth out of utter darkness into the light; and He is Merciful to the believers.

YU He it is Who sends blessings on you, as do His angels, that He may bring you out from the depths of Darkness into Light: and He is Full of Mercy to the Believers.

#### 44.

AA Their greeting on the day they meet Him will be: "Peace;" and He has a generous reward ready for them.

NQ Their greeting on the Day they shall meet Him will be "Salâm: Peace (i.e. the angels will say to them: Salâmu 'Alaikum)!" And He has prepared for them a generous reward (i.e. Paradise).

PK Their salutation on the day when they shall meet Him will be: Peace. And He hath prepared for them a goodly recompense.

SH Their salutation on the day that they meet Him shall be, Peace, and He has prepared for them an honourable reward.

YU Their salutation on the Day they meet Him will be "Peace!"; and He has prepared for them a generous Reward.

#### 45.

AA O Prophet, We have sent you as a witness and a bearer of happy tidings and an admonisher,

NQ O Prophet (MuhammadSAW )! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,

PK O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a warner.

SH O Prophet! surely We have sent you as a witness, and as a bearer of good news and as a warner,

YU O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings, and Warner,-

#### 46.

AA And to call (men) to God by His leave, and as a lamp resplendent.

NQ And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ân and the Sunnah the legal ways of the Prophet SAW [ ] ).

PK And as a summoner unto Allah by His permission, and as a lamp that giveth light.

SH And as one inviting to Allah by His permission, and as a light-giving torch.

YU And as one who invites to Allah's (grace) by His leave, and as a lamp spreading light.

#### 47.

AA Give glad tidings to the believers that there is great bounty for them from God.

NQ And announce to the believers (in the Oneness of Allāh and in His Messenger Muhammad SAW) the glad tidings, that they will have from Allāh a Great Bounty.

PK And announce unto the believers the good tidings that they will have great bounty from Allah.

SH And give to the believers the good news that they shall have a great grace from Allah.

YU Then give the Glad Tidings to the Believers, that they shall have from Allah a very great Bounty.

#### 48.

AA Do not listen to the unbelievers and the hypocrites. Ignore what they do to hurt you, and put your trust in God. God is sufficient as protector.

NQ And obey not the disbelievers and the hypocrites, and harm them not (till you are ordered). And put your trust in Allāh, and Sufficient is Allāh as a Wakil (Trustee, or Disposer of affairs).

PK And incline not to the disbelievers and the hypocrites. Disregard their noxious talk, and put thy trust in Allah. Allah is sufficient as Trustee.

SH And be not compliant to the unbelievers and the hypocrites, and leave unregarded their annoying talk, and rely on Allah; and Allah is sufficient as a Protector.

YU And obey not (the behests) of the Unbelievers and the Hypocrites, and heed not their annoyances, but put thy Trust in Allah. For enough is Allah as a Disposer of affairs.

#### 49.

AA O you who believe, when you marry believing women then divorce them before having (sexual) contact with them, you have no right to demand observance of the 'waiting period' of them. But provide suitably for them, and let them go with honour.

NQ O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah [divorce prescribed period, see (V.65:4)] have you to count in respect of them. So give them a present, and set them free i.e. divorce, in a handsome manner.

PK O ye who believe! If ye wed believing women and divorce them before ye have touched them, then there is no period that ye should reckon. But content them and release them handsomely.

SH O you who believe! when you marry the believing women, then divorce them before you touch them, you have in their case no term which you should reckon; so make some provision for them and send them forth a goodly sending forth.

YU O ye who believe! When ye marry believing women, and then divorce them before ye have touched them, no period of 'Iddat have ye to count in respect of them: so give them a present. And set them free in a handsome manner.

#### 50.

AA We have made lawful for you, O Prophet, wives to whom you have given their dower, and God-given maids and captives you have married, and the daughters of your father's brothers and daughters of your father's sisters, and daughters of your mother's brothers and sisters, who migrated with you; and a

believing woman who offers herself to the Prophet if the Prophet desires to marry her. This is a privilege only for you and not the other believers. We know what We have ordained for them about their wives and maids they possess, so that you may be free of blame, for God is forgiving and kind.

**NO** O Prophet (Muhammad SAW)! Verily, We have made lawful to you your wives, to whom you have paid their Mahr (bridal money given by the husband to his wife at the time of marriage), and those (captives or slaves) whom your right hand possesses - whom Allâh has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammah (paternal aunts) and the daughters of your Khâl (maternal uncles) and the daughters of your Khâlah (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her; a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (captives or slaves) whom their right hands possess, - in order that there should be no difficulty on you. And Allâh is Ever Oft- Forgiving, Most Merciful.

**PK** O Prophet! Lo! We have made lawful unto thee thy wives unto whom thou hast paid their dowries, and those whom thy right hand possesseth of those whom Allah hath given thee as spoils of war, and the daughters of thine uncle on the father's side and the daughters of thine aunts on the father's side, and the daughters of thine uncle on the mother's side and the daughters of thine aunts on the mother's side who emigrated with thee, and a believing woman if she give herself unto the Prophet and the Prophet desire to ask her in marriage - a privilege for thee only, not for the (rest of) believers - We are Aware of that which We enjoined upon them concerning their wives and those whom their right hands possess - that thou mayst be free from blame, for Allah is ever Forgiving, Merciful.

**SH** O Prophet! surely We have made lawful to you your wives whom you have given their dowries, and those whom your right hand possesses out of those whom Allah has given to you as prisoners of war, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who fled with you; and a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her-- specially for you, not for the (rest of) believers; We know what We have ordained for them concerning their wives and those whom their right hands possess in order that no blame may attach to you; and Allah is Forgiving, Merciful.

**YU** O Prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee; and daughters of thy paternal uncles and aunts, and daughters of thy maternal uncles and aunts, who migrated (from Makka) with thee; and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her;- this only for thee, and not for the Believers (at large); We know what We have appointed for them as to their wives and the captives whom their right hands possess;- in order that there should be no difficulty for thee. And Allah is Oft-Forgiving, Most Merciful.

## 51.

**AA** You may defer the turn of any of your wives you like, and may take any other you desire. There is no harm if you take any of those (whose turn) you had deferred. This would be better as it would gladden their hearts and they will not grieve, and each will be happy with what you have given her. God knows what is in your heart, for He is all-wise and benign.

**NO** You (O Muhammad SAW) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to

receive her again), that is better; that they may be comforted and not grieved, and may all be pleased with what you give them. Allāh knows what is in your hearts. And Allāh is Ever AllKnowing, Most Forbearing.

- PK** Thou canst defer whom thou wilt of them and receive unto thee whom thou wilt, and whomsoever thou desirest of those whom thou hast set aside (temporarily), it is no sin for thee (to receive her again); that is better; that they may be comforted and not grieve, and may all be pleased with what thou givest them. Allah knoweth what is in your hearts (O men), and Allah is ever Forgiving, Clement.
- SH** You may put off whom you please of them, and you may take to you whom you please, and whom you desire of those whom you had separated provisionally; no blame attaches to you; this is most proper, so that their eyes may be cool and they may not grieve, and that they should be pleased, all of them with what you give them, and Allah knows what is in your hearts; and Allah is Knowing, Forbearing.
- YU** Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose (turn) thou hadst set aside. This were nigher to the cooling of their eyes, the prevention of their grief, and their satisfaction - that of all of them - with that which thou hast to give them: and Allah knows (all) that is in your hearts: and Allah is All-Knowing, Most Forbearing.

## 52.

- AA** No other women are lawful for you after this except those you have married, nor to change your present wives for other women even though their beauty should appeal to you. God is watchful of everything.
- NQ** It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (captives or slaves) whom your right hand possesses. And Allāh is Ever a Watcher over all things.
- PK** It is not allowed thee to take (other) women henceforth, nor that thou shouldst change them for other wives even though their beauty pleased thee, save those whom thy right hand possesseth. And Allah is ever Watcher over all things.
- SH** It is not allowed to you to take women afterwards, nor that you should change them for other wives, though their beauty be pleasing to you, except what your right hand possesses and Allah is Watchful over all things.
- YU** It is not lawful for thee (to marry more) women after this, nor to change them for (other) wives, even though their beauty attract thee, except any thy right hand should possess (as handmaidens): and Allah doth watch over all things.

## 53.

- AA** O you who believe, do not enter the houses of the Prophet for a meal without awaiting the proper time, unless asked, and enter when you are invited, and depart when you have eaten, and do not stay on talking. This puts the Prophet to inconvenience, and he feels embarrassed before you; but God is not embarrassed in (saying) the truth. And when you ask his wife for some thing of utility, ask for it from behind the screen. This is for the purity of your hearts and theirs. It does not behove you to annoy the prophet of God, or to ever marry his wives after him. This would indeed be serious in the sight of God.
- NQ** O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go), but Allāh is not shy of (telling you) the truth.

And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allāh's Messenger, nor that you should ever marry his wives after him (his death). Verily! With Allāh that shall be an enormity.

- PK** O Ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time, unless permission be granted you. But if ye are invited, enter, and, when your meal is ended, then disperse. Linger not for conversation. Lo! that would cause annoyance to the Prophet, and he would be shy of (asking) you (to go); but Allah is not shy of the truth. And when ye ask of them (the wives of the Prophet) anything, ask it of them from behind a curtain. That is purer for your hearts and for their hearts. And it is not for you to cause annoyance to the messenger of Allah, nor that ye should ever marry his wives after him. Lo! that in Allah's sight would be an enormity.
- SH** O you who believe! do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished-- but when you are invited, enter, and when you have taken the food, then disperse-- not seeking to listen to talk; surely this gives the Prophet trouble, but he forbears from you, and Allah does not forbear from the truth And when you ask of them any goods, ask of them from behind a curtain; this is purer for your hearts and (for) their hearts; and it does not behove you that you should give trouble to the Messenger of Allah, nor that you should marry his wives after him ever; surely this is grievous in the sight of Allah.
- YU** O ye who believe! Enter not the Prophet's houses, - until leave is given you, - for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys the Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Messenger, or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity.

#### 54.

- AA** Whether you discuss a thing or conceal it, surely God has knowledge of everything.
- NQ** Whether you reveal anything or conceal it, verily, Allāh is Ever AllKnower of everything.
- PK** Whether ye divulge a thing or keep it hidden, lo! Allah is ever Knower of all things.
- SH** If you do a thing openly or do it in secret, then surely Allah is Cognizant of all things.
- YU** Whether ye reveal anything or conceal it, verily Allah has full knowledge of all things.

#### 55.

- AA** There is no harm if they come before their fathers or their sons, or their brothers and their brothers' and sisters' sons, or their women folk or captive maids they possess. Follow the commands of God. Verily God is witness to everything.
- NQ** It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves, and keep your duty to Allāh. Verily, Allāh is Ever AllWitness over everything.
- PK** It is no sin for them (thy wives) to converse freely) with their fathers, or their

sons, or their brothers, or their brothers' sons, or the sons of their sisters or of their own women, or their slaves. O women! Keep your duty to Allah. Lo! Allah is ever Witness over all things.

- SH There is no blame on them in respect of their fathers, nor their brothers, nor their brothers' sons, nor their sisters' sons nor their own women, nor of what their right hands possess; and be careful of (your duty to) Allah; surely Allah is a witness of all things.
- YU There is no blame (on these ladies if they appear) before their fathers or their sons, their brothers, or their brother's sons, or their sisters' sons, or their women, or the (slaves) whom their right hands possess. And, (ladies), fear Allah; for Allah is Witness to all things.

## 56.

- AA God and His angels shower their blessings on the Prophet. O believers, you should also send your blessings on him, and salute him with a worthy greeting.
- NQ Allâh sends His Salât (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad SAW) and also His angels too (ask Allâh to bless and forgive him). O you who believe! Send your Salât[] on (ask Allâh to bless) him (Muhammad SAW), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. AsSalâmu 'Alaikum).
- PK Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation.
- SH Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation.
- YU Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect.

## 57.

- AA Those who offend God and His Prophet will be damned in this world and the next. There is a shameful punishment ready for them.
- NQ Verily, those who annoy Allâh and His Messenger (SAW)[] Allâh has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.
- PK Lo! those who malign Allah and His messenger, Allah hath cursed them in the world and the Hereafter, and hath prepared for them the doom of the disdained.
- SH Surely (as for) those who speak evil things of Allah and His Messenger, Allah has cursed them in this world and the here after, and He has prepared for them a chastisement bringing disgrace.
- YU Those who annoy Allah and His Messenger - Allah has cursed them in this World and in the Hereafter, and has prepared for them a humiliating Punishment.

## 58.

- AA Those who slander believing men and women for what they have not done, will bear the burden of calumny and clear iniquity. O Prophet, tell your wives and daughters, and the women of the faithful, to draw their wraps a little over them. They will thus be recognised and no harm will come to them. God is forgiving and kind.
- NQ And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin.
- PK And those who malign believing men and believing women undeservedly, they bear the guilt of slander and manifest sin.
- SH And those who speak evil things of the believing men and the believing women

without their having earned (it), they are guilty indeed of a false accusation and a manifest sin.

yu And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin.

## 59.

nq O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful[].

pk O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go abroad). That will be better, so that they may be recognised and not annoyed. Allah is ever Forgiving, Merciful.

sh O Prophet! say to your wives and your daughters and the women of the believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful.

yu O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful.

## 60.

aa If the hypocrites and perverts, and the rumour-mongers of Madinah, do not desist even now, We shall rouse you against them, so they would not be able to live but a short time in the city with you.

nq If the hypocrites, and those in whose hearts is a disease (evil desire for adultery, etc.), and those who spread false news among the people in AlMadinah, cease not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but a little while.

pk If the hypocrites, and those in whose hearts is a disease, and the alarmists in the city do not cease, We verily shall urge thee on against them, then they will be your neighbours in it but a little while.

sh If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly set you over them, then they shall not be your neighbors in it but for a little while;

yu Truly, if the Hypocrites, and those in whose hearts is a disease, and those who stir up sedition in the City, desist not, We shall certainly stir thee up against them: Then will they not be able to stay in it as thy neighbours for any length of time:

## 61.

aa Accursed, they would be seized wherever found, and slain mercilessly.

nq Accursed, wherever found, they shall be seized and killed with a (terrible) slaughter.

pk Accursed, they will be seized wherever found and slain with a (fierce) slaughter.

sh Cursed: wherever they are found they shall be seized and murdered, a (horrible) murdering.

yu They shall have a curse on them: whenever they are found, they shall be seized and slain (without mercy).

## 62.

- AA Such was the law of God among those before you; and you will not find any change in the law of God.
- NQ That was the Way of Allâh in the case of those who passed away of old, and you will not find any change in the Way of Allâh.
- PK That was the way of Allah in the case of those who passed away of old; thou wilt not find for the way of Allah aught of power to change.
- SH (Such has been) the course of Allah with respect to those who have gone before; and you shall not find any change in the course of Allah.
- YU (Such was) the practice (approved) of Allah among those who lived aforetime: No change wilt thou find in the practice (approved) of Allah.

**63.**

- AA People ask you about the Hour (of the great change). Say: "Only God has knowledge of it. Who knows? The Hour may be close at hand."
- NQ People ask you concerning the Hour, say: "The knowledge of it is with Allâh only. What do you know? It may be that the Hour is near!"
- PK Men ask thee of the Hour. Say: The knowledge of it is with Allah only. What can convey (the knowledge) unto thee? It may be that the Hour is nigh.
- SH Men ask you about the hour; say: The knowledge of it is only with Allah, and what will make you comprehend that the : hour may be nigh.
- YU Men ask thee concerning the Hour: Say, "The knowledge thereof is with Allah (alone)": and what will make thee understand?- perchance the Hour is nigh!

**64.**

- AA Verily God has cursed the infidels, and prepared a blazing fire for them.
- NQ Verily, Allâh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell).
- PK Lo! Allah hath cursed the disbelievers, and hath prepared for them a flaming fire,
- SH Surely Allah has cursed the unbelievers and has prepared for them a burning fire,
- YU Verily Allah has cursed the Unbelievers and prepared for them a Blazing Fire,-

**65.**

- AA They will live in it for ever, and will find no saviour or helper.
- NQ Wherein they will abide for ever, and they will find neither a Walî (a protector) nor a helper.
- PK Wherein they will abide for ever. They will find (then) no protecting friend nor helper.
- SH To abide therein for a long time; they shall not find a protector or a helper.
- YU To dwell therein for ever: no protector will they find, nor helper.

**66.**

- AA The day their faces would be turned on the fire (as on a spit), they will say: "Alas! If only we had obeyed God, and obeyed the Prophet."
- NQ On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allâh and obeyed the Messenger (Muhammad SAW)."
- PK On the day when their faces are turned over in the Fire, they say: Oh, would that we had obeyed Allah and had obeyed His messenger!
- SH On the day when their faces shall be turned back into the fire, they shall say: O would that we had obeyed Allah and obeyed the Messenger!

YU The Day that their faces will be turned upside down in the Fire, they will say:  
"Woe to us! Would that we had obeyed Allah and obeyed the Messenger!"

**67.**

AA They will say: "O our Lord, we obeyed our leaders and the elders, but they only led us astray.

NQ And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way.

PK And they say: Our Lord! Lo! we obeyed our princes and great men, and they misled us from the Way.

SH And they shall say: O our Lord! surely we obeyed our leaders and our great men, so they led us astray from the path;

YU And they would say: "Our Lord! We obeyed our chiefs and our great ones, and they misled us as to the (right) Path.

**68.**

AA O Lord, give them a double punishment, and put a grievous curse upon them."

NQ Our Lord! give them double torment and curse them with a mighty curse!"

PK Our Lord! Oh, give them double torment and curse them with a mighty curse.

SH O our Lord! give them a double punishment and curse them with a great curse.

YU "Our Lord! Give them double Penalty and curse them with a very great Curse!"

**69.**

AA O you who believe, do not be like those who maligned Moses, whilst God cleared him of what they alleged; and he was held in high esteem with God.

NQ O you who believe! Be not like those who annoyed Mûsa (Moses), but Allâh cleared him of that which they alleged, and he was honourable before Allâh[.]

PK O ye who believe! Be not as those who slandered Moses, but Allah proved his innocence of that which they alleged, and he was well esteemed in Allah's sight.

SH O you who believe! be not like those who spoke evil things of Musa, but Allah cleared him of what they said, and he was worthy of regard with Allah.

YU O ye who believe! Be ye not like those who vexed and insulted Moses, but Allah cleared him of the (calumnies) they had uttered: and he was honourable in Allah's sight.

**70.**

AA O you who believe, obey the commands of God, and say straightforward things

NQ O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.

PK O ye who believe! Guard your duty to Allah, and speak words straight to the point;

SH O you who believe! be careful of(your duty to) Allah and speak the right word,

YU O ye who believe! Fear Allah, and (always) say a word directed to the Right:

**71.**

AA That He may straighten your affairs for you and forgive your sins; and he who obeys God and His Prophet will be successful.

NQ He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (SAW) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).

PK He will adjust your works for you and will forgive you your sins. Whosoever

obeyeth Allah and His messenger, he verily hath gained a signal victory.

- SH He will put your deeds into a right state for you, and forgive you your faults; and whoever obeys Allah and His Messenger, he indeed achieves a mighty success.
- YU That He may make your conduct whole and sound and forgive you your sins: He that obeys Allah and His Messenger, has already attained the highest achievement.

## 72.

- AA We had offered the Trust (of divine responsibilities) to the heavens, the earth, the mountains, but they refrained from bearing the burden and were frightened of it; but man took it on himself. He is a faithless ignoramus.
- NQ Truly, We did offer AlAmânah (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).[]
- PK Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! he hath proved a tyrant and a fool.
- SH Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant;
- YU We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it; - He was indeed unjust and foolish; -

## 73.

- AA So that God punishes men and women hypocrites, the idolaters and idolatrous women, but He turns to faithful men and women in forgiveness, for God is forgiving and kind.
- NQ So that Allâh will punish the hypocrites, men and women, and the men and women who are Al- Mushrikûn (the polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh, and in His Messenger Muhammad SAW ). And Allâh will pardon (accept the repentance of) the true believers of the Islâmic Monotheism, men and women. And Allâh is Ever OftForgiving, Most Merciful.
- PK So Allah punisheth hypocritical men and hypocritical women, and idolatrous men and idolatrous women. But Allah pardoneth believing men and believing women, and Allah is ever Forgiving, Merciful.
- SH So Allah will chastise the hypocritical men and the hypocritical women and the polytheistic men and the polytheistic women, and Allah will turn (mercifully) to the believing women, and Allah is Forgiving, Merciful.
- YU (With the result) that Allah has to punish the Hypocrites, men and women, and the Unbelievers, men and women, and Allah turns in Mercy to the Believers, men and women: for Allah is Oft-Forgiving, Most Merciful.

34  
Saba'  
Sheba  
Saba

**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. ALL PRAISE BE to God to whom belongs whatsoever is in the heavens and the earth, and His the praise in the world to come. He is all-wise and all-knowing.
- NQ** All the praises and thanks be to Allâh, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the AllWise, the AllAware.
- PK** Praise be to Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. His is the praise in the Hereafter, and He is the Wise, the Aware.
- SH** (All) praise is due to Allah, Whose is what is in the heavens and what is in the earth, and to Him is due (all) praise in the hereafter; and He is the Wise, the Aware.
- YU** Praise be to Allah, to Whom belong all things in the heavens and on earth: to Him be Praise in the Hereafter: and He is Full of Wisdom, acquainted with all things.

**2.**

- AA** He knows whatever goes into the earth and whatsoever issues from it, whatsoever comes down from the sky, and whatsoever goes up to it. He is all-merciful, all-forgiving.
- NQ** He knows that which goes into the earth and that which comes forth from it, and that which descend from the heaven and that which ascends to it. And He is the Most Merciful, the OftForgiving.
- PK** He knoweth that which goeth into the earth and that which cometh forth from it, and that descendeth from the heaven and that which ascendeth into it. He is the Merciful, the Forgiving.
- SH** He knows that which goes down into the earth and that which comes out of it, and that which comes down from the heaven and that which goes up to it; and He is the Merciful, the Forgiving.
- YU** He knows all that goes into the earth, and all that comes out thereof; all that comes down from the sky and all that ascends thereto and He is the Most Merciful, the Oft-Forgiving.

**3.**

- AA** The unbelievers say: "There is no coming of the Hour for us." Say: "Why not? By my Lord, the knower of the unknown, it will certainly come for you. Not even an atom's weight in the heavens and the earth, or something smaller or greater than it, is hidden from Him, and which is not recorded in the all-too-manifest Book,
- NQ** Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, it will come to you." (Allâh, He is) the AllKnower of the unseen, not even

the weight of an atom (or a small ant) or less than that or greater, escapes from His Knowledge in the heavens or in the earth, but it is in a Clear Book (AlLauh AlMahfûz).

- PK Those who disbelieve say: The Hour will never come unto us. Say: Nay, by my Lord, but it is coming unto you surely. (He is) the Knower of the Unseen. Not an atom's weight, or less than that or greater, escapeth Him in the heavens or in the earth, but it is in a clear Record,
- SH And those who disbelieve say: The hour shall not come upon us. Say: Yea! by my Lord, the Knower of the unseen, it shall certainly come upon you; not the weight of an atom becomes absent from Him, in the heavens or in the earth, and neither less than that nor greater, but (all) is in a clear book
- YU The Unbelievers say, "Never to us will come the Hour": Say, "Nay! but most surely, by my Lord, it will come upon you; - by Him Who knows the unseen,- from Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous:

#### 4.

- AA In order that He may recompense those who have believed and done the right. For them will be forgiveness and worthy sustenance.
- NQ That He may recompense those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds. Those, theirs is forgiveness and Rizqun Karîm (generous provision, i.e. Paradise).
- PK That He may reward those who believe and do good works. For them is pardon and a rich provision.
- SH That He may reward those who believe and do good; these it is for whom is forgiveness and an honorable sustenance.
- YU That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous."

#### 5.

- AA As for those who try to subvert Our signs, there is a punishment of painful torment.
- NQ But those who strive against Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate them, those, for them will be a severe painful torment[.].
- PK But those who strive against Our revelations, challenging (Us), theirs will be a painful doom of wrath.
- SH And (as for) those who strive hard in opposing Our communications, these it is for whom is a painful chastisement of an evil kind.
- YU But those who strive against Our Signs, to frustrate them,- for such will be a Penalty,- a Punishment most humiliating.

#### 6.

- AA Those who have been given knowledge realise what has been revealed by the Lord is the truth, and leads to the path of the mighty and praiseworthy (God).
- NQ And those who have been given knowledge see that what is revealed to you (O Muhammad SAW) from your Lord is the truth, and guides to the Path of the Exalted in Might, Owner of all praise.
- PK Those who have been given knowledge see that what is revealed unto thee from thy Lord is the truth and leadeth unto the path of the Mighty, the Owner of Praise.
- SH And those to whom the knowledge has been given see that which has been revealed to you from your Lord, that is the truth, and it guides into the path of the Mighty, the Praised.

YU And those to whom knowledge has come see that the (Revelation) sent down to thee from thy Lord - that is the Truth, and that it guides to the Path of the Exalted (in might), Worthy of all praise.

## 7.

AA The disbelievers say: "Shall we tell you of a man who prophesies that when you are reduced to particles and vanished in the dust, you will become a new creation

NQ Those who disbelieve say: "Shall we direct you to a man (Muhammad SAW) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then, you will be created (again) anew?"

PK Those who disbelieve say: Shall we show you a man who will tell you (that) when ye have become dispersed in dust with most complete dispersal still, even then, ye will be created anew?

SH And those who disbelieve say: Shall we point out to you a man who informs you that when you are scattered the utmost scattering you shall then be most surely (raised) in (to) a new creation?

YU The Unbelievers say (in ridicule): "Shall we point out to you a man that will tell you, when ye are all scattered to pieces in disintegration, that ye shall (then be raised) in a New Creation?

## 8.

AA Has he fabricated a lie about God, or is he possessed?" Not so; but those who believe not in the Hereafter are themselves afflicted and far astray.

NQ Has he (Muhammad SAW) invented a lie against Allâh, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.

PK Hath he invented a lie concerning Allah, or is there in him a madness? Nay, but those who disbelieve in the Hereafter are in torment and far error.

SH He has forged a lie against Allah or there is madness in him. Nay! those who do not believe in the hereafter are in torment and in great error.

YU "Has he invented a falsehood against Allah, or has a spirit (seized) him?" - Nay, it is those who believe not in the Hereafter, that are in (real) Penalty, and in farthest error.

## 9.

AA Do they not see what is before them and what is behind them of the heavens and the earth? We could cleave the earth and sink them, if We pleased, or drop a fragment of the sky upon them. There is surely a sign in this for every penitent creature.

NQ See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them. Verily, in this is a sign for every faithful believer that [believes in the Oneness of Allâh], and turns to Allâh (in all affairs with humility and in repentance).

PK Have they not observed what is before them and what is behind them of the sky and the earth? If We will, We can make the earth swallow them, or cause obliteration from the sky to fall on them. Lo! herein surely is a portent for every slave who turneth (to Allah) repentant.

SH Do they not then consider what is before them and what is behind them of the heaven and the earth? If We please We will make them disappear in the land or bring down upon them a portion from the heaven; most surely there is a sign in this for every servant turning (to Allah).

YU See they not what is before them and behind them, of the sky and the earth? If We wished, We could cause the earth to swallow them up, or cause a piece

of the sky to fall upon them. Verily in this is a Sign for every devotee that turns to Allah (in repentance).

## 10.

- AA We favoured David with excellence, (and commanded): "O Jibal and Tair, glorify the greatness of God with him." And We made iron pliable for him.
- NQ And indeed We bestowed grace on David from Us (saying): "O you mountains. Glorify (Allâh) with him! And you birds (also)! And We made the iron soft for him."
- PK And assuredly We gave David grace from Us, (saying): O ye hills and birds, echo his psalms of praise! And We made the iron supple unto him,
- SH And certainly We gave to Dawood excellence from Us: O mountains! sing praises with him, and the birds; and We made the iron pliant to him,
- YU We bestowed Grace aforetime on David from ourselves: "O ye Mountains! Sing ye back the Praises of Allah with him! and ye birds (also)! And We made the iron soft for him; -

## 11.

- AA "Make long coats of mail," (We said), "and fix their links, and do the right. I surely see whatsoever you do."
- NQ Saying: "Make you perfect coats of mail, balancing well the rings of chain armour, and work you (men) righteousness. Truly, I am AllSeer of what you do."
- PK Saying: Make thou long coats of mail and measure the links (thereof). And do ye right. Lo! I am Seer of what ye do.
- SH Saying: Make ample (coats of mail), and assign a time to the making of coats of mail and do good; surely I am Seeing what you do.
- YU (Commanding), "Make thou coast of mail, balancing well the rings of chain armour, and work ye righteousness; for be sure I see (clearly) all that ye do."

## 12.

- AA We (subjugated) the wind to Solomon. Its morning's journey took one month, and the evening's one month. We made a spring of molten brass to flow for him; and many jinns laboured for him by the will of his Lord. Anyone of them who turned from Our command was made to taste the torment of blazing fire.
- NQ And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnight) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinns that worked in front of him, by the Leave of his Lord, and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire.
- PK And unto Solomon (We gave) the wind, whereof the morning course was a month's journey and the evening course a month's journey, and We caused the fount of copper to gush forth for him, and (We gave him) certain of the jinn who worked before him by permission of his Lord. And such of them as deviated from Our command, them We caused to taste the punishment of flaming Fire.
- SH And (We made) the wind (subservient) to Sulaiman, which made a month's journey in the morning and a month's journey in the evening, and We made a fountain of molten copper to flow out for him, and of the jinn there were those who worked before him by the command of his Lord; and whoever turned aside from Our command from among them, We made him taste of the punishment of burning.
- And to Solomon (We made) the Wind (obedient): Its early morning (stride)

YU was a month's (journey), and its evening (stride) was a month's (journey); and We made a Font of molten brass to flow for him; and there were Jinns that worked in front of him, by the leave of his Lord, and if any of them turned aside from our command, We made him taste of the Penalty of the Blazing Fire.

### 13.

- AA They made for him whatever he wished, synagogues and statues, dishes large as water-troughs, and cauldrons firmly fixed (on ovens; and We said): "O House of David, act, and give thanks." But few among My creatures are thankful.
- NO They worked for him what he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dâwud (David), with thanks!" But few of My slaves are grateful.
- PK They made for him what he willed: synagogues and statues, basins like wells and boilers built into the ground. Give thanks, O House of David! Few of My bondmen are thankful.
- SH They made for him what he pleased of fortresses and images, and bowls (large) as watering-troughs and cooking-pots that will not move from their place; give thanks, O family of Dawood! and very few of My servants are grateful.
- YU They worked for him as he desired, (making) arches, images, basons as large as reservoirs, and (cooking) cauldrons fixed (in their places): "Work ye, sons of David, with thanks! but few of My servants are grateful!"

### 14.

- AA When We ordained (Solomon's) death, none but the weevil, that was eating away his staff (on which he rested), pointed out to them that he was dead. When he fell down (dead) the jinns realised that if they had knowledge of the Unknown they would never have suffered demeaning labour.
- NO Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinns) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick, so when he fell down, the jinns saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment.
- PK And when We decreed death for him, nothing showed his death to them save a creeping creature of the earth which gnawed away his staff. And when he fell the jinn saw clearly how, if they had known the Unseen, they would not have continued in despised toil.
- SH But when We decreed death for him, naught showed them his death but a creature of the earth that ate away his staff; and when it fell down, the jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment.
- YU Then, when We decreed (Solomon's) death, nothing showed them his death except a little worm of the earth, which kept (slowly) gnawing away at his staff: so when he fell down, the Jinns saw plainly that if they had known the unseen, they would not have tarried in the humiliating Penalty (of their Task).

### 15.

- AA There was a sign for the people of Saba in their habitations: Two gardens, on the right and left. (And they were told:) "Eat of what your Lord has given you and be thankful. Fair is your land, and forgiving your Lord."
- NO Indeed there was for Saba' (Sheba) a sign in their dwelling place, - two gardens on the right hand and on the left (and it was said to them) "Eat of the provision of your Lord, and be grateful to Him, a fair land and an OftForgiving

Lord.

- PK There was indeed a sign for Sheba in their dwelling-place: Two gardens on the right hand and the left (as who should say): Eat of the provision of your Lord and render thanks to Him. A fair land and an indulgent Lord!
- SH Certainly there was a sign for Saba in their abode; two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord!
- YU There was, for Saba, aforetime, a Sign in their home-land - two Gardens to the right and to the left. "Eat of the Sustenance (provided) by your Lord, and be grateful to Him: a territory fair and happy, and a Lord Oft-Forgiving!

## 16.

- AA But they turned away. So We let loose on them the inundation of (the dyke of) al-'Arim, replacing their gardens with two other gardens which bore only bitter gourd, and tamarisks and a few sparse lote-trees.
- NQ But they turned away (from the obedience of Allâh), so We sent against them Sail Al'Arim (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lotetrees.
- PK But they were froward, so We sent on them the flood of 'Iram, and in exchange for their two gardens gave them two gardens bearing bitter fruit, the tamarisk and here and there a lote-tree.
- SH But they turned aside, so We sent upon them a torrent of which the rush could not be withstood, and in place of their two gardens We gave to them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees.
- YU But they turned away (from Allah), and We sent against them the Flood (released) from the dams, and We converted their two garden (rows) into "gardens" producing bitter fruit, and tamarisks, and some few (stunted) Lote-trees.

## 17.

- AA That is how We requited them for their ingratitude. We only punish those who are ungrateful.
- NQ Like this We requited them because they were ungrateful disbelievers. And never do We requit in such a way except those who are ungrateful, (disbelievers).
- PK This We awarded them because of their ingratitude. Punish We ever any save the ingrates?
- SH This We requited them with because they disbelieved; and We do not punish any but the ungrateful.
- YU That was the Requital We gave them because they ungratefully rejected Faith: and never do We give (such) requital except to such as are ungrateful rejecters.

## 18.

- AA Between them and the cities We had blessed We placed towns along the highway, and made them stages on their journey, (saying): "Travel between them in safety by day or by night."
- NQ And We placed between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."
- PK And We set, between them and the towns which We had blessed, towns easy to be seen, and We made the stage between them easy, (saying): Travel in them safely both by night and day.

- SH And We made between them and the towns which We had blessed (other) towns to be easily seen, and We apportioned the journey therein: Travel through them nights and days, secure.
- YU Between them and the Cities on which We had poured our blessings, We had placed Cities in prominent positions, and between them We had appointed stages of journey in due proportion: "Travel therein, secure, by night and by day."

**19.**

- AA But they said: "O Lord, make the distance between the stages of our journeys longer;" but (by doing so) they wronged themselves. So We turned them into bygone tales, and dispersed them, scattered in all directions. Surely there are signs in this for those who endeavour and are grateful.
- NQ But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves, so We made them as tales (in the land), and We dispersed them all, totally. Verily, in this are indeed signs for every steadfast grateful (person).
- PK But they said: Our Lord! Make the stage between our journeys longer. And they wronged themselves, therefore We made them bywords (in the land) and scattered them abroad, a total scattering. Lo! herein verily are portents for each steadfast, grateful (heart).
- SH And they said: O our Lord! make spaces to be longer between our journeys; and they were unjust to themselves so We made them stories and scattered them with an utter scattering; most surely there are signs in this for every patient, grateful one
- YU But they said: "Our Lord! Place longer distances between our journey-stages": but they wronged themselves (therein). At length We made them as a tale (that is told), and We dispersed them all in scattered fragments. Verily in this are Signs for every (soul that is) patiently constant and grateful.

**20.**

- AA Thus Iblis found his supposition about them to be true; and except for a section of believers they follow him.
- NQ And indeed Iblis (Satan) did prove true his thought about them, and they followed him, all except a group of true believers (in the Oneness of Allâh).
- PK And Satan indeed found his calculation true concerning them, for they follow him, all save a group of true believers.
- SH And certainly the Shaitan found true his conjecture concerning them, so they follow him, except a party of the believers.
- YU And on them did Satan prove true his idea, and they followed him, all but a party that believed.

**21.**

- AA He had no authority over them save for the purpose of Our knowing who believed in the world to come, and who doubted it. For your Lord keeps a watch over everything. Say: "Call on those you imagine are gods apart from God. They are not masters even of an atom's weight in the heavens and the earth, nor do they have a share in them, nor is any one of them a helper (of God).
- NQ And he (Iblis Satan) had no authority over them, except that We might test him, who believes in the Hereafter from him who is in doubt about it. And your Lord is a Hafiz over everything. (AllKnower of everything i.e. He keeps record of each and every person as regards deeds, and then He will reward them accordingly).
- PK And he had no warrant whatsoever against them, save that We would know

him who believeth in the Hereafter from him who is in doubt thereof; and thy Lord (O Muhammad) taketh note of all things.

- SH And he has no authority over them, but that We may distinguish him who believes in the hereafter from him who is in doubt concerning it; and your Lord is the Preserver of all things
- YU But he had no authority over them,- except that We might test the man who believes in the Hereafter from him who is in doubt concerning it: and thy Lord doth watch over all things.

## 22.

- NQ Say: (O Muhammad SAW to those polytheists, pagans, etc.) "Call upon those whom you assert (to be associate gods) besides Allâh, they possess not even the weight of an atom (or a small ant), either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them.
- PK Say (O Muhammad): Call upon those whom ye set up beside Allah! They possess not an atom's weight either in the heavens or in the earth, nor have they any share in either, nor hath He an auxiliary among them.
- SH Say: Call upon those whom you assert besides Allah; they do not control the weight of an atom in the heavens or in the earth nor have they any partnership in either, nor has He among them any one to back (Him) up.
- YU Say: "Call upon other (gods) whom ye fancy, besides Allah: They have no power,- not the weight of an atom,- in the heavens or on earth: No (sort of) share have they therein, nor is any of them a helper to Allah.

## 23.

- AA No intercession avails with Him except his He allows, so that when their hearts are freed of fear, they ask (one another): "What did your Lord say?" They will answer: "What is expedient. He is the all-mighty and supreme."
- NQ Intercession with Him profits not, except for him whom He permits. Until when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great."
- PK No intercession availeth with Him save for him whom He permitteth. Yet, when fear is banished from their hearts, they say: What was it that your Lord said? They say: The Truth. And He is the Sublime, the Great.
- SH And intercession will not avail aught with Him save of him whom He permits. Until when fear shall be removed from their hearts, They shall say: What is it that your Lord said? They shall say: The truth. And He is the Most High, the Great.
- YU "No intercession can avail in His Presence, except for those for whom He has granted permission. So far (is this the case) that, when terror is removed from their hearts (at the Day of Judgment, then) will they say, 'what is it that your Lord commanded?' they will say, 'That which is true and just; and He is the Most High Most Great'."

## 24.

- AA Say: "Who gives you food from the heavens and the earth?" Say: "God. Surely either you or we are on guidance, or are lost in clear error."
- NQ Say (O Muhammad SAW to these polytheists, pagans, etc.) "Who gives you provision from the heavens and the earth?" Say: "Allâh, And verily, (either) we or you are rightly guided or in a plain error."
- PK Say: Who giveth you provision from the sky and the earth? Say: Allah, Lo! we or you assuredly are rightly guided or in error manifest.
- Say: Who gives you the sustenance from the heavens and the earth? Say:

- SH Allah. And most surely we or you are on a right way or in manifest error
- YU Say: "Who gives you sustenance, from the heavens and the earth?" Say: "It is Allah; and certain it is that either we or ye are on right guidance or in manifest error!"

**25.**

- AA Say: "You will not be questioned about the sins that we have committed, nor shall we be questioned about your deeds."
- NQ Say (O Muhammad SAW to these polytheists, pagans, etc.) "You will not be asked about our sins, nor shall we be asked of what you do."
- PK Say: Ye will not be asked of what we committed, nor shall we be asked of what ye do.
- SH Say: You will not be questioned as to what we are guilty of, nor shall we be questioned as to what you do.
- YU Say: "Ye shall not be questioned as to our sins, nor shall we be questioned as to what ye do."

**26.**

- AA Say: "Our Lord will gather us together and judge between us equitably, for He is the Judge all-knowing."
- NQ Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the (Most Trustworthy) AllKnowing Judge."
- PK Say: Our Lord will bring us all together, then He will judge between us with truth. He is the All-knowing Judge.
- SH Say: Our Lord will gather us together, then will He judge between us with the truth; and He is the greatest Judge, the All-knowing.
- YU Say: "Our Lord will gather us together and will in the end decide the matter between us (and you) in truth and justice: and He is the one to decide, the One Who knows all."

**27.**

- AA Say: "Just show me those you associate with Him as compeers." No, (you cannot), for He is God, the all-mighty and all-wise."
- NQ Say (O Muhammad SAW to these polytheists and pagans): "Show me those whom you have joined to Him as partners. Nay (there are not at all any partners with Him)! But He is Allâh (Alone), the All- Mighty, the AllWise."
- PK Say: Show me those whom ye have joined unto Him as partners. Nay (ye dare not)! For He is Allah, the Mighty, the Wise.
- SH Say: Show me those whom you have joined with Him as associates; by no means (can you do it). Nay! He is Allah, the Mighty, the Wise.
- YU Say: "Show me those whom ye have joined with Him as partners: by no means (can ye). Nay, He is Allah, the Exalted in Power, the Wise."

**28.**

- AA We have sent you only as a bearer of good tidings and admonisher for all mankind; yet most people do not understand.
- NQ And We have not sent you (O Muhammad SAW) except as a giver of glad tidings and a warner to all mankind, but most of men know not[.]
- PK And We have not sent thee (O Muhammad) save as a bringer of good tidings and a warner unto all mankind; but most of mankind know not.
- SH And We have not sent you but to all the men as a bearer of good news and as a warner, but most men do not know.
- We have not sent thee but as a universal (Messenger) to men, giving them

yu glad tidings, and warning them (against sin), but most men understand not.

### 29.

AA Instead they say: "When is this promise going to be, if you speak the truth?"

NQ And they say: "When is this promise (i.e. the Day of Resurrection will be fulfilled) if you are truthful?"

PK And they say: When is this promise (to be fulfilled) if ye are truthful?

SH And they say: When will this promise be (fulfilled) if you are truthful?

yu They say: "When will this promise (come to pass) if ye are telling the truth?"

### 30.

AA Say: "Determined is the day of the promise, which you can neither put back nor advance an hour.' The unbelievers say: "We do not believe in this Qur'an, nor in what was (sent) before it." If only you could see the sinners when they are made to stand before their Lord, blaming one another! Those who were weak will say to those who were arrogant: "But for you we would have certainly been believers."

NQ Say (O Muhammad SAW): "The appointment to you is for a Day, which you cannot put back for an hour (or a moment) nor put forward."

PK Say (O Muhammad): Yours is the promise of a Day which ye cannot postpone nor hasten by an hour.

SH Say: You have the appointment of a day from which you cannot hold back any while, nor can you bring it on.

yu Say: "The appointment to you is for a Day, which ye cannot put back for an hour nor put forward."

### 31.

NQ And those who disbelieve say: "We believe not in this Qur'ân nor in that which was before it," but if you could see when the Zâlimûn (polytheists and wrongdoers, etc.) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!"

PK And those who disbelieve say: We believe not in this Qur'an nor in that which was before it; but oh, if thou couldst see, when the wrong-doers are brought up before their Lord, how they cast the blame one to another; how those who were despised (in the earth) say unto those who were proud: But for you, we should have been believers.

SH And those who disbelieve say: By no means will we believe in this Quran, nor in that which is before it; and could you see when the unjust shall be made to stand before their Lord, bandying words one with another! Those who were reckoned weak shall say to those who were proud: Had it not been for you we would certainly have been believers.

yu The Unbelievers say: "We shall neither believe in this scripture nor in (any) that (came) before it." Couldst thou but see when the wrong-doers will be made to stand before their Lord, throwing back the word (of blame) on one another! Those who had been despised will say to the arrogant ones: "Had it not been for you, we should certainly have been believers!"

### 32.

AA The arrogant will say to the weak: "Did we hold you back from guidance after it had come to you? Certainly not. In fact you were yourselves guilty."

NQ And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were

Mujrimûn (polytheists, sinners, criminals, disobedient to Allâh, etc.).

- PK Those who were proud say unto those who were despised: Did we drive you away from the guidance after it had come unto you? Nay, but ye were guilty.
- SH Those who were proud shall say to those who were deemed weak: Did we turn you away from the guidance after it had come to you? Nay, you (yourselves) were guilty
- YU The arrogant ones will say to those who had been despised: "Was it we who kept you back from Guidance after it reached you? Nay, rather, it was ye who transgressed.

### 33.

- AA But the weak will say to the arrogant: "Not in the least. It was your plotting night and day when you ordered us to disbelieve in God and associate compeers with Him." When they see the punishment they will express repentance. But We shall put iron collars round the necks of infidels. Will they be requited for anything but what they did?
- NQ Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allâh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allâh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?
- PK Those who were despised say unto those who were proud: Nay but (it was your) scheming night and day, when ye commanded us to disbelieve in Allah and set up rivals unto Him. And they are filled with remorse when they behold the doom; and We place carcans on the necks of those who disbelieved. Are they requited aught save what they used to do?
- SH And those who were deemed weak shall say to those who were proud. Nay, (it was) planning by night and day when you told us to disbelieve in Allah and to set up likes with Him. And they shall conceal regret when they shall see the punishment; and We will put shackles on the necks of those who disbelieved; they shall not be requited but what they did.
- YU Those who had been despised will say to the arrogant ones: "Nay! it was a plot (of yours) by day and by night: Behold! Ye (constantly) ordered us to be ungrateful to Allah and to attribute equals to Him!" They will declare (their) repentance when they see the Penalty: We shall put yokes on the necks of the Unbelievers: It would only be a requital for their (ill) Deeds.

### 34.

- AA We never sent an admonisher to a habitation but its well-to-do people said: "We do not believe in what you have brought."
- NQ And We did not send a warner to a township, but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."
- PK And We sent not unto any township a warner, but its pampered ones declared: Lo! we are disbelievers in that wherewith ye have been sent.
- SH And We never sent a warner to a town but those who led lives in ease in it said: We are surely disbelievers in what you are sent with.
- YU Never did We send a warner to a population, but the wealthy ones among them said: "We believe not in the (Message) with which ye have been sent."

### 35.

- AA And (further): "We have far more wealth and children (than you), and we are not the ones to be punished."  
And they say: "We are more in wealth and in children, and we are not going to

NO be punished."

PK And they say: We are more (than you) in wealth and children. We are not the punished!

SH And they say: We have more wealth and children, and we shall not be punished.

YU They said: "We have more in wealth and in sons, and we cannot be punished."

### 36.

AA Say: "Verily my Lord increases or restricts the provision of whosoever He will;" but most men do not understand. It is not your wealth and children that will bring you closer to Us, except those who believe and do the right. These will be given a two-fold reward for their deeds, and will dwell in peace in the high empyrean.

NO Say (O Muhammad SAW): "Verily, my Lord enlarges and restricts the provision to whom He pleases, but most men know not."

PK Say (O Muhammad): Lo! my Lord enlargeth the provision for whom He will and narroweth it (for whom He will). But most of mankind know not.

SH Say: Surely my Lord amplifies the means of subsistence for whom He pleases and straitens (for whom He pleases), but most men do not know.

YU Say: "Verily my Lord enlarges and restricts the Provision to whom He pleases, but most men understand not."

### 37.

NO And it is not your wealth, nor your children that bring you nearer to Us (i.e. pleases Allâh), but only he (will please Us) who believes (in the Islâmic Monotheism), and does righteous deeds; as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security.

PK And it is not your wealth nor your children that will bring you near unto Us, but he who believeth and doeth good (he draweth near). As for such, theirs will be twofold reward for what they did and they will dwell secure in lofty halls.

SH And not your wealth nor your children, are the things which bring you near Us in station, but whoever believes and does good, these it is for whom is a double reward for what they do, and they shall be secure in the highest places.

YU It is not your wealth nor your sons, that will bring you nearer to Us in degree: but only those who believe and work righteousness - these are the ones for whom there is a multiplied Reward for their deeds, while secure they (reside) in the dwellings on high!

### 38.

AA But those who try to subvert Our signs will be given over to punishment

NO And those who strive against Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, will be brought to the torment.

PK And as for those who strive against Our revelations, challenging, they will be brought to the doom.

SH And (as for) those who strive in opposing Our communications, they shall be caused to be brought to the chastisement.

YU Those who strive against Our Signs, to frustrate them, will be given over into Punishment.

### 39.

AA Say: "Verily my Lord increases or restricts the provision of any of His creatures as He will, and repays whatsoever you spend. He is the best of all providers."

NO Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves,

and (also) restricts (it) for him, and whatsoever you spend of anything (in Allāh's Cause), He will replace it. And He is the Best of providers."

PK Say: Lo! my Lord enlargeth the provision for whom He will of His bondmen, and narroweth (it) for him. And whatsoever ye spend (for good) He replaceth it. And He is the Best of Providers.

SH Say: Surely my Lord amplifies the means of subsistence for whom He pleases of His servants and straitens (them) for whom (He pleases), and whatever thing you spend, He exceeds it in reward, and He is the best of Sustainers.

YU Say: "Verily my Lord enlarges and restricts the Sustenance to such of his servants as He pleases: and nothing do ye spend in the least (in His cause) but He replaces it: for He is the Best of those who grant Sustenance.

#### 40.

AA The day He will gather all of them together, He will ask the angels: "Did they worship you?"

NQ And (remember) the Day when He will gather them all together, and then will say to the angels: "Was it you that these people used to worship?"

PK And on the day when He will gather them all together, He will say unto the angels: Did these worship you?

SH And on the day when He will gather them all together, then will He say to the angels: Did these worship you?

YU One Day He will gather them all together, and say to the angels, "Was it you that these men used to worship?"

#### 41.

AA "God forbid!" (they will answer). "You are our protector not they. In fact, they worshipped the devils. Most of them believed in them."

NQ They (angels) will say: "Glorified be You! You are our Walī (Lord) instead of them. Nay, but they used to worship the jinns; most of them were believers in them."

PK They will say: Be Thou Glorified. Thou (alone) art our Guardian, not them! Nay, but they worshipped the jinn; most of them were believers in them.

SH They shall say: Glory be to Thee! Thou art our Guardian, not they; nay! they worshipped the jinn; most of them were believers in them.

YU They will say, "Glory to Thee! our (tie) is with Thee - as Protector - not with them. Nay, but they worshipped the Jinns: most of them believed in them."

#### 42.

AA That day you will have no power to profit or harm each other; and We shall say to the sinners: "Taste the punishment of Fire which you had denied."

NQ So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like angels, jinns, prophets, saints, righteous persons, etc.) along with Allāh]: "Taste the torment of the Fire which you used to belie.[]

PK That day ye will possess no use nor hurt one for another. And We shall say unto those who did wrong: Taste the doom of the Fire which ye used to deny.

SH So on that day one of you shall not control profit or harm for another, and We will say to those who were unjust: Taste the chastisement of the fire which you called a lie.

YU So on that Day no power shall they have over each other, for profit or harm: and We shall say to the wrong-doers, "Taste ye the Penalty of the Fire,- the which ye were wont to deny!"

#### 43.

- AA When Our clear revelations are read out to them, they say: "This is only a man who wants to turn you away from what your fathers used to worship." And they say: "This is nothing but a fabricated lie." And those who do not believe say of the truth when it has reached them: "This is nothing but pure sorcery."
- NQ And when Our Clear Verses are recited to them, they say: "This (Muhammad SAW) is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad SAW when Allâh sent him as a Messenger with proofs, evidences, verses, lessons, signs, etc.): "This is nothing but evident magic!"
- PK And if Our revelations are recited unto them in plain terms, they say: This is naught else than a man who would turn you away from what your fathers used to worship; and they say: This is naught else than an invented lie. Those who disbelieve say of the truth when it reacheth them: This is naught else than mere magic.
- SH And when Our clear communications are recited to them, they say: This is naught but a man who desires to turn you away from that which your fathers worshipped. And they say: This is naught but a lie that is forged. And those who disbelieve say of the truth when it comes to them: This is only clear enchantment.
- YU When Our Clear Signs are rehearsed to them, they say, "This is only a man who wishes to hinder you from the (worship) which your fathers practised." And they say, "This is only a falsehood invented!" and the Unbelievers say of the Truth when it comes to them, "This is nothing but evident magic!"

**44.**

- AA We did not give them any scripture to study, nor sent any warner before you.
- NQ And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad SAW) any warner (Messenger).
- PK And We have given them no scriptures which they study, nor sent We unto them, before thee, any warner.
- SH And We have not given them any books which they read, nor did We send to them before you a warner.
- YU But We had not given them Books which they could study, nor sent messengers to them before thee as Warners.

**45.**

- AA Those before them had also denied, and they could not reach a tenth of (the possibilities) We had given them, and still they called My apostles liars. How great was the change that I wrought in their condition then!
- NQ And those before them belied; these have not received one tenth (1/10th) of what We had granted to those (of old), yet they belied My Messengers, then how (terrible) was My denial (punishment)!
- PK Those before them denied, and these have not attained a tithe of that which We bestowed on them (of old); yet they denied My messengers. How intense then was My abhorrence (of them)!
- SH And those before them rejected (the truth), and these have not yet attained a tenth of what We gave them, but they gave the lie to My messengers, then how was the manifestation of My disapproval?
- YU And their predecessors rejected (the Truth); these have not received a tenth of what We had granted to those: yet when they rejected My messengers, how (terrible) was My rejection (of them)!

**46.**

- AA Say: "I urge upon you only one thing: Stand up for God two by two or one by one, and think and reflect!" There is no madness about your companion. He is a warner against the dreadful affliction (that awaits).
- NO Say (to them O Muhammad SAW): "I exhort you on one (thing) only: that you stand up for Allâh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet SAW): there is no madness in your companion (Muhammad SAW), he is only a warner to you in face of a severe torment."
- PK Say (unto them, O Muhammad): I exhort you unto one thing only: that ye awake, for Allah's sake, by twos and singly, and then reflect: There is no madness in your comrade. He is naught else than a warner unto you in face of a terrific doom.
- SH Say: I exhort you only to one thing, that rise up for Allah's sake in twos and singly, then ponder: there is no madness in your fellow-citizen; he is only a warner to you before a severe chastisement.
- YU Say: "I do admonish you on one point: that ye do stand up before Allah,- (It may be) in pairs, or (it may be) singly,- and reflect (within yourselves): your Companion is not possessed: he is no less than a warner to you, in face of a terrible Penalty."

**47.**

- AA Say: "The reward I ask is for yourself. My reward is due from none but God; and He is witness over everything."
- NO Say (O Muhammad SAW): "Whatever wage I might have asked of you is yours. My wage is from Allâh only. and He is Witness over all things."
- PK Say: Whatever reward I might have asked of you is yours. My reward is the affair of Allah only. He is Witness over all things.
- SH Say: Whatever reward I have asked of you, that is only for yourselves; my reward is only with Allah, and He is a witness of all things.
- YU Say: "No reward do I ask of you: it is (all) in your interest: my reward is only due from Allah: And He is witness to all things."

**48.**

- AA Say: "My Lord casts the truth: He is the knower of things unknown."
- NO Say (O Muhammad SAW): "Verily! My Lord sends down Inspiration and makes apparent the truth (i.e. this Revelation that had come to me), the AllKnower of the Ghaib (unseen).
- PK Say: Lo! my Lord hurleth the truth. (He is) the Knower of Things Hidden.
- SH Say: Surely my Lord utters the truth, the great Knower of the unseen.
- YU Say: "Verily my Lord doth cast the (mantle of) Truth (over His servants),- He that has full knowledge of (all) that is hidden."

**49.**

- AA Say: "The truth has come, and falsehood had neither precedence nor will reappear."
- NO Say (O Muhammad SAW): "The truth (the Qur'ân and Allâh's Inspiration) has come, and AIBâtil [falsehood - Iblîs (Satan)] can neither create anything nor resurrect (anything)."
- PK Say: The Truth hath come, and falsehood showeth not its face and will not return.
- SH Say: The truth has come, and the falsehood shall vanish and shall not come back.
- YU Say: "The Truth has arrived, and Falsehood neither creates anything new, nor restores anything."

**50.**

- AA Say: "If I am in error it is to my own loss; if I am on guidance that is so because of what my Lord reveals to me. He is all-hearing and all-too-near."
- NQ Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Inspiration of my Lord to me. Truly, He is AllHearer, Ever Near (to all things)."
- PK Say: If I err, I err only to my own loss, and if I am rightly guided it is because of that which my Lord hath revealed unto me. Lo! He is Hearer, Nigh.
- SH Say: If I err, I err only against my own soul, and if I follow a right direction, it ?s because of what my Lord reveals to me; surely He is Hearing, Nigh.
- YU Say: "If I am astray, I only stray to the loss of my own soul: but if I receive guidance, it is because of the inspiration of my Lord to me: it is He Who hears all things, and is (ever) near."

**51.**

- AA If you could see when they are gripped by terror without any escape, and are seized from close at hand
- NQ And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place.
- PK Couldst thou but see when they are terrified with no escape, and are seized from near at hand,
- SH And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place
- YU If thou couldst but see when they will quake with terror; but then there will be no escape (for them), and they will be seized from a position (quite) near.

**52.**

- AA They will say: "We believe in it." How could they reach it from a place of no return?
- NQ And they will say (in the Hereafter): "We do believe (now);" but how could they receive (Faith and the acceptance of their repentance by Allâh) from a place so far off (i.e. to return to the worldly life again).
- PK And say: We (now) believe therein. But how can they reach (faith) from afar off,
- SH And they shall say: We believe in it. And how shall the attaining (of faith) be possible to them from a distant place?
- YU And they will say, "We do believe (now) in the (Truth)"; but how could they receive (Faith) from a position (so far off,-

**53.**

- AA They had surely denied it before and aimed without seeing from so far away.
- NQ Indeed they did disbelieve (in the Oneness of Allâh, Islâm, the Qur'ân and Muhammad SAW) before (in this world), and they (used to) conjecture about the unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allâh, etc. (by saying) all that is untrue], from a far place.
- PK When they disbelieved in it of yore. They aim at the unseen from afar off.
- SH And they disbelieved in it before, and they utter conjectures with regard to the unseen from a distant place.
- YU Seeing that they did reject Faith (entirely) before, and that they (continually) cast (slanders) on the unseen from a position far off?

**54.**

- AA A barrier shall be raised between them and what they desired, as was done

with their partisans before. They too were filled with disquieting doubt.

- NO And a barrier will be set between them and that which they desire [i.e. At-Taubah (turning to Allâh in repentance) and the accepting of Faith etc.], as was done in the past with the people of their kind. Verily, they have been in grave doubt.
- PK And a gulf is set between them and that which they desire, as was done for people of their kind of old. Lo! they were in hopeless doubt.
- SH And a barrier shall be placed between them and that which they desire, as was done with the likes of them before: surely they are in a disquieting doubt.
- YU And between them and their desires, is placed a barrier, as was done in the past with their partisans: for they were indeed in suspicious (disquieting) doubt.

35  
**Al Fâtir**  
**The Originator**  
**The Angels**

**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. ALL PRAISE BE to God, the originator of the heavens and the earth, who appointed angels as His messengers, with wings, two, three and four. He adds what He pleases to His creation. He has certainly power over everything.
- NQ** All the praises and thanks be to Allâh, the (only) Originator [or the (only) Creator] of the heavens and the earth, Who made the angels messengers with wings, - two or three or four. He increases in creation what He wills. Verily, Allâh is Able to do all things.
- PK** Praise be to Allah, the Creator of the heavens and the earth, Who appointeth the angels messengers having wings two, three and four. He multiplieth in creation what He will. Lo! Allah is Able to do all things.
- SH** All praise is due to Allah, the Originator of the heavens and the earth, the Maker of the angels, messengers flying on wings, two, and three, and four; He increases in creation what He pleases; surely Allah has power over all things.
- YU** Praise be to Allah, Who created (out of nothing) the heavens and the earth, Who made the angels, messengers with wings,- two, or three, or four (pairs): He adds to Creation as He pleases: for Allah has power over all things.

**2.**

- AA** There is none who can take away the favours He bestows on man; and there is none apart from Him to restore what He has withheld. He is all-mighty and all-wise.
- NQ** Whatever of mercy (i.e.of good), Allâh may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the AllMighty, the AllWise.
- PK** That which Allah openeth unto mankind of mercy none can withhold it; and that which He withholdeth none can release thereafter. He is the Mighty, the Wise.
- SH** Whatever Allah grants to men of (His) mercy, there is none to withhold it, and what He withholds there is none to send it forth after that, and He is the Mighty, the Wise
- YU** What Allah out of his Mercy doth bestow on mankind there is none can withhold: what He doth withhold, there is none can grant, apart from Him: and He is the Exalted in Power, full of Wisdom.

**3.**

- AA** O you people, remember the favours of God to you. Is there any creator other than God who gives you food from the heavens and the earth? There is no god but He: How then can you turn aside?
- NQ** O mankind! Remember the Grace of Allâh upon you! Is there any creator other than Allâh who provides for you from the sky (rain) and the earth? Lâ ilâha illa

Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)?

PK O mankind! Remember Allah's grace toward you! Is there any creator other than Allah who provideth for you from the sky and the earth? There is no Allah save Him. Whither then are ye turned?

SH O men! call to mind the favor of Allah on you; is there any creator besides Allah who gives you sustenance from the heaven and the earth? There is no god but He; whence are you then turned away?

YU O men! Call to mind the grace of Allah unto you! is there a creator, other than Allah, to give you sustenance from heaven or earth? There is no god but He: how then are ye deluded away from the Truth?

#### 4.

AA If they call you a liar, so have other messengers been denied before you. But all things will be brought back to God.

NQ And if they belie you (O Muhammad SAW), so were Messengers belied before you. And to Allâh return all matters (for decision).

PK And if they deny thee, (O Muhammad), messengers (of Allah) were denied before thee. Unto Allah all things are brought back.

SH And if they call you a liar, truly messengers before you were called liars, and to Allah are all affairs returned.

YU And if they reject thee, so were messengers rejected before thee: to Allah back for decision all affairs.

#### 5.

AA O you people, the promise of God is true. So do not let the life of this world delude you, nor let that (arch) deceiver deceive you about God.

NQ O mankind! Verily, the Promise of Allâh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allâh.

PK O mankind! Lo! the promise of Allah is true. So let not the life of the world beguile you, and let not the (avowed) beguiler beguile you with regard to Allah.

SH O men! surely the promise of Allah is true, therefore let not the life of this world deceive you, and let not the archdeceiver deceive you respecting Allah.

YU O men! Certainly the promise of Allah is true. Let not then this present life deceive you, nor let the Chief Deceiver deceive you about Allah.

#### 6.

AA Satan is certainly your enemy, so hold him as a foe. He only calls his faction to be the residents of Hell.

NQ Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.

PK Lo! the devil is an enemy for you, so treat him as an enemy. He only summoneth his faction to be owners of the flaming Fire.

SH Surely the Shaitan is your enemy, so take him for an enemy; he only invites his party that they may be inmates of the burning

YU Verily Satan is an enemy to you: so treat him as an enemy. He only invites his adherents, that they may become Companions of the Blazing Fire.

#### 7.

AA For those who are unbelievers, there is severe punishment; but for those who believe and do the right is forgiveness and a great reward.

NQ Those who disbelieve, theirs will be a severe torment; and those who believe

(in the Oneness of Allāh Islāmīc Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).

- PK Those who disbelieve, theirs will be an awful doom; and those who believe and do good works, theirs will be forgiveness and a great reward.
- SH (As for) those who disbelieve, they shall have a severe punishment, and (as for) those who believe and do good, they shall have forgiveness and a great reward.
- YU For those who reject Allah, is a terrible Penalty: but for those who believe and work righteous deeds, is Forgiveness, and a magnificent Reward.

## 8.

- AA Can he, the evil of whose deed is made to look attractive to him so that he considers it good, (be like him who is guided)? God leads whosoever He please astray and guides whosoever He will. So do not waste away your self with grief for them. God is indeed cognizant of things they do.
- NQ Is he, then, to whom the evil of his deeds made fairseeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allāh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad SAW) in sorrow for them. Truly, Allāh is the AllKnower of what they do!
- PK Is he, the evil of whose deeds is made fairseeming unto him so that he deemeth it good, (other than Satan's dupe)? Allah verily sendeth whom He will astray, and guideth whom He will; so let not thy soul expire in sighings for them. Lo! Allah is Aware of what they do!
- SH What! is he whose evil deed is made fairseeming to him so much so that he considers it good? Now surely Allah makes err whom He pleases and guides aright whom He pleases, so let not your soul waste away in grief for them; surely Allah is Cognizant of what they do
- YU Is he, then, to whom the evil of his conduct is made alluring, so that he looks upon it as good, (equal to one who is rightly guided)? For Allah leaves to stray whom He wills, and guides whom He wills. So let not thy soul go out in (vainly) sighing after them: for Allah knows well all that they do!

## 9.

- AA It is God who sends the winds that raise the clouds. Then We drive the clouds towards the land that was dead, and restore the earth to life after it had died. So will be the Resurrection.
- NQ And it is Allāh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!
- PK And Allah it is Who sendeth the winds and they raise a cloud; then We lead it unto a dead land and revive therewith the earth after its death. Such is the Resurrection.
- SH And Allah is He Who sends the winds so they raise a cloud, then We drive it on to a dead country, and therewith We give life to the earth after its death; even so is the quickening.
- YU It is Allah Who sends forth the Winds, so that they raise up the Clouds, and We drive them to a land that is dead, and revive the earth therewith after its death: even so (will be) the Resurrection!

## 10.

- AA Whosoever desires honour (should remember) that all honour is with God. All good words ascend to Him, and all good deeds He exalts. As for those who are plotting evil, there is severe punishment for them, and their plots will be fruitless.

- NO** Whosoever desires honour, power and glory then to Allāh belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allāh (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (the goodly words i.e. the goodly words are not accepted by Allāh unless and until they are followed by good deeds), but those who plot evils, theirs will be severe torment. And the plotting of such will perish.
- PK** Whoso desireth power (should know that) all power belongeth to Allah. Unto Him good words ascend, and the pious deed doth He exalt; but those who plot iniquities, theirs will be an awful doom; and the plotting of such (folk) will come to naught.
- SH** Whoever desires honor, then to Allah belongs the honor wholly. To Him do ascend the good words; and the good deeds, lift them up, and (as for) those who plan evil deeds, they shall have a severe chastisement; and (as for) their plan, it shall perish.
- YU** If any do seek for glory and power, - to Allah belong all glory and power. To Him mount up (all) Words of Purity: It is He Who exalts each Deed of Righteousness. Those that lay Plots of Evil, - for them is a Penalty terrible; and the plotting of such will be void (of result).

**11.**

- AA** It is God who created you from dust, then from a sperm, then formed you into pairs. Neither does a female conceive nor gives birth without His knowledge; nor do the old grow older or become younger in years but in accordance with the law (of nature). Indeed the law of God works inevitably.
- NO** And Allāh did create you (Adam) from dust, then from Nutfah (male and female discharge semen drops i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth, but with His Knowledge. And no aged man is granted a length of life, nor is a part cut off from his life (or another man's life), but is in a Book (AlLauh AlMahfūz) Surely, that is easy for Allāh.
- PK** Allah created you from dust, then from a little fluid, then He made you pairs (the male and female). No female beareth or bringeth forth save with His knowledge. And no-one groweth old who groweth old, nor is aught lessened of his life, but it is recorded in a Book, Lo! that is easy for Allah.
- SH** And Allah created you of dust, then of the life-germ, then He made you pairs; and no female bears, nor does she bring forth, except with His knowledge; and no one whose life is lengthened has his life lengthened, nor is aught diminished of one's life, but it is all in a book; surely this is easy to Allah.
- YU** And Allah did create you from dust; then from a sperm-drop; then He made you in pairs. And no female conceives, or lays down (her load), but with His knowledge. Nor is a man long-lived granted length of days, nor is a part cut off from his life, but is in a Decree (ordained). All this is easy to Allah.

**12.**

- AA** Alike are not two bodies of water: This one is sweet and fresh and pleasant to drink, and this one brine and bitter; yet you get fresh meat to eat from both, and take out ornaments to wear. You see how the ships churn through them so that you may seek of His bounty and, perhaps, give thanks.
- NO** And the two seas (kinds of water) are not alike, this fresh sweet, and pleasant to drink, and that saltish and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the seawater as they sail through it), that you may seek of His Bounty, and that you may give thanks.
- PK** And the two seas are not alike: this, fresh, sweet, good to drink, this (other)

bitter, salt. And from them both ye eat fresh meat and derive the ornament that ye wear. And thou seest the ship cleaving them with its prow that ye may seek of His bounty, and that haply ye may give thanks.

- SH And the two seas are not alike: the one sweet, that subdues thirst by its excessive sweetness, pleasant to drink; and the other salt, that burns by its saltness; yet from each of them you eat fresh flesh and bring forth ornaments which you wear; and you see the ships cleave through it that you may seek of His bounty and that you may be grateful.
- YU Nor are the two bodies of flowing water alike, - the one palatable, sweet, and pleasant to drink, and the other, salt and bitter. Yet from each (kind of water) do ye eat flesh fresh and tender, and ye extract ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek (thus) of the Bounty of Allah that ye may be grateful.

### 13.

- AA He makes night run into day, the day run into night, and has harnessed the sun and the moon so that each runs to its determined course. This is God your Lord; His is the kingdom; and those you invoke apart from Him are not masters even of the film on a date-palm stone.
- NQ He merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day are added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allâh your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmir (the thin membrane over the datestone).
- PK He maketh the night to pass into the day and He maketh the day to pass into the night. He hath subdued the sun and moon to service. Each runneth unto an appointed term. Such is Allah, your Lord; His is the Sovereignty; and those unto whom ye pray instead of Him own not so much as the white spot on a date-stone.
- SH He causes the night to enter in upon the day, and He causes the day to enter in upon the night, and He has made subservient (to you) the sun and the moon; each one follows its course to an appointed time; this is Allah, your Lord, His is the kingdom; and those whom you call upon besides Him do not control a straw.
- YU He merges Night into Day, and he merges Day into Night, and he has subjected the sun and the moon (to his Law): each one runs its course for a term appointed. Such is Allah your Lord: to Him belongs all Dominion. And those whom ye invoke besides Him have not the least power.

### 14.

- AA You pray to them, but they do not hear your call; and even if they heard you, they could not answer your prayer; and on the Day of Resurrection they will deny your having worshipped them. None can acquaint you (with the reality) as He who is informed of everything.
- NQ If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad SAW) like Him Who is the AllKnower (of each and everything)[].
- PK If ye pray unto them they hear not your prayer, and if they heard they could not grant it you. On the Day of Resurrection they will disown association with you. None can inform you like Him Who is Aware.
- SH If you call on them they shall not hear your call, and even if they could hear

they shall not answer you; and on the resurrection day they will deny your associating them (with Allah); and none can inform you like the One Who is Aware.

YU If ye invoke them, they will not listen to your call, and if they were to listen, they cannot answer your (prayer). On the Day of Judgment they will reject your "Partnership". and none, (O man!) can tell thee (the Truth) like the One Who is acquainted with all things.

### 15.

AA O men, it is you who stand in need of God. As for God, He is above all need, worthy of praise.

NQ O mankind! it is you who stand in need of Allâh, but Allâh is Rich (Free of all wants and needs), Worthy of all praise.

PK O mankind! Ye are the poor in your relation to Allah. And Allah! He is the Absolute, the Owner of Praise.

SH O men! you are they who stand in need of Allah, and Allah is He Who is the Self-sufficient, the Praised One.

YU O ye men! It is ye that have need of Allah: but Allah is the One Free of all wants, worthy of all praise.

### 16.

AA He could take you away if He pleased and bring a new creation (in your place).

NQ If He will, He could destroy you and bring about a new creation.

PK If He will, He can be rid of you and bring (instead of you) some new creation.

SH If He please, He will take you off and bring a new generation.

YU If He so pleased, He could blot you out and bring in a New Creation.

### 17.

AA This is well within the power of God.

NQ And that is not hard for Allâh.

PK That is not a hard thing for Allah.

SH And this is not hard to Allah.

YU Nor is that (at all) difficult for Allah.

### 18.

AA No one who carries a burden bears another's load; and even if the burdened soul cry out for help none will carry the least of its burden, however close a relative it may be. You can only warn those who fear their Lord in secret and fulfil their devotional obligations. Whoever grows in goodness does so for himself. To God is the journeying back.

NQ And no bearer of burdens shall bear another's burden, and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad SAW) can warn only those who fear their Lord unseen, and perform As-Salât (IqâmatasSalât). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to Allâh is the (final) Return (of all).

PK And no burdened soul can bear another's burden, and if one heavy laden crieth for (help with) his load, naught of it will be lifted even though he (unto whom he crieth) be of kin. Thou warnest only those who fear their Lord in secret, and have established worship. He who groweth (in goodness), groweth only for himself, (he cannot by his merit redeem others). Unto Allah is the journeying.

SH And a burdened soul cannot bear the burden of another and if one weighed down by burden should cry for (another to carry) its burden, not aught of it

shall be carried, even though he be near of kin. You warn only those who fear their Lord in secret and keep up prayer; and whoever purifies himself, he purifies himself only for (the good of) his own soul; and to Allah is the eventual coming.

YU Nor can a bearer of burdens bear another's burdens if one heavily laden should call another to (bear) his load. Not the least portion of it can be carried (by the other). Even though he be nearly related. Thou canst but admonish such as fear their Lord unseen and establish regular Prayer. And whoever purifies himself does so for the benefit of his own soul; and the destination (of all) is to Allah.

### 19.

AA Equal are not the blind and those who can see,

NQ Not alike are the blind (disbelievers in Islâmic Monotheism) and the seeing (believers in Islâmic Monotheism).

PK The blind man is not equal with the seer;

SH And the blind and the seeing are not alike

YU The blind and the seeing are not alike;

### 20.

AA Nor darkness and light,

NQ Nor are (alike) the darkness (disbelief) and the light (Belief in Islâmic Monotheism).

PK Nor is darkness (tantamount to) light;

SH Nor the darkness and the light,

YU Nor are the depths of Darkness and the Light;

### 21.

AA Nor shade and heat of sunshine.

NQ Nor are (alike) the shade and the sun's heat.

PK Nor is the shadow equal with the sun's full heat;

SH Nor the shade and the heat,

YU Nor are the (chilly) shade and the (genial) heat of the sun:

### 22.

AA Equal are not the living and the dead. Verily God makes those He will to listen; but you cannot make those hear who are in their graves.

NQ Nor are (alike) the living (believers) and the dead (disbelievers). Verily, Allâh makes whom He will hear, but you cannot make hear those who are in graves.

PK Nor are the living equal with the dead. Lo! Allah maketh whom He will to hear. Thou canst not reach those who are in the graves.

SH Neither are the living and the dead alike. Surely Allah makes whom He pleases hear, and you cannot make those hear who are in the graves.

YU Nor are alike those that are living and those that are dead. Allah can make any that He wills to hear; but thou canst not make those to hear who are (buried) in graves.

### 23.

AA You are only a bearer of warnings.

NQ You (O Muhammad SAW) are only a warner (i.e. your duty is to convey Allâh's Message to mankind but the guidance is in Allâh's Hand).

PK Thou art but a warner.

SH You are naught but a warner.

YU Thou art no other than a warner.

## 24.

AA We have sent you with the truth, to give glad tidings and to warn. Never has there been a community to which an admonisher was not sent.

NQ Verily! We have sent you with the truth, a bearer of glad tidings, and a warner. And there never was a nation but a warner had passed among them.

PK Lo! We have sent thee with the Truth, a bearer of glad tidings and a warner; and there is not a nation but a warner hath passed among them.

SH Surely We have sent you with the truth as a bearer of good news and a warner; and there is not a people but a warner has gone among them.

YU Verily We have sent thee in truth, as a bearer of glad tidings, and as a warner: and there never was a people, without a warner having lived among them (in the past).

## 25.

AA If they call you a liar, so had those before them called their apostles liars, who had come to them with clear proofs, scriptures and the splendent Book.

NQ And if they belie you, those before them also belied. Their Messengers came to them with clear signs, and with the Scriptures, and the book giving light.

PK And if they deny thee, those before them also denied. Their messengers came unto them with clear proofs (of Allah's Sovereignty), and with the Psalms and the Scripture giving light.

SH And if they call you a liar, so did those before them indeed call (their messengers) liars; their messengers had come to them with clear arguments, and with scriptures, and with the illuminating book.

YU And if they reject thee, so did their predecessors, to whom came their messengers with Clear Signs, Books of dark prophecies, and the Book of Enlightenment.

## 26.

AA So We seized the unbelievers. How great was the change I wrought in their condition then!

NQ Then I took hold of those who disbelieved, and how terrible was My denial (punishment)!

PK Then seized I those who disbelieved, and how intense was My abhorrence!

SH Then did I punish those who disbelieved, so how was the manifestation of My disapproval?

YU In the end did I punish those who rejected Faith: and how (terrible) was My rejection (of them)!

## 27.

AA Do you not see how God sends water from the sky, then We produce fruits from it variegated in colour; and on mountains are tracts of red and white, in different shades and raven black.

NQ See you not that Allāh sends down water (rain) from the sky, and We produce therewith fruits of varying colours, and among the mountains are streaks white and red, of varying colours and (others) very black.

PK Hast thou not seen that Allah causeth water to fall from the sky, and We produce therewith fruit of divers hues; and among the hills are streaks white and red, of divers hues, and (others) raven-black;

SH Do you not see that Allah sends down water from the cloud, then We bring forth therewith fruits of various colors; and in the mountains are streaks, white

and red, of various hues and (others) intensely black?

YU Seest thou not that Allah sends down rain from the sky? With it We then bring out produce of various colours. And in the mountains are tracts white and red, of various shades of colour, and black intense in hue.

## 28.

AA And so are among men, beasts and cattle, different shades. Only those of His creatures fear God who have knowledge. Verily He is all-mighty and forgiving.

NQ And of men and AdDawâb (moving living creatures, beasts, etc.), and cattle, in like manner of various colours. It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All- Mighty, OftForgiving.

PK And of men and beasts and cattle, in like manner, divers hues? The erudite among His bondmen fear Allah alone. Lo! Allah is Mighty, Forgiving.

SH And of men and beasts and cattle are various species of it likewise; those of His servants only who are possessed of knowledge fear Allah; surely Allah is Mighty, Forgiving.

YU And so amongst men and crawling creatures and cattle, are they of various colours. Those truly fear Allah, among His Servants, who have knowledge: for Allah is Exalted in Might, Oft-Forgiving.

## 29.

AA Surely those who read the Book of God, are firm in devotion, and spend of what We have given them in secret or openly, can hope for a commerce that will not decline,

NQ Verily, those who recite the Book of Allâh (this Qur'ân), and perform AsSalât (IqâmatasSalât), and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) tradegain that will never perish.

PK Lo! those who read the Scripture of Allah, and establish worship, and spend of that which We have bestowed on them secretly and openly, they look forward to imperishable gain,

SH Surely they who recite the Book of Allah and keep up prayer and spend out of what We have given them secretly and openly, hope for a gain which will not perish.

YU Those who rehearse the Book of Allah, establish regular Prayer, and spend (in Charity) out of what We have provided for them, secretly and openly, hope for a commerce that will never fail:

## 30.

AA So that He may reward them in full, and give them a greater increase by His grace. He is verily forgiving and rewarding.

NQ That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily! He is OftForgiving, Most Ready to appreciate (good deeds and to recompense).

PK That He will pay them their wages and increase them of His grace. Lo! He is Forgiving, Responsive.

SH That He may pay them back fully their rewards and give them more out of His grace: surely He is Forgiving, Multiplier of rewards.

YU For He will pay them their meed, nay, He will give them (even) more out of His Bounty: for He is Oft-Forgiving, Most Ready to appreciate (service).

## 31.

AA What We have revealed to you of the Book is the truth, and proves (what has been sent) before it to be true. Verily God is informed of His creatures and sees everything.

- NO** And what We have inspired in you (O Muhammad SAW), of the Book (the Qur'ân), it is the (very) truth [that you (Muhammad SAW) and your followers must act on its instructions], confirming that which was (revealed) before it. Verily! Allâh is indeed AllAware, and AllSeer of His slaves.
- PK** As for that which We inspire in thee of the Scripture, it is the Truth confirming that which was (revealed) before it. Lo! Allah is indeed Observer, Seer of His slaves.
- SH** And that which We have revealed to you of the Book, that is the truth verifying that which is before it; most surely with respect to His servants Allah is Aware, Seeing.
- YU** That which We have revealed to thee of the Book is the Truth,- confirming what was (revealed) before it: for Allah is assuredly- with respect to His Servants - well acquainted and Fully Observant.

**32.**

- AA** So We made those of Our creatures whom We had chosen, heirs to the Book; but some of these exceed themselves, and some follow the middle course, and some surpass others in goodness by God's will, which is the greatest blessing.
- NO** Then We gave the Book the Qur'ân) for inheritance to such of Our slaves whom We chose (the followers of Muhammad SAW). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allâh's Leave, foremost in good deeds. That (inheritance of the Qur'ân), that is indeed a great grace.
- PK** Then We gave the Scripture as inheritance unto those whom We elected of Our bondmen. But of them are some who wrong themselves and of them are some who are lukewarm, and of them are some who outstrip (others) through good deeds, by Allah's leave. That is the great favour!
- SH** Then We gave the Book for an inheritance to those whom We chose from among Our servants; but of them is he who makes his soul to suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's permission; this is the great excellence.
- YU** Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds; that is the highest Grace.

**33.**

- AA** They will enter the gardens of Eden, where they will be adorned with bracelets of gold and pearls, and of silk will be their garments.
- NO** 'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk (i.e. in Paradise).
- PK** Gardens of Eden! They enter them wearing armlets of gold and pearl and their raiment therein is silk.
- SH** Gardens of perpetuity, they shall enter therein; they shall be made to wear therein bracelets of gold and pearls, and their dress therein shall be silk.
- YU** Gardens of Eternity will they enter: therein will they be adorned with bracelets of gold and pearls; and their garments there will be of silk.

**34.**

- AA** They will say: "All praise be to God who has removed all care from us. Indeed our Lord is forgiving and rewarding,
- NO** And they will say: "All the praises and thanks be to Allâh, Who has removed from us (all) grief. Verily, our Lord is indeed OftForgiving, Most Ready to

appreciate (good deeds and to recompense).

- PK And they say: Praise be to Allah Who hath put grief away from us. Lo! Our Lord is Forgiving, Bountiful,
- SH And they shall say: (All) praise is due to Allah, Who has made grief to depart from us; most surely our Lord is Forgiving, Multiplier of rewards,
- YU And they will say: "Praise be to Allah, Who has removed from us (all) sorrow: for our Lord is indeed Oft-Forgiving Ready to appreciate (service):

### 35.

- AA Who has settled us by His grace in the mansions of eternal rest, where there is no labour for us, nor does weariness come upon us."
- NQ Who, out of His Grace, has lodged us in a home that will last forever; there, toil will touch us not, nor weariness will touch us."
- PK Who, of His grace, hath installed us in the mansion of eternity, where toil toucheth us not nor can weariness affect us.
- SH Who has made us alight in a house abiding for ever out of . His grace; toil shall not touch us therein, nor shall fatigue therein afflict us.
- YU "Who has, out of His Bounty, settled us in a Home that will last: no toil nor sense of weariness shall touch us therein."

### 36.

- AA As for the unbelievers, there is the fire of Hell. It will neither consume them wholly that they should die, nor will its torment be lessened for them. That is how We requite the ungrateful.
- NQ But those who disbelieve, (in the Oneness of Allāh - Islāmic Monotheism) for them will be the Fire of Hell. Neither it will have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!
- PK But as for those who disbelieve, for them is fire of hell; it taketh not complete effect upon them so that they can die, nor is its torment lightened for them. Thus We punish every ingrate.
- SH And (as for) those who disbelieve, for them is the fire of hell; it shall not be finished with them entirely so that they should die, nor shall the chastisement thereof be lightened to them: even thus do We retribute every ungrateful one.
- YU But those who reject (Allah) - for them will be the Fire of Hell: No term shall be determined for them, so they should die, nor shall its Penalty be lightened for them. Thus do We reward every ungrateful one!

### 37.

- AA There they will cry for help: "O Lord, get us out that we may do the right, and not what we used to do." Did We not give you a long enough span of life so that he who remembered may reflect? And did not the warner come to you? So now taste (the punishment). The iniquitous will have none to help them.
- NQ Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allāh will reply): "Did We not give you lives long enough, so that whosoever would receive admonition, - could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zālimūn (polytheists and wrongdoers, etc.) there is no helper."
- PK And they cry for help there, (saying): Our Lord! Release us; we will do right, not (the wrong) that we used to do. Did not We grant you a life long enough for him who reflected to reflect therein? And the warner came unto you. Now taste (the flavour of your deeds), for evil-doers have no helper.
- SH And they shall cry therein for succour: O our Lord ! take us out, we will do good deeds other than those which we used to do. Did We not preserve you

alive long enough, so that he who would be mindful in it should mind? And there came to you the warner; therefore taste; because for the unjust, there is no helper.

- YU Therein will they cry aloud (for assistance): "Our Lord! Bring us out: we shall work righteousness, not the (deeds) we used to do!" - "Did We not give you long enough life so that he that would should receive admonition? and (moreover) the warner came to you. So taste ye (the fruits of your deeds): for the wrong-doers there is no helper."

### 38.

- AA Verily God knows the unknown of the heavens and the earth. Indeed He knows what lies in the hearts of men.
- NQ Verily, Allāh is the AllKnower of the unseen of the heavens and the earth. Verily! He is the AllKnower of that is in the breasts.
- PK Lo! Allah is the Knower of the Unseen of the heavens and the earth. Lo! He is Aware of the secret of (men's) breasts.
- SH Surely Allah is the Knower of what is unseen in the heavens and the earth; surely He is Cognizant of what IS in the hearts.
- YU Verily Allah knows (all) the hidden things of the heavens and the earth: verily He has full knowledge of all that is in (men's) hearts.

### 39.

- AA He is the one who made you trustees on the earth. So he who disbelieves, will bear the consequence of his unbelief. but their unbelief will only increase disgust for unbelievers in the sight of their Lord; and their unbelief will only lead the unbelievers to greater loss.
- NQ He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islāmic Monotheism) on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred with their Lord. And the disbelief of the disbelievers adds nothing but loss[.].
- PK He it is Who hath made you regents in the earth; so he who disbelieveth, his disbelief be on his own head. Their disbelief increaseth for the disbelievers, in their Lord's sight, naught save abhorrence. Their disbelief increaseth for the disbelievers naught save loss.
- SH He it is Who made you rulers in the land; therefore whoever disbelieves, his unbelief is against himself; and their unbelief does not increase the disbelievers with their Lord in anything except hatred; and their unbelief does not increase the disbelievers in anything except loss.
- YU He it is That has made you inheritors in the earth: if, then, any do reject (Allah), their rejection (works) against themselves: their rejection but adds to the odium for the Unbelievers in the sight of their Lord: their rejection but adds to (their own) undoing.

### 40.

- AA Say: "Look at the compeers you invoke apart from God. Show me, what of the earth have they created, or what share have they in the heavens?" Or have We given them a Book whose testimony they possess? Not in the least. What the unbelievers have been promising one another is nothing but deceit.
- NQ Say (O Muhammad SAW): "Tell me or inform me (what) do you think about your (socalled) partnergods to whom you call upon besides Allāh, show me, what they have created of the earth? Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the Zālimūn (polytheists and wrongdoers, etc.) promise one another nothing but delusions."
- PK Say: Have ye seen your partner-gods to whom ye pray beside Allah? Show me

what they created of the earth! Or have they any portion in the heavens? Or have We given them a scripture so they act on clear proof therefrom? Nay, the evil-doers promise one another only to deceive.

- SH Say: Have you considered your associates which you call upon besides Allah? Show me what part of the earth they have created, or have they any share in the heavens; or, have We given them a book so that they follow a clear argument thereof? Nay, the unjust do not hold out promises one to another but only to deceive.
- YU Say: "Have ye seen (these) 'Partners' of yours whom ye call upon besides Allah? Show Me what it is they have created in the (wide) earth. Or have they a share in the heavens? Or have We given them a Book from which they (can derive) clear (evidence)?- Nay, the wrong-doers promise each other nothing but delusions.

#### 41.

- AA Verily God holds the heavens and the earth in position lest they deviate; and if they deviated there will be none to hold them in place, apart from Him He is sagacious and forgiving.
- NQ Verily! Allāh grasps the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving[.].
- PK Lo! Allah graspeth the heavens and the earth that they deviate not, and if they were to deviate there is not one that could grasp them after Him. Lo! He is ever Clement, Forgiving.
- SH Surely Allah upholds the heavens and the earth lest they come to naught; and if they should come to naught, there is none who can uphold them after Him; surely He is the Forbearing, the Forgiving.
- YU It is Allah Who sustains the heavens and the earth, lest they cease (to function): and if they should fail, there is none - not one - can sustain them thereafter: Verily He is Most Forbearing, Oft-Forgiving.

#### 42.

- AA The unbelievers swore on oath emphatically that if an admonisher came to them they would be guided better than the other communities. But when the admonisher came to them their aversion for the truth increased,
- NQ And they swore by Allāh their most binding oath, that if a warner came to them, they would be more guided than any of the nations (before them), yet when a warner (Muhammad SAW) came to them, it increased in them nothing but flight (from the truth),
- PK And they swore by Allah, their most binding oath, that if a warner came unto them they would be more tractable than any of the nations; yet, when a warner came unto them it aroused in them naught save repugnance,
- SH And they swore by Allah with the strongest of their oaths that if there came to them a warner they would be better guided than any of the nations; but when there came to them a warner it increased them in naught but aversion.
- YU They swore their strongest oaths by Allah that if a warner came to them, they would follow his guidance better than any (other) of the Peoples: But when a warner came to them, it has only increased their flight (from righteousness),-

#### 43.

- AA As did their arrogance in the land, and their plotting of evil. But their evil plots will turn back on the plotters themselves. So can they expect any thing but what befell the earlier people? You will not find any change in the law of God, nor will you find divine law mutable.
- NQ (They took to flight because of their) arrogance in the land and their plotting of

evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else), but the Sunnah (way of dealing) of the peoples of old? So no change will you find in Allâh's Sunnah (way of dealing), and no turning off will you find in Allâh's Sunnah (way of dealing).

- PK (Shown in their) behaving arrogantly in the land and plotting evil; and the evil plot encloseth but the men who make it. Then, can they expect aught save the treatment of the folk of old? Thou wilt not find for Allah's way of treatment any substitute, nor wilt thou find for Allah's way of treatment aught of power to change.
- SH (In) behaving proudly in the land and in planning evil; and the evil plans shall not beset any save the authors of it. Then should they wait for aught except the way of the former people? For you shall not find any alteration in the course of Allah; and you shall not find any change in the course of Allah.
- YU On account of their arrogance in the land and their plotting of Evil, but the plotting of Evil will hem in only the authors thereof. Now are they but looking for the way the ancients were dealt with? But no change wilt thou find in Allah's way (of dealing): no turning off wilt thou find in Allah's way (of dealing).

#### 44.

- AA Have they not journeyed in the land and seen how the end of those before them, who were far more powerful, came about? There is nothing in the heavens and the earth that can defeat (the law of) God. He is all-knowing and all-powerful.
- NQ Have they not travelled in the land, and seen what was the end of those before them, and they were superior to them in power? Allâh is not such that anything in the heavens or in the earth escapes Him. Verily, He is AllKnowing, AllOmnipotent.
- PK Have they not travelled in the land and seen the nature of the consequence for those who were before them, and they were mightier than these in power? Allah is not such that aught in the heavens or in the earth escapeth Him. Lo! He is the Wise, the Mighty.
- SH Have they not travelled in the land and seen how was the end of those before them while they were stronger than these in power? And Allah is not such that any thing in the heavens or in the earth should escape Him; surely He is Knowing, Powerful.
- YU Do they not travel through the earth, and see what was the End of those before them,- though they were superior to them in strength? Nor is Allah to be frustrated by anything whatever in the heavens or on earth: for He is All-Knowing. All-Powerful.

#### 45.

- AA If God were to seize men for their doings, not a living being would be left upon the earth. But He gives them respite for a time ordained. When their time is come, surely God will keep (the interest of) His creatures in view.
- NQ And if Allâh were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth, but He gives them respite to an appointed term, and when their term comes, then verily, Allâh is Ever AllSeer of His slaves.
- PK If Allah took mankind to task by that which they deserve, He would not leave a living creature on the surface of the earth; but He reprieveth them unto an appointed term, and when their term cometh - then verily (they will know that) Allah is ever Seer of His slaves.
- SH And were Allah to punish men for what they earn, He would not leave on the back of it any creature, but He respites them till an appointed term; so when their doom shall come, then surely Allah is Seeing with respect to His servants.

- ۞ If Allah were to punish men according to what they deserve. He would not leave on the back of the (earth) a single living creature: but He gives them respite for a stated Term: when their Term expires, verily Allah has in His sight all His Servants.

# 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.
- NO 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.
- NO 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;
- NO 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.
- NO 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,
- NO 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.

## 37

## As-Sâffât

# Those Who Set The Ranks Drawn Up in Ranks, Who Stand Arrayed in Rows

 **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. I CALL TO witness those who stand arrayed in rows,  
**NQ** By those (angels) ranged in ranks (or rows).  
**PK** By those who set the ranks in battle order  
**SH** I swear by those who draw themselves out in ranks  
**YU** By those who range themselves in ranks,

**2.**

- AA** And those who restrain by reprimanding,  
**NQ** By those (angels) who drive the clouds in a good way.  
**PK** And those who drive away (the wicked) with reproof  
**SH** Then those who drive away with reproof,  
**YU** And so are strong in repelling (evil),

**3.**

- AA** And those who recite the Reminder,  
**NQ** By those (angels) who bring the Book and the Qur'ân from Allâh to mankind [Tafsir Ibn Kathîr].  
**PK** And those who read (the Word) for a reminder,  
**SH** Then those who recite, being mindful,  
**YU** And thus proclaim the Message (of Allah)!

**4.**

- AA** Verily your God is One,  
**NQ** Verily your Ilâh (God) is indeed One (i.e. Allâh);  
**PK** Lo! thy Lord is surely One;  
**SH** Most surely your Allah is One:  
**YU** Verily, verily, your Allah is one!-

**5.**

- AA** The Lord of the heavens and the earth and all that lies between them, and the Lord of the Easts.  
**NQ** Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings. (None has the right to be worshipped but

Allâh).

- PK Lord of the heavens and of the earth and all that is between them, and Lord of the sun's risings.
- SH The Lord of the heavens and the earth and what is between them, and Lord of the easts.
- YU Lord of the heavens and of the earth and all between them, and Lord of every point at the rising of the sun!

## 6.

- AA He decked the nearest heavens with ornaments of stars,
- NQ Verily! We have adorned the near heaven with the stars (for beauty).[]
- PK Lo! We have adorned the lowest heaven with an ornament, the planets;
- SH Surely We have adorned the nearest heaven with an adornment, the stars,
- YU We have indeed decked the lower heaven with beauty (in) the stars,-

## 7.

- AA Protecting them against every wayward devil,
- NQ And to guard against every rebellious devil.
- PK With security from every froward devil.
- SH And (there is) a safeguard against every rebellious Shaitan.
- YU (For beauty) and for guard against all obstinate rebellious evil spirits,

## 8.

- AA So that they are not able to listen to the angels of higher (echelons), and are pelted from all sides
- NQ They cannot listen to the higher group (angels) for they are pelted from every side.
- PK They cannot listen to the Highest Chiefs for they are pelted from every side,
- SH They cannot listen to the exalted assembly and they are thrown at from every side,
- YU (So) they should not strain their ears in the direction of the Exalted Assembly but be cast away from every side,

## 9.

- AA And kept far away. There is perpetual punishment for them,
- NQ Outcast, and theirs is a constant (or painful) torment.
- PK Outcast, and theirs is a perpetual torment;
- SH Being driven off, and for them is a perpetual chastisement,
- YU Repulsed, for they are under a perpetual penalty,

## 10.

- AA Except those who eavesdrop and are pursued by a shooting flame.
- NQ Except such as snatch away something by stealing and they are pursued by a flaming fire of piercing brightness.
- PK Save him who snatcheth a fragment, and there pursueth him a piercing flame.
- SH Except him who snatches off but once, then there follows him a brightly shining flame.
- YU Except such as snatch away something by stealth, and they are pursued by a flaming fire, of piercing brightness.

**11.**

- AA So ask them if they are more difficult to create, or the rest We have created? Indeed (man) We created from fermented clay.
- NO Then ask them (i.e. these polytheists, O Muhammad SAW): "Are they stronger as creation, or those (others like the heavens and the earth and the mountains, etc.) whom We have created?" Verily, We created them of a sticky clay.
- PK Then ask them (O Muhammad): Are they stronger as a creation, or those (others) whom we have created? Lo! We created them of plastic clay.
- SH Then ask them whether they are stronger in creation or those (others) whom We have created. Surely We created them of firm clay.
- YU Just ask their opinion: are they the more difficult to create, or the (other) beings We have created? Them have We created out of a sticky clay!

**12.**

- AA Yet while you are filled with wonder, they just scoff;
- NO Nay, you (O Muhammad SAW) wondered (at their insolence) while they mock (at you and at the Qur'ân).
- PK Nay, but thou dost marvel when they mock
- SH Nay! you wonder while they mock,
- YU Truly dost thou marvel, while they ridicule,

**13.**

- AA And when they are warned they pay no heed.
- NO And when they are reminded, they pay no attention.
- PK And heed not when they are reminded,
- SH And when they are reminded, they mind not,
- YU And, when they are admonished, pay no heed,-

**14.**

- AA When they see a sign, they laugh at it,
- NO And when they see an Ayâh (a sign, a proof, or an evidence) from Allâh, they mock at it.
- PK And seek to scoff when they behold a portent.
- SH And when they see a sign they incite one another to scoff,
- YU And, when they see a Sign, turn it to mockery,

**15.**

- AA And say: "This is only magic.
- NO And they say: "This is nothing but evident magic!
- PK And they say: Lo! this is mere magic;
- SH And they say: This is nothing but clear magic:
- YU And say, "This is nothing but evident sorcery!

**16.**

- AA When we are dead and turned to dust and bones, how can we be raised again,
- NO "When we are dead and have become dust and bones, shall we (then) verily be resurrected?
- PK When we are dead and have become dust and bones, shall we then, forsooth, be raised (again)?

SH What! when we are dead and have become dust and bones, shall we then certainly be raised,

YU "What! when we die, and become dust and bones, shall we (then) be raised up (again)

**17.**

AA And our fathers too?"

NQ "And also our fathers of old?"

PK And our forefathers?

SH Or our fathers of yore?

YU "And also our fathers of old?"

**18.**

AA You say: "Yes; and you will be lowly made."

NQ Say (O Muhammad SAW): "Yes, and you shall then be humiliated."

PK Say (O Muhammad): Ye, in truth; and ye will be brought low.

SH Say: Aye! and you shall be abject.

YU Say thou: "Yea, and ye shall then be humiliated (on account of your evil)."

**19.**

AA There will only be a single jerk, and they will gape,

NQ It will be a single Zajrah [shout (i.e. the second blowing of the Trumpet)], and behold, they will be staring!

PK There is but one Shout, and lo! they behold,

SH So it shall only be a single cry, when lo! they shall see.

YU Then it will be a single (compelling) cry; and behold, they will begin to see!

**20.**

AA And say: "Ah woe! This is the Day of Reckoning."

NQ They will say: "Woe to us! This is the Day of Recompense!"

PK And say: Ah, woe for us! This is the Day of Judgment.

SH And they shall say: O woe to us! this is the day of requital.

YU They will say, "Ah! Woe to us! This is the Day of Judgment!"

**21.**

AA "(Yes,) this is the Day of Judgement you had called a lie."

NQ (It will be said): "This is the Day of Judgement which you used to deny."

PK This is the Day of Separation, which ye used to deny.

SH This is the day of the judgment which you called a lie.

YU (A voice will say,) "This is the Day of Sorting Out, whose truth ye (once) denied!"

**22.**

AA Gather all the wicked together and their comrades, and those they had worshipped

NQ (It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship.

PK (And it is said unto the angels): Assemble those who did wrong, together with their wives and what they used to worship

SH Gather together those who were unjust and their associates, and what they

used to worship

YU "Bring ye up", it shall be said, "The wrong-doers and their wives, and the things they worshipped-

### 23.

AA Other than God," (the angels will be told), "then show them the way to Hell,

NQ "Instead of Allâh, and lead them on to the way of flaming Fire (Hell);

PK Instead of Allah, and lead them to the path to hell;

SH Besides Allah, then lead them to the way to hell.

YU "Besides Allah, and lead them to the Way to the (Fierce) Fire!

### 24.

AA And detain them, for they will be questioned."

NQ "But stop them, verily they are to be questioned.

PK And stop them, for they must be questioned.

SH And stop them, for they shall be questioned:

YU "But stop them, for they must be asked:

### 25.

AA "What is the matter with you that you do not help each other?"

NQ "What is the matter with you? Why do you not help one another (as you used to do in the world)?"

PK What aileth you that ye help not one another?

SH What is the matter with you that you do not help each other?

YU ""What is the matter with you that ye help not each other?"

### 26.

AA They will submit to questioning then,

NQ Nay, but that Day they shall surrender,

PK Nay, but this day they make full submission.

SH Nay! on that day they shall be submissive.

YU Nay, but that day they shall submit (to Judgment);

### 27.

AA And some of them will confront the others,

NQ And they will turn to one another and question one another.

PK And some of them draw near unto others, mutually questioning.

SH And some of them shall advance towards others, questioning each other.

YU And they will turn to one another, and question one another.

### 28.

AA Saying: "It were you who imposed yourselves upon us."

NQ They will say: "It was you who used to come to us from the right side [i.e. from the right side of one of us and beautify for us every evil, order us for polytheism, and stop us from the truth i.e. Islâmic Monotheism and from every good deed]."

PK They say: Lo! ye used to come unto us, imposing, (swearing that ye spoke the truth).

SH They shall say: Surely you used to come to us from the right side.

YU They will say: "It was ye who used to come to us from the right hand (of

power and authority)!"

**29.**

- AA They will say: "No, you were the ones who would not believe.  
 NO They will reply: "Nay, you yourselves were not believers.  
 PK They answer: Nay, but ye (yourselves) were not believers.  
 SH They shall say: Nay, you (yourselves) were not believers;  
 YU They will reply: "Nay, ye yourselves had no Faith!

**30.**

- AA We had no power over you. In fact, you were a people rebellious.  
 NO "And we had no authority over you. Nay! But you were transgressing people (disobedient, polytheists, and disbelievers).  
 PK We had no power over you, but ye were wayward folk.  
 SH And we had no authority over you, but you were an inordinate people;  
 YU "Nor had we any authority over you. Nay, it was ye who were a people in obstinate rebellion!

**31.**

- AA The sentence of our Lord has come true for us. We have certainly to taste (the punishment),  
 NO "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment).  
 PK Now the Word of our Lord hath been fulfilled concerning us. Lo! we are about to taste (the doom).  
 SH So the sentence of our Lord has come to pass against us: (now) we shall surely taste;  
 YU "So now has been proved true, against us, the word of our Lord that we shall indeed (have to) taste (the punishment of our sins).

**32.**

- AA For we had led you astray. In fact we ourselves were astray."  
 NO "So we led you astray because we were ourselves astray."  
 PK Thus we misled you. Lo! we were (ourselves) astray.  
 SH So we led you astray, for we ourselves were erring.  
 YU "We led you astray: for truly we were ourselves astray."

**33.**

- AA So, they will become partners in punishment.  
 NO Then verily, that Day, they will (all) share in the torment.  
 PK Then lo! this day they (both) are sharers in the doom.  
 SH So they shall on that day be sharers in the chastisement one with another.  
 YU Truly, that Day, they will (all) share in the Penalty.

**34.**

- AA That is how We deal with sinners.  
 NO Certainly, that is how We deal with AlMujrimûn (polytheists, sinners, criminals, the disobedient to Allâh, etc.).  
 PK Lo! thus deal We with the guilty.  
 SH Surely thus do We deal with the guilty.  
 YU Verily that is how We shall deal with Sinners.

**35.**

- AA They were those who, when it was said to them, "There is no god but God," behaved with insolence,
- NQ Truly, when it was said to them: Lâ ilâha ill-Allâh "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride[] (i.e. denied it).
- PK For when it was said unto them, There is no Allah save Allah, they were scornful
- SH Surely they used to behave proudly when it was said to them: There is no god but Allah;
- YU For they, when they were told that there is no god except Allah, would puff themselves up with Pride,

**36.**

- AA And said: "Should we abandon our gods for the sake of an insane poet?"
- NQ And (they) said: "Are we going to abandon our âliha (gods) for the sake of a mad poet?"
- PK And said: Shall we forsake our gods for a mad poet?
- SH And to say: What! shall we indeed give up our gods for the sake of a mad poet?
- YU And say: "What! shall we give up our gods for the sake of a Poet possessed?"

**37.**

- AA Not in the least. He has brought the truth and confirmed the other messengers.
- NQ Nay! he (Muhammad SAW) has come with the truth (i.e. Allâh's Religion - Islâmic Monotheism and this Qur'ân) and he confirms the Messengers (before him who brought Allâh's religion - Islâmic Monotheism).
- PK Nay, but he brought the Truth, and he confirmed those sent (before him).
- SH Nay: he has come with the truth and verified the messengers.
- YU Nay! he has come with the (very) Truth, and he confirms (the Message of) the messengers (before him).

**38.**

- AA You will indeed taste a painful punishment,
- NQ Verily, you (pagans of Makkah) are going to taste the painful torment;
- PK Lo! (now) verily ye taste the painful doom -
- SH Most surely you will taste the painful punishment.
- YU Ye shall indeed taste of the Grievous Penalty; -

**39.**

- AA And be rewarded but only for what you had done,
- NQ And you will be requited nothing except for what you used to do (evil deeds, sins, and Allâh's disobedience which you used to do in this world);
- PK Ye are requited naught save what ye did -
- SH And you shall not be rewarded except (for) what you did.
- YU But it will be no more than the retribution of (the Evil) that ye have wrought; -

**40.**

- AA Except the chosen creatures of God,
- NQ Save the chosen slaves of Allâh (faithful, obedient, true believers of Islâmic

Monotheism).

- PK Save single-minded slaves of Allah;
- SH Save the servants of Allah, the purified ones.
- YU But the sincere (and devoted) Servants of Allah,-

#### 41.

- AA Whose provision is predetermined --
- NQ For them there will be a known provision (in Paradise).
- PK For them there is a known provision,
- SH For them is a known sustenance,
- YU For them is a Sustenance determined,

#### 42.

- AA Fruits of every kind, and they will be honoured
- NQ Fruits; and they shall be honoured,
- PK Fruits. And they will be honoured
- SH Fruits, and they shall be highly honored,
- YU Fruits (Delights); and they (shall enjoy) honour and dignity,

#### 43.

- AA In gardens of delight,
- NQ In the Gardens of delight (Paradise),
- PK In the Gardens of delight,
- SH In gardens of pleasure,
- YU In Gardens of Felicity,

#### 44.

- AA (Sitting) on couches, face to face,
- NQ Facing one another on thrones,
- PK On couches facing one another;
- SH On thrones, facing each other.
- YU Facing each other on Thrones (of Dignity):

#### 45.

- AA With cups from a flowing stream being passed around,
- NQ Round them will be passed a cup of pure wine;
- PK A cup from a gushing spring is brought round for them,
- SH A bowl shall be made to go round them from water running out of springs,
- YU Round will be passed to them a Cup from a clear-flowing fountain,

#### 46.

- AA Clear, delicious to drink,
- NQ White, delicious to the drinkers,
- PK White, delicious to the drinkers,
- SH White, delicious to those who drink.
- YU Crystal-white, of a taste delicious to those who drink (thereof),

#### 47.

- AA Neither dulling the senses nor intoxicating,

- NQ Neither they will have Ghouls (any kind of hurt, abdominal pain, headache, a sin, etc.) from that, nor will they suffer intoxication therefrom.
- PK Wherein there is no headache nor are they made mad thereby.
- SH There shall be no trouble in it, nor shall they be exhausted therewith.
- YU Free from headiness; nor will they suffer intoxication therefrom.

**48.**

- AA And with them maidens of modest look and large lustrous eyes,
- NQ And with them will be chaste females, restraining their glances (desiring none except their husbands), with wide and beautiful eyes[.].
- PK And with them are those of modest gaze, with lovely eyes,
- SH And with them shall be those who restrain the eyes, having beautiful eyes;
- YU And besides them will be chaste women, restraining their glances, with big eyes (of wonder and beauty).

**49.**

- AA Like sheltered eggs in a nest.
- NQ (Delicate and pure) as if they were (hidden) eggs (well) preserved.
- PK (Pure) as they were hidden eggs (of the ostrich).
- SH As if they were eggs carefully protected.
- YU As if they were (delicate) eggs closely guarded.

**50.**

- AA Then one turned to the other in an enquiry.
- NQ Then they will turn to one another, mutually questioning.
- PK And some of them draw near unto others, mutually questioning.
- SH Then shall some of them advance to others, questioning each other.
- YU Then they will turn to one another and question one another.

**51.**

- AA Said one of the speakers: "I had a friend
- NQ A speaker of them will say: "Verily, I had a companion (in the world),
- PK A speaker of them saith: Lo! I had a comrade
- SH A speaker from among them shall say: Surely I had a comrade of mine,
- YU One of them will start the talk and say: "I had an intimate companion (on the earth),

**52.**

- AA Who used to say: 'Are you one of those who can testify to the truth?
- NQ Who used to say: "Are you among those who believe (in resurrection after death).
- PK Who used to say: Art thou in truth of those who put faith (in his words)?
- SH Who said: What! are you indeed of those who accept (the truth)?
- YU "Who used to say, 'what! art thou amongst those who bear witness to the Truth (of the Message)?

**53.**

- AA (Do you think) we would be paid back our due when we are dead and reduced to dust and bones?'
- NQ "(That) when we die and become dust and bones, shall we indeed (be raised

up) to receive reward or punishment (according to our deeds)?"

PK Can we, when we are dead and have become mere dust and bones - can we (then) verily be brought to book?

SH What! when we are dead and have become dust and bones, shall we then be certainly brought to judgment?

YU ""When we die and become dust and bones, shall we indeed receive rewards and punishments?""

#### 54.

AA He said: 'Will you look down?'

NQ (The man) said: "Will you look down?"

PK He saith: Will ye look?

SH He shall say: Will you look on?

YU (A voice) said: "Would ye like to look down?"

#### 55.

AA He looked down and saw (his friend) in the midst of Hell.

NQ So he looked down and saw him in the midst of the Fire.

PK Then looketh he and seeth him in the depth of hell.

SH Then he looked down and saw him in the midst of hell.

YU He looked down and saw him in the midst of the Fire.

#### 56.

AA 'By God', he said, 'you had almost ruined me.

NQ He said: "By Allâh! You have nearly ruined me.

PK He saith: By Allah, thou verily didst all but cause my ruin,

SH He shall say: By Allah! you had almost caused me to perish;

YU He said: "By Allah! thou wast little short of bringing me to perdition!

#### 57.

AA Had it not been for the grace of my Lord I too would have been there (in Hell).

NQ "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)."

PK And had it not been for the favour of my Lord, I too had been of those haled forth (to doom).

SH And had it not been for the favor of my Lord, I would certainly have been among those brought up.

YU "Had it not been for the Grace of my Lord, I should certainly have been among those brought (there)!"

#### 58.

AA (Another will say:)"Is it true, we are not going to die

NQ (Allâh informs about that true believer that he said): "Are we then not to die (any more)?"

PK Are we then not to die

SH Is it then that we are not going to die,

YU "Is it (the case) that we shall not die,

#### 59.

AA Other than our first death, and we shall not be punished?

- NQ "Except our first death, and we shall not be punished? (after we have entered Paradise)."
- PK Saving our former death, and are we not to be punished?
- SH Except our previous death? And we shall not be chastised?
- YU "Except our first death, and that we shall not be punished?"

**60.**

- AA This will indeed be great happiness.
- NQ Truly, this is the supreme success!
- PK Lo! this is the supreme triumph.
- SH Most surely this is the mighty achievement.
- YU Verily this is the supreme achievement!

**61.**

- AA For this the toilers should strive."
- NQ For the like of this let the workers work.
- PK For the like of this, then, let the workers work.
- SH For the like of this then let the workers work.
- YU For the like of this let all strive, who wish to strive.

**62.**

- AA Is this better or the tree of Zaqqum
- NQ Is that (Paradise) better entertainment or the tree of Zaqqûm (a horrible tree in Hell)?
- PK Is this better as a welcome, or the tree of Zaqqum?
- SH Is this better as an entertainment or the tree of Zaqqum?
- YU Is that the better entertainment or the Tree of Zaqqum?

**63.**

- AA Which We have reserved as punishment for evil-doers?
- NQ Truly We have made it (as) a trail for the Zâlimûn (polytheists, disbelievers, wrong-doers, etc.).
- PK Lo! We have appointed it a torment for wrong-doers.
- SH Surely We have made it to be a trial to the unjust.
- YU For We have truly made it (as) a trial for the wrong-doers.

**64.**

- AA It is a tree that grows at the bottom of Hell.
- NQ Verily, it is a tree that springs out of the bottom of Hell-fire,
- PK Lo! it is a tree that springeth in the heart of hell.
- SH Surely it is a tree that-grows in the bottom of the hell;
- YU For it is a tree that springs out of the bottom of Hell-Fire:

**65.**

- AA Its spathes are like the prickly pear.
- NQ The shoots of its fruit-stalks are like the heads of Shayâtin (devils);
- PK Its crop is as it were the heads of devils
- SH Its produce is as it were the heads of the serpents.
- YU The shoots of its fruit-stalks are like the heads of devils:

**66.**

- AA They will eat and fill their bellies with it,  
 NQ Truly, they will eat thereof and fill their bellies therewith.  
 PK And lo! they verily must eat thereof, and fill (their) bellies therewith.  
 SH Then most surely they shall eat of it and fill (their) bellies with it.  
 YU Truly they will eat thereof and fill their bellies therewith.

**67.**

- AA Washing it down with boiling water.  
 NQ Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and Zaqqûm in their bellies).  
 PK And afterward, lo! thereupon they have a drink of boiling water  
 SH Then most surely they shall have after it to drink of a mixture prepared in boiling water.  
 YU Then on top of that they will be given a mixture made of boiling water.

**68.**

- AA Then to Hell they will surely be returned.  
 NQ Then thereafter, verily, their return is to the flaming fire of Hell.  
 PK And afterward, lo! their return is surely unto hell.  
 SH Then most surely their return shall be to hell.  
 YU Then shall their return be to the (Blazing) Fire.

**69.**

- AA They had found their fathers astray,  
 NQ Verily, they found their fathers on the wrong path;  
 PK They indeed found their fathers astray,  
 SH Surely they found their fathers going astray,  
 YU Truly they found their fathers on the wrong Path;

**70.**

- AA Yet they hasten to follow in their footsteps.  
 NQ So they (too) made haste to follow in their footsteps!  
 PK But they make haste (to follow) in their footsteps.  
 SH So in their footsteps they are being hastened on.  
 YU So they (too) were rushed down on their footsteps!

**71.**

- AA So had many an earlier people gone astray,  
 NQ And indeed most of the men of old went astray before them;  
 PK And verily most of the men of old went astray before them,  
 SH And certainly most of the ancients went astray before them,  
 YU And truly before them, many of the ancients went astray;-

**72.**

- AA And We had sent admonishers to them.  
 NQ And indeed We sent among them warners (Messengers);  
 PK And verily We sent among them warners.  
 And certainly We sent among them warners.

SH

YU But We sent aforetime, among them, (messengers) to admonish them; -

**73.**

AA Look, then how was the end of those who had been warned,

NQ Then see what was the end of those who were warned (but heeded not).

PK Then see the nature of the consequence for those warned,

SH Then see how was the end of those warned,

YU Then see what was the end of those who were admonished (but heeded not), -

**74.**

AA Other than the chosen creatures of God.

NQ Except the chosen slaves of Allâh (faithful, obedient, and true believers of Islâmic Monotheism).

PK Save single-minded slaves of Allah.

SH Except the servants of Allah, the purified ones.

YU Except the sincere (and devoted) Servants of Allah.

**75.**

AA Noah had verily called to Us. And how gracious was He who answered (him).

NQ And indeed Nûh (Noah) invoked Us, and We are the Best of those who answer (the request).

PK And Noah verily prayed unto Us, and gracious was the Hearer of his prayer

SH And Nuh did certainly call upon Us, and most excellent answerer of prayer are We.

YU (In the days of old), Noah cried to Us, and We are the best to hear prayer.

**76.**

AA We saved him and his family from the great affliction,

NQ And We rescued him and his family from the great distress (i.e. drowning),

PK And We saved him and his household from the great distress,

SH And We delivered him and his followers from the mighty distress.

YU And We delivered him and his people from the Great Calamity,

**77.**

AA And made his progeny survive,

NQ And, his progeny, them We made the survivors (i.e. Shem, Ham and Japheth).

PK And made his seed the survivors,

SH And We made his offspring the survivors.

YU And made his progeny to endure (on this earth);

**78.**

AA And left (his name) for posterity.

NQ And left for him (a goodly remembrance) among generations to come in later times:

PK And left for him among the later folk (the salutation):

SH And We perpetuated to him (praise) among the later generations.

YU And We left (this blessing) for him among generations to come in later times:

**79.**

- AA Peace on Noah among all men.  
 NQ Salâmun (peace) be upon Nûh (Noah) (from Us) among the 'Alamîn (mankind, jinns and all that exists)!"  
 PK Peace be unto Noah among the peoples!  
 SH Peace and salutation to Nuh among the nations.  
 YU "Peace and salutation to Noah among the nations!"

**80.**

- AA That is how We reward those who do good.  
 NQ Verily, thus We reward the Muhsinûn (good-doers - see V.2:112).  
 PK Lo! thus do We reward the good.  
 SH Thus do We surely reward the doers of good.  
 YU Thus indeed do we reward those who do right.

**81.**

- AA Surely he was among Our faithful creatures.  
 NQ Verily, he [Nûh (Noah) >>] was one of Our believing slaves.  
 PK Lo! he is one of Our believing slaves.  
 SH Surely he was of Our believing servants.  
 YU For he was one of our believing Servants.

**82.**

- AA Afterwards We drowned the others.  
 NQ Then We drowned the other (disbelievers and polytheists, etc.).  
 PK Then We did drown the others.  
 SH Then We drowned the others  
 YU Then the rest we overwhelmed in the Flood.

**83.**

- AA And Abraham indeed was of his inducement,  
 NQ And, verily, among those who followed his [Nûh's (Noah)] way (Islâmic Monotheism) was Ibrâhim (Abraham).  
 PK And lo! of his persuasion verily was Abraham  
 SH And most surely Ibrahim followed his way.  
 YU Verily among those who followed his Way was Abraham.

**84.**

- AA When he came to his Lord with a heart compliant,  
 NQ When he came to his Lord with a pure heart [attached to Allâh Alone and none else, worshipping none but Allâh Alone true Islâmic Monotheism, pure from the filth of polytheism].  
 PK When he came unto his Lord with a whole heart;  
 SH When he came to his Lord with a free heart,  
 YU Behold! he approached his Lord with a sound heart.

**85.**

- AA When he said to his father and his people: "What is this you worship?  
 NQ When he said to his father and to his people: "What is it that which you

worship?

PK When he said unto his father and his folk: What is it that ye worship?

SH When he said to his father and his people: What is it that you worship?

YU Behold! he said to his father and to his people, "What is that which ye worship?"

### 86.

AA Why do you solicit false gods instead of God?

NQ "Is it a falsehood âliha (gods) other than Allâh that you seek?"

PK Is it a falsehood - gods beside Allah - that ye desire?

SH A lie-- gods besides Allah-- do you desire?

YU "Is it a falsehood- gods other than Allah- that ye desire?"

### 87.

AA What do you imagine the Lord of the worlds to be?"

NQ "Then what do you think about the Lord of the 'Alamîn (mankind, jinns, and all that exists)?"

PK What then is your opinion of the Lord of the Worlds?

SH What is then your idea about the Lord of the worlds?

YU "Then what is your idea about the Lord of the worlds?"

### 88.

AA Then he looked up at the stars (they worshipped),

NQ Then he cast a glance at the stars (to deceive them),

PK And he glanced a glance at the stars

SH Then he looked at the stars, looking up once,

YU Then did he cast a glance at the Stars.

### 89.

AA And said: "I am sick (of what you worship)!"

NQ And he said: "Verily, I am sick (with plague. He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan's feast)."

PK Then said: Lo! I feel sick!

SH Then he said: Surely I am sick (of your worshipping these).

YU And he said, "I am indeed sick (at heart)!"

### 90.

AA But they turned their backs on him and went away.

NQ So they turned away from him, and departed (for fear of the disease).

PK And they turned their backs and went away from him.

SH So they went away from him, turning back.

YU So they turned away from him, and departed.

### 91.

AA Then he turned towards their gods and said: "Why do you not eat (of these offerings)?"

NQ Then he turned to their âliha (gods) and said: "Will you not eat (of the offering before you)?"

PK Then turned he to their gods and said: Will ye not eat?

SH Then he turned aside to their gods secretly and said: What! do you not eat?  
 YU Then did he turn to their gods and said, "will ye not eat (of the offerings before you)?..."

**92.**

AA What is wrong with you that you do not speak?"  
 NQ "What is the matter with you that you speak not?"  
 PK What aileth you that ye speak not?  
 SH What is the matter with you that you do not speak?  
 YU "What is the matter with you that ye speak not (intelligently)?"

**93.**

AA Then he started striking them down with his right hand.  
 NQ Then he turned upon them, striking (them) with (his) right hand.  
 PK Then he attacked them, striking with his right hand.  
 SH Then he turned against them secretly, smiting them with the right hand.  
 YU Then did he turn upon them, striking (them) with the right hand.

**94.**

AA So the people descended upon him.  
 NQ Then they (the worshippers of idols) came, towards him, hastening.  
 PK And (his people) came toward him, hastening.  
 SH So they (people) advanced towards him, hastening.  
 YU Then came (the worshippers) with hurried steps, and faced (him).

**95.**

AA "Why do you worship these you carve yourselves," he asked,  
 NQ He said: "Worship you that which you (yourselves) carve?"  
 PK He said: Worship ye that which ye yourselves do carve  
 SH Said he: What! do you worship what you hew out?  
 YU He said: "Worship ye that which ye have (yourselves) carved?"

**96.**

AA "When God has created you and what you make?"  
 NQ "While Allâh has created you and what you make!"  
 PK When Allah hath created you and what ye make?  
 SH And Allah has created you and what you make.  
 YU "But Allah has created you and your handwork!"

**97.**

AA "Build a pyre for him and throw him into the raging fire."  
 NQ They said: "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!"  
 PK They said: Build for him a building and fling him in the red-hotfire.  
 SH They said: Build for him a furnace, then cast him into the burning fire.  
 YU They said, "Build him a furnace, and throw him into the blazing fire!"

**98.**

AA So they contrived a plot against him, but We made them abject.  
 So they plotted a plot against him, but We made them the lowest.

NQ

PK And they designed a snare for him, but We made them the undermost.

SH And they desired a war against him, but We brought them low.

YU (This failing), they then sought a stratagem against him, but We made them the ones most humiliated!

**99.**

AA And he said: "I am going away to my Lord who will show me the way.

NQ And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!"

PK And he said: Lo! I am going unto my Lord Who will guide me.

SH And he said: Surely I fly to my lord; He will guide me.

YU He said: "I will go to my Lord! He will surely guide me!

**100.**

AA (And he prayed:) "O Lord, grant me a righteous son."

NQ "My Lord! Grant me (offspring) from the righteous."

PK My Lord! Vouchsafe me of the righteous.

SH My Lord! grant me of the doers of good deeds.

YU "O my Lord! Grant me a righteous (son)!"

**101.**

AA So We gave him the good news of a clement son.

NQ So We gave him the glad tidings of a forbearing boy.

PK So We gave him tidings of a gentle son.

SH So We gave him the good news of a boy, possessing forbearance.

YU So We gave him the good news of a boy ready to suffer and forbear.

**102.**

AA When he was old enough to go about with him, he said: "O my son, I dreamt that I was sacrificing you. Consider, what you think?" He replied: "Father, do as you are commanded. If God pleases you will find me firm."

NQ And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allâh), so look what you think!" He said: "O my father! Do that which you are commanded, Inshâ' Allâh (if Allâh will), you shall find me of As- Sâbirin (the patient ones, etc.)."

PK And when (his son) was old enough to walk with him, (Abraham) said: O my dear son, I have seen in a dream that I must sacrifice thee. So look, what thinkest thou? He said: O my father! Do that which thou art commanded. Allah willing, thou shalt find me of the steadfast.

SH And when he attained to working with him, he said: O my son! surely I have seen in a dream that I should sacrifice you; consider then what you see. He said: O my father! do what you are commanded; if Allah please, you will find me of the patient ones.

YU Then, when (the son) reached (the age of) (serious) work with him, he said: "O my son! I see in vision that I offer thee in sacrifice: Now see what is thy view!" (The son) said: "O my father! Do as thou art commanded: thou will find me, if Allah so wills one practising Patience and Constancy!"

**103.**

AA When they submitted to the will of God, and (Abraham) laid (his son) down

prostrate on his temple,

NQ Then, when they had both submitted themselves (to the Will of Allâh), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering);

PK Then, when they had both surrendered (to Allah), and he had flung him down upon his face,

SH So when they both submitted and he threw him down upon his forehead,

YU So when they had both submitted their wills (to Allah), and he had laid him prostrate on his forehead (for sacrifice),

#### 104.

AA We called out: "O Abraham,

NQ And We called out to him: "O Abraham!

PK We called unto him: O Abraham!

SH And We called out to him saying: O Ibrahim!

YU We called out to him "O Abraham!

#### 105.

AA You have fulfilled your dream." Thus do We reward the good.

NQ You have fulfilled the dream (vision)!" Verily! Thus do We reward the Muhsinûn (good-doers - see V.2:112).

PK Thou hast already fulfilled the vision. Lo! thus do We reward the good.

SH You have indeed shown the truth of the vision; surely thus do We reward the doers of good:

YU "Thou hast already fulfilled the vision!" - thus indeed do We reward those who do right.

#### 106.

AA That was indeed a trying test.

NQ Verily, that indeed was a manifest trial

PK Lo! that verily was a clear test.

SH Most surely this is a manifest trial.

YU For this was obviously a trial-

#### 107.

AA So We ransomed him for a great sacrifice,

NQ And We ransomed him with a great sacrifice (i.e. BÊÔ - a ram);

PK Then We ransomed him with a tremendous victim.

SH And We ransomed him with a Feat sacrifice.

YU And We ransomed him with a momentous sacrifice:

#### 108.

AA And left (his hallowed memory) for posterity.

NQ And We left for him (a goodly remembrance) among generations (to come) in later times.

PK And We left for him among the later folk (the salutation):

SH And We perpetuated (praise) to him among the later generations.

YU And We left (this blessing) for him among generations (to come) in later times:

#### 109.

- AA Peace be on Abraham.  
 NQ Salâmun (peace) be upon Ibrâhim (Abraham)!"  
 PK Peace be unto Abraham!  
 SH Peace be on Ibrahim.  
 YU "Peace and salutation to Abraham!"

**110.**

- AA That is how We reward those who do good.  
 NQ Thus indeed do We reward the Muhsinûn (good-doers - see V.2: 112).  
 PK Thus do We reward the good.  
 SH Thus do We reward the doers of good.  
 YU Thus indeed do We reward those who do right.

**111.**

- AA He is truly among Our faithful creatures.  
 NQ Verily, he was one of Our believing slaves.  
 PK Lo! he is one of Our believing slaves.  
 SH Surely he was one of Our believing servants.  
 YU For he was one of our believing Servants.

**112.**

- AA So We gave him the good news of Isaac, apostle, who is among the righteous.  
 NQ And We gave him the glad tidings of Ishâque (Isaac) a Prophet from the righteous.  
 PK And we gave him tidings of the birth of Isaac, a prophet of the righteous.  
 SH And We gave him the good news of Ishaq, a prophet among the good ones.  
 YU And We gave him the good news of Isaac - a prophet, - one of the Righteous.

**113.**

- AA And We blessed him and Isaac. Among their descendants are some who do good, but some who wrong themselves.  
 NQ We blessed him and Ishâque (Isaac), and of their progeny are (some) that do right, and some that plainly wrong themselves.  
 PK And We blessed him and Isaac. And of their seed are some who do good, and some who plainly wrong themselves.  
 SH And We showered Our blessings on him and on Ishaq; and of their offspring are the doers of good, and (also) those who are clearly unjust to their own souls.  
 YU We blessed him and Isaac: but of their progeny are (some) that do right, and (some) that obviously do wrong, to their own souls.

**114.**

- AA We were indeed gracious to Moses and Aaron,  
 NQ And, indeed We gave Our Grace to Mûsa (Moses) and Hârûn (Aaron).  
 PK And We verily gave grace unto Moses and Aaron,  
 SH And certainly We conferred a favor on Musa and Haroun.  
 YU Again (of old) We bestowed Our favour on Moses and Aaron,

**115.**

AA And saved them and their people from great distress,  
 NQ And We saved them and their people from the great distress;  
 PK And saved them and their people from the great distress,  
 SH And We delivered them both and their people from the mighty distress.  
 YU And We delivered them and their people from (their) Great Calamity;

**116.**

AA And helped them, so they were victorious.  
 NQ And helped them, so that they became the victors;  
 PK And helped them so that they became the victors.  
 SH And We helped them, so they were the vanquishers.  
 YU And We helped them, so they overcame (their troubles);

**117.**

AA We gave them the explicit Book,  
 NQ And We gave them the clear Scripture;  
 PK And We gave them the clear Scripture  
 SH And We gave them both the Book that made (things) clear.  
 YU And We gave them the Book which helps to make things clear;

**118.**

AA And showed them the straight path,  
 NQ And guided them to the Right Path;  
 PK And showed them the right path.  
 SH And We guided them both on the right way.  
 YU And We guided them to the Straight Way.

**119.**

AA And left (their remembrance) for posterity.  
 NQ And We left for them (a goodly remembrance) among generations (to come) in later times;  
 PK And We left for them among the later folk (the salutation):  
 SH And We perpetuated (praise) to them among the later generations.  
 YU And We left (this blessing) for them among generations (to come) in later times:

**120.**

AA Peace be on Moses and Aaron.  
 NQ Salâmun (peace) be upon Mûsa (Moses) and Hârûn (Aaron)!"  
 PK Peace be unto Moses and Aaron!  
 SH Peace be on Musa and Haroun.  
 YU "Peace and salutation to Moses and Aaron!"

**121.**

AA That is how We reward those who do good.  
 NQ Verily, thus do We reward the Muhsinûn (good-doers - see V.2:112).  
 PK Lo! thus do We reward the good.  
 SH Even thus do We reward the doers of good.  
 YU Thus indeed do We reward those who do right.

**122.**

- AA They are among Our faithful devotees.  
 NQ Verily! They were two of Our believing slaves.  
 PK Lo! they are two of Our believing slaves.  
 SH Surely they were both of Our believing servants.  
 YU For they were two of our believing Servants.

**123.**

- AA Verily Elias is one of the apostles.  
 NQ And verily, Iliyās (Elias) was one of the Messengers.  
 PK And lo! Elias was of those sent (to warn),  
 SH And Ilyas was most surely of the messengers.  
 YU So also was Elias among those sent (by Us).

**124.**

- AA When he said to his people: "Will you not be mindful of God?  
 NQ When he said to his people: "Will you not fear Allāh?  
 PK When he said unto his folk: Will ye not ward off (evil)?  
 SH When he said to his people: Do you not guard (against evil)?  
 YU Behold, he said to his people, "Will ye not fear (Allah)?

**125.**

- AA Would you call on Baal and leave the best of creators,  
 NQ "Will you call upon Ba'l (a well- known idol of his nation whom they used to  
 worship) and forsake the Best of creators,  
 PK Will ye cry unto Baal and forsake the Best of creators,  
 SH What! do you call upon Ba'l and forsake the best of the creators,  
 YU "Will ye call upon Baal and forsake the Best of Creators,-

**126.**

- AA God, your Lord, and the Lord of your fathers?"  
 NQ "Allāh, your Lord and the Lord of your forefathers?"  
 PK Allah, your Lord and Lord of your forefathers?  
 SH Allah, your Lord and the Lord of your fathers of yore?  
 YU "Allah, your Lord and Cherisher and the Lord and Cherisher of your fathers of  
 old?"

**127.**

- AA They denied him, and will surely be brought to punishment,  
 NQ But they denied him [Iliyās (Elias)], so they will certainly be brought forth (to  
 the punishment),  
 PK But they denied him, so they surely will be haled forth (to the doom)  
 SH But they called him a liar, therefore they shall most surely be brought up.  
 YU But they rejected him, and they will certainly be called up (for punishment),-

**128.**

- AA Except the chosen creatures of God.  
 NQ Except the chosen slaves of Allāh.  
 PK Save single-minded slaves of Allah.

SH But not the servants of Allah, the purified ones.  
 YU Except the sincere and devoted Servants of Allah (among them).

**129.**

AA And We left his (memory) for posterity.  
 NQ And We left for him (a goodly remembrance) among generations (to come) in later times;  
 PK And we left for him among the later folk (the salutation):  
 SH And We perpetuated to him (praise) among the later generations.  
 YU And We left (this blessing) for him among generations (to come) in later times:

**130.**

AA Peace be on Elias.  
 NQ Salâmun (peace) be upon Ilyâsin (Elias)!"  
 PK Peace be unto Elias!  
 SH Peace be on Ilyas.  
 YU "Peace and salutation to such as Elias!"

**131.**

AA That is how We reward those who do good.  
 NQ Verily, thus do We reward the Muhsinûn (good-doers, who perform good deeds totally for Allâh's sake only - see V.2:112).  
 PK Lo! thus do We reward the good.  
 SH Even thus do We reward the doers of good.  
 YU Thus indeed do We reward those who do right.

**132.**

AA He is truly among Our faithful devotees.  
 NQ Verily, he was one of Our believing slaves.  
 PK Lo! he is one of our believing slaves.  
 SH Surely he was one of Our believing servants.  
 YU For he was one of our believing Servants.

**133.**

AA Verily Lot was one of the apostles,  
 NQ And verily, Lout (Lot) was one of the Messengers.  
 PK And lo! Lot verily was of those sent (to warn).  
 SH And Lut was most surely of the messengers.  
 YU So also was Lut among those sent (by Us).

**134.**

AA Wherefore We saved him and his entire family  
 NQ When We saved him and his family, all,  
 PK When We saved him and his household, every one,  
 SH When We delivered him and his followers, all--  
 YU Behold, We delivered him and his adherents, all

**135.**

AA Except an old woman who was one of those who stayed behind.

- NQ Except an old woman (his wife) who was among those who remained behind.  
 PK Save an old woman among those who stayed behind;  
 SH Except an old woman (who was) amongst those who tarried.  
 YU Except an old woman who was among those who lagged behind:

**136.**

- AA Then We destroyed the others.  
 NQ Then We destroyed the rest [i.e. the towns of Sodom at the place of the Dead Sea (now) in Palestine]. [See the "Book of History" by Ibn Kathîr].  
 PK Then We destroyed the others.  
 SH Then We destroyed the others.  
 YU Then We destroyed the rest.

**137.**

- AA You pass by (their habitations) in the morning  
 NQ Verily, you pass by them in the morning.  
 PK And lo! ye verily pass by (the ruin of) them in the morning  
 SH And most surely you pass by them in the morning,  
 YU Verily, ye pass by their (sites), by day-

**138.**

- AA Or at night. Then how is it you do not understand?  
 NQ And at night; will you not then reflect?  
 PK And at night-time; have ye then no sense?  
 SH And at night; do you not then understand?  
 YU And by night: will ye not understand?

**139.**

- AA Verily Jonah is one of the apostles.  
 NQ And, verily, Yûnus (Jonah) was one of the Messengers.  
 PK And lo! Jonah verily was of those sent (to warn)  
 SH And Yunus was most surely of the messengers.  
 YU So also was Jonah among those sent (by Us).

**140.**

- AA When he fled on the laden ship,  
 NQ When he ran to the laden ship,  
 PK When he fled unto the laden ship,  
 SH When he ran away to a ship completely laden,  
 YU When he ran away (like a slave from captivity) to the ship (fully) laden,

**141.**

- AA And lots were cast (when a storm overtook them), he was rejected, (and thrown overboard).  
 NQ He (agreed to) cast lots, and he was among the losers,  
 PK And then drew lots and was of those rejected;  
 SH So he shared (with them), but was of those who are cast off.  
 YU He (agreed to) cast lots, and he was condemned:

**142.**

- AA Then he was swallowed by a large fish as he was worthy of blame.  
 NQ Then a (big) fish swallowed him and he had done an act worthy of blame.  
 PK And the fish swallowed him while he was blameworthy;  
 SH So the fish swallowed him while he did that for which he blamed himself  
 YU Then the big Fish did swallow him, and he had done acts worthy of blame.

**143.**

- AA Had he not been one of those who struggled hard,  
 NQ Had he not been of them who glorify Allâh,  
 PK And had he not been one of those who glorify (Allah)  
 SH But had it not been that he was of those who glorify (Us),  
 YU Had it not been that he (repented and) glorified Allah,

**144.**

- AA He would have stayed in its belly till the day the dead are raised.  
 NQ He would have indeed remained inside its belly (the fish) till the Day of Resurrection.  
 PK He would have tarried in its belly till the day when they are raised;  
 SH He would certainly have tarried in its belly to the day when they are raised.  
 YU He would certainly have remained inside the Fish till the Day of Resurrection.

**145.**

- AA So We cast him, sick, on a barren shore,  
 NQ But We cast him forth on the naked shore while he was sick,  
 PK Then We cast him on a desert shore while he was sick;  
 SH Then We cast him on to the vacant surface of the earth while he was sick.  
 YU But We cast him forth on the naked shore in a state of sickness,

**146.**

- AA And We made a gourd tree grow over him.  
 NQ And We caused a plant of gourd to grow over him.  
 PK And We caused a tree of gourd to grow above him;  
 SH And We caused to grow up for him a gourdplant.  
 YU And We caused to grow, over him, a spreading plant of the gourd kind.

**147.**

- AA We sent him to a hundred thousand men or more,  
 NQ And We sent him to a hundred thousand (people) or even more.  
 PK And We sent him to a hundred thousand (folk) or more  
 SH And We sent him to a hundred thousand, rather they exceeded.  
 YU And We sent him (on a mission) to a hundred thousand (men) or more.

**148.**

- AA And they came to believe; so We allowed them to enjoy the good things of life for an age.  
 NQ And they believed; so We gave them enjoyment for a while.  
 PK And they believed, therefor We gave them comfort for a while.  
 SH And they believed, so We gave them provision till a time.

YU And they believed; so We permitted them to enjoy (their life) for a while.

#### 149.

AA Now ask them if their Lord has daughters, and they sons?

NQ Now ask them (O Muhammad SAW): "Are there (only) daughters for your Lord and sons for them?"

PK Now ask them (O Muhammad): Hath thy Lord daughters whereas they have sons?

SH Then ask them whether your Lord has daughters and they have sons.

YU Now ask them their opinion: Is it that thy Lord has (only) daughters, and they have sons?-

#### 150.

AA Or did We make the angels females, and they witnessed it?

NQ Or did We create the angels females while they were witnesses?

PK Or created We the angels females while they were present?

SH Or did We create the angels females while they were witnesses?

YU Or that We created the angels female, and they are witnesses (thereto)?

#### 151.

AA Is it not a lie invented by them when they say:

NQ Verily, it is of their falsehood that they (Quraish pagans) say:

PK Lo! it is of their falsehood that they say:

SH Now surely it is of their own lie that they say:

YU Is it not that they say, from their own invention,

#### 152.

AA "God has begotten (children)?" They are liars indeed!

NQ "Allâh has begotten off spring or children (i.e. angels are the daughters of Allâh)?" And, verily, they are liars!

PK Allah hath begotten. Allah! verily they tell a lie.

SH Allah has begotten; and most surely they are liars.

YU "Allah has begotten children"? but they are liars!

#### 153.

AA Does He prefer sons to daughters?

NQ Has He (then) chosen daughters rather than sons?

PK (And again of their falsehood): He hath preferred daughters to sons.

SH Has He chosen daughters in preference to sons?

YU Did He (then) choose daughters rather than sons?

#### 154.

AA What ails you that you judge in such a wise?

NQ What is the matter with you? How do you decide?

PK What aileth you? How judge ye?

SH What is the matter with you, how is it that you judge?

YU What is the matter with you? How judge ye?

#### 155.

AA Why do you not reflect?

- NQ Will you not then remember?  
 PK Will ye not then reflect?  
 SH Will you not then mind?  
 YU Will ye not then receive admonition?

**156.**

- AA Or have you received some clear authority?  
 NQ Or is there for you a plain authority?  
 PK Or have ye a clear warrant?  
 SH Or have you a clear authority?  
 YU Or have ye an authority manifest?

**157.**

- AA Then bring your scripture, if what you say is true.  
 NQ Then bring your Book if you are truthful!  
 PK Then produce your writ, if ye are truthful.  
 SH Then bring your book, if you are truthful.  
 YU Then bring ye your Book (of authority) if ye be truthful!

**158.**

- AA They link Him with jinns by lineage, yet the jinns know they will be brought before Him.  
 NQ And they have invented a kinship between Him and the jinns, but the jinns know well that they have indeed to appear (before Him) (i.e. they will be brought for accounts).  
 PK And they imagine kinship between him and the jinn, whereas the jinn know well that they will be brought before (Him).  
 SH And they assert a relationship between Him and the jinn; and certainly the jinn do know that they shall surely be brought up;  
 YU And they have invented a blood-relationship between Him and the Jinns: but the Jinns know (quite well) that they have indeed to appear (before his Judgment-Seat)!

**159.**

- AA God is too glorious for what they ascribe to Him  
 NQ Glorified is Allâh! (He is Free) from what they attribute unto Him!  
 PK Glorified be Allah from that which they attribute (unto Him),  
 SH Glory be to Allah (for freedom) from what they describe;  
 YU Glory to Allah! (He is free) from the things they ascribe (to Him)!

**160.**

- AA Except His chosen creatures who do not.  
 NQ Except the slaves of Allâh, whom He choses (for His Mercy i.e. true believers of Islâmic Monotheism who do not attribute false things unto Allâh).  
 PK Save single-minded slaves of Allah.  
 SH But not so the servants of Allah, the purified ones.  
 YU Not (so do) the Servants of Allah, sincere and devoted.

**161.**

- AA So neither you nor those you worship

NQ So, verily you (pagans) and those whom you worship (idols).

PK Lo! verily, ye and that which ye worship,

SH So surely you and what you worship,

YU For, verily, neither ye nor those ye worship-

### 162.

AA Can mislead anyone away from Him,

NQ Cannot lead astray [turn away from Him (Allâh) anyone of the believers],

PK Ye cannot excite (anyone) against Him.

SH Not against Him can you cause (any) to fall into trial,

YU Can lead (any) into temptation concerning Allah,

### 163.

AA Except one who is (destined) to burn in Hell.

NQ Except those who are predestined to burn in Hell!

PK Save him who is to burn in hell.

SH Save him who will go to hell.

YU Except such as are (themselves) going to the blazing Fire!

### 164.

AA "There is not one of us who does not have his appointed place," (declare the angels.)

NQ There is not one of us (angels) but has his known place (or position);

PK There is not one of us but hath his known position.

SH And there is none of us but has an assigned place,

YU (Those ranged in ranks say): "Not one of us but has a place appointed;

### 165.

AA "And we are truly those who stand in rows,

NQ Verily, we (angels), we stand in rows for the prayers (as you Muslims stand in rows for your prayers);

PK Lo! we, even we are they who set the ranks,

SH And most surely we are they who draw themselves out in ranks,

YU "And we are verily ranged in ranks (for service);

### 166.

AA And we are those who sing hallelujas to Him."

NQ Verily, we (angels), we are they who glorify (Allâh's Praises i.e. perform prayers).

PK Lo! we, even we are they who hymn His praise

SH And we are most surely they who declare the glory (of Allah).

YU "And we are verily those who declare (Allah's) glory!"

### 167.

AA They used to say:

NQ And indeed they (Arab pagans) used to say;

PK And indeed they used to say:

SH And surely they used to say:

YU And there were those who said,

**168.**

- AA If we had the account of earlier people with us,  
 NQ "If we had a reminder as had the men of old (before the coming of Prophet Muhammad SAW as a Messenger of Allâh).  
 PK If we had but a reminder from the men of old  
 SH Had we a reminder from those of yore,  
 YU "If only we had had before us a Message from those of old,

**169.**

- AA We would have been the chosen creatures of God."  
 NQ "We would have indeed been the chosen slaves of Allâh (true believers of Islâmic Monotheism)!"  
 PK We would be single-minded slaves of Allah.  
 SH We would certainly have been the servants of Allah-- the purified ones.  
 YU "We should certainly have been Servants of Allah, sincere (and devoted)!"

**170.**

- AA Yet now (that it has come) they refuse to believe in it; but they will come to know soon.  
 NQ But (now that the Qur'ân has come) they disbelieve therein (i.e. in the Qur'ân and in Prophet Muhammad SAW , and all that which he brought, the Divine Revelation), so they will come to know!  
 PK Yet (now that it is come) they disbelieve therein; but they will come to know.  
 SH But (now) they disbelieve in it, so they will come to know.  
 YU But (now that the Qur'an has come), they reject it: But soon will they know!

**171.**

- AA Our word had already been given before to Our votaries, the apostles, --  
 NQ And, verily, Our Word has gone forth of old for Our slaves, the Messengers,  
 PK And verily Our word went forth of old unto Our bondmen sent (to warn)  
 SH And certainly Our word has already gone forth in respect of Our servants, the messengers:  
 YU Already has Our Word been passed before (this) to our Servants sent (by Us),

**172.**

- AA That they would be helped,  
 NQ That they verily would be made triumphant.  
 PK That they verily would be helped,  
 SH Most surely they shall be the assisted ones  
 YU That they would certainly be assisted,

**173.**

- AA And that certainly Our armies will be victorious.  
 NQ And that Our hosts, they verily would be the victors.  
 PK And that Our host, they verily would be the victors.  
 SH And most surely Our host alone shall be the victorious ones.  
 YU And that Our forces,- they surely must conquer.

**174.**

- AA So you ignore them for a time

NQ So turn away (O Muhammad SAW) from them for a while,  
 PK So withdraw from them (O Muhammad) awhile,  
 SH Therefore turn away from them till a time,  
 YU So turn thou away from them for a little while,

**175.**

AA And wait; they will come to know soon.  
 NQ And watch them and they shall see (the punishment)!  
 PK And watch, for they will (soon) see.  
 SH And (then) see them, so they too shall see.  
 YU And watch them (how they fare), and they soon shall see (how thou farest)!

**176.**

AA Do they want to hasten Our punishment?  
 NQ Do they seek to hasten on Our Torment?  
 PK Would they hasten on Our doom?  
 SH What! would they then hasten on Our chastisement?  
 YU Do they wish (indeed) to hurry on our Punishment?

**177.**

AA When it comes down on their plains, it will be an evil dawn for those who had been warned.  
 NQ Then, when it descends into their courtyard (i.e. near to them), evil will be the morning for those who had been warned!  
 PK But when it cometh home to them, then it will be a hapless morn for those who have been warned.  
 SH But when it shall descend in their court, evil shall then be the morning of the warned ones.  
 YU But when it descends into the open space before them, evil will be the morning for those who were warned (and heeded not)!

**178.**

AA So turn away from them for a time  
 NQ So turn (O Muhammad SAW) away from them for a while,  
 PK Withdraw from them awhile  
 SH And turn away from them till a time  
 YU So turn thou away from them for a little while,

**179.**

AA And watch; they will come to know soon.  
 NQ And watch and they shall see (the torment)!  
 PK And watch, for they will (soon) see.  
 SH And (then) see, for they too shall see.  
 YU And watch (how they fare) and they soon shall see (how thou farest)!

**180.**

AA Too glorious is your Lord, the Lord of power, for what they ascribe to Him.  
 NQ Glorified be your Lord, the Lord of Honour and Power! (He is free) from what they attribute unto Him!  
 PK Glorified be thy Lord, the Lord of Majesty, from that which they attribute

(unto Him)

SH Glory be to your Lord, the Lord of Honor, above what they describe.

YU Glory to thy Lord, the Lord of Honour and Power! (He is free) from what they ascribe (to Him)!

**181.**

AA So peace be on the messengers,

NQ And peace be on the Messengers!

PK And peace be unto those sent (to warn).

SH And peace be on the messengers.

YU And Peace on the messengers!

**182.**

AA And all praise to God, the Lord of all the worlds.

NQ And all the praise and thanks be to Allâh, Lord of the 'Alamîn (mankind, jinns and all that exists).

PK And praise be to Allah, Lord of the Worlds!

SH And all praise is due to Allah, the Lord of the worlds.

YU And Praise to Allah, the Lord and Cherisher of the Worlds.

# 38

## Sâd

## Sad

 **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. SAD. I CALL to witness the admonishing Qur'an.
- NQ** Sâd [These letters (Sâd etc.) are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. By the Qur'ân full of reminding.
- PK** Sad. By the renowned Qur'an,
- SH** Suad, I swear by the Quran, full of admonition.
- YU** Sad: By the Qur'an, Full of Admonition: (This is the Truth).

### 2.

- AA** But the unbelievers are still full of pride and hostility.
- NQ** Nay, those who desbelieve are in false pride and opposition.
- PK** Nay, but those who disbelieve are in false pride and schism.
- SH** Nay! those who disbelieve are in self-exaltation and opposition.
- YU** But the Unbelievers (are steeped) in self-glory and Separatism.

### 3.

- AA** How many generations have We destroyed before them who cried (for mercy) when it was too late for escape.
- NQ** How many a generation We have destroyed before them, and they cried out when there was no longer time for escape!
- PK** How many a generation We destroyed before them, and they cried out when it was no longer the time for escape!
- SH** How many did We destroy before them of the generations, then they cried while the time of escaping had passed away.
- YU** How many generations before them did We destroy? In the end they cried (for mercy)- when there was no longer time for being saved!

### 4.

- AA** They were surprised that one of them had come to them as warner; and the unbelievers said: "He is a deceiving sorcerer.
- NQ** And they (Arab pagans) wonder that a warner (Prophet Muhammad SAW) has come to them from among themselves! And the disbelievers say: "This (Prophet Muhammad SAW) is a sorcerer, a liar.
- PK** And they marvel that a warner from among themselves hath come unto them, and the disbelievers say: This is a wizard, a charlatan.
- SH** And they wonder that there has come to them a warner from among themselves, and the disbelievers say: This IS an enchanter, a liar.
- YU** So they wonder that a Warner has come to them from among themselves! and the Unbelievers say, "This is a sorcerer telling lies!

**5.**

- AA Has he turned so many gods into one deity? This is indeed a strange thing!"
- NQ "Has he made the âliha (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!"
- PK Maketh he the gods One Allah? Lo! that is an astounding thing.
- SH What! makes he the gods a single Allah? A strange thing is this, to be sure!
- YU "Has he made the gods (all) into one Allah? Truly this is a wonderful thing!"

**6.**

- AA And their leading chiefs said: "Remain attached to your gods. There is surely some motive behind it.
- NQ And the leaders among them went about (saying): "Go on, and remain constant to your âliha (gods)! Verily, This is a thing designed (against you)!"
- PK The chiefs among them go about, exhorting: Go and be staunch to your gods! Lo! this is a thing designed.
- SH And the chief persons of them break forth, saying: Go and steadily adhere to your gods; this is most surely a thing sought after.
- YU And the leader among them go away (impatiently), (saying), "Walk ye away, and remain constant to your gods! For this is truly a thing designed (against you)!"

**7.**

- AA We never heard of it in the former faith. It is surely a fabrication.
- NQ "We have not heard (the like) of this among the people of these later days. This is nothing but an invention!
- PK We have not heard of this in later religion. This is naught but an invention.
- SH We never heard of this in the former faith; this is nothing but a forgery:
- YU "We never heard (the like) of this among the people of these latter days: this is nothing but a made-up tale!"

**8.**

- AA To him of all of us has the Reminder been sent down?" They are still in doubt about My admonition; but they have not tasted My punishment yet!
- NQ "Has the Reminder been sent down to him (alone) from among us?" Nay! but they are in doubt about My Reminder (this Qur'ân)! Nay, but they have not tasted (My) Torment!
- PK Hath the reminder been unto him (alone) among us? Nay, but they are in doubt concerning My reminder; nay but they have not yet tasted My doom.
- SH Has the reminder been revealed to him from among us? Nay! they are in doubt as to My reminder. Nay! they have not yet tasted My chastisement!
- YU "What! has the Message been sent to him - (Of all persons) among us?"...but they are in doubt concerning My (Own) Message! Nay, they have not yet tasted My Punishment!

**9.**

- AA Do they have the stores of the mercy of your Lord, the mighty and munificent?
- NQ Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower?
- PK Or are theirs the treasures of the mercy of thy Lord, the Mighty, the Bestower?
- SH Or is it that they have the treasures of the mercy of your Lord, the Mighty, the great Giver?
- YU Or have they the treasures of the mercy of thy Lord,- the Exalted in Power, the

Grantor of Bounties without measure?

### 10.

- AA Or is the kingdom of the heavens and the earth and all that lies between them, theirs? Then let them climb up the ladders (to the heavens).
- NO Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)!
- PK Or is the kingdom of the heavens and the earth and all that is between them theirs? Then let them ascend by ropes!
- SH Or is it that theirs is the kingdom of the heavens and the earth and what is between them? Then let them ascend by any
- YU Or have they the dominion of the heavens and the earth and all between? If so, let them mount up with the ropes and means (to reach that end)!

### 11.

- AA They will be one more army vanquished among the many routed hordes.
- NO (As they denied Allāh's Message) they will be a defeated host like the confederates of the old times (who were defeated).
- PK A defeated host are (all) the factions that are there.
- SH A host of deserters of the allies shall be here put to flight.
- YU But there - will be put to flight even a host of confederates.

### 12.

- AA Even before them the people of Noah, 'Ad, the mighty Pharaoh,
- NO Before them (were many who) belied Messengers, the people of Nūh (Noah); and 'Ad; and Fir'aun (Pharaoh) the man of stakes (with which he used to punish the people),
- PK The folk of Noah before them denied (their messenger) and (so did the tribe of) A'ad, and Pharaoh firmly planted,
- SH The people of Nuh and Ad, and Firon, the lord of spikes, rejected (messengers) before them.
- YU Before them (were many who) rejected messengers,- the people of Noah, and 'Ad, and Pharaoh, the Lord of Stakes,

### 13.

- AA And the Thamud, the people of Lot, as well as the dwellers of the Wood, had denied. These were the hordes.
- NO And Thamūd, and the people of Lout (Lot), and the dwellers of the wood; such were the confederates.
- PK And (the tribe of) Thamud, and the folk of Lot, and the dwellers in the wood: these were the factions.
- SH And Samood and the people of Lut and the dwellers of the thicket; these were the parties.
- YU And Thamud, and the people of Lut, and the Companions of the Wood; - such were the Confederates.

### 14.

- AA Of all these there was not one who did not deny the messengers. So My retribution was justified.
- NO Not one of them but belied the Messengers, therefore My Torment was justified,
- PK Not one of them but did deny the messengers, therefor My doom was justified,
- SH There was none of them but called the messengers liars, so just was My

retribution.

YU Not one (of them) but rejected the messengers, but My punishment came justly and inevitably (on them).

### 15.

AA They await but a single blast which will not be repeated.

NQ And these only wait for a single Saihah [shout (i.e. the blowing of the Trumpet by the angel Isrâfil Sarafil)] there will be no pause or ending thereto [till everything will perish except Allâh (the only God full of Majesty, Bounty and Honour)].

PK These wait for but one Shout, there will be no second thereto.

SH Nor do these await aught but a single cry, there being no delay in it.

YU These (today) only wait for a single mighty Blast, which (when it comes) will brook no delay.

### 16.

AA Still they say: "O Lord, give us our share before the Day of Reckoning."

NQ They say: "Our Lord! Hasten to us Qittana (i.e. our Record of good and bad deeds so that we see it) before the Day of Reckoning!"

PK They say: Our Lord! Hasten on for us our fate before the Day of Reckoning.

SH And they say: O our Lord! hasten on to us our portion before the day of reckoning.

YU They say: "Our Lord! hasten to us our sentence (even) before the Day of Account!"

### 17.

AA Bear with patience what they say, and remember Our votary David, man of strength. He surely turned to Us in penitence.

NQ Be patient (O Muhammad SAW) of what they say, and remember Our slave Dâwûd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allâh).

PK Bear with what they say, and remember Our bondman David, lord of might, Lo! he was ever turning in repentance (toward Allah).

SH Bear patiently what they say, and remember Our servant Dawood, the possessor of power; surely he was frequent m returning (to Allah).

YU Have patience at what they say, and remember our servant David, the man of strength: for he ever turned (to Allah).

### 18.

AA We subjugated the chiefs (of tribes) to struggle day and night with him,

NQ Verily, We made the mountains to glorify Our Praises with him [Dâwûd (David)] in the 'Ashi (i.e. after the mid-day till sunset) and Ishrâq (i.e. after the sunrise till mid-day).

PK Lo! We subdued the hills to hymn the praises (of their Lord) with him at nightfall and sunrise,

SH Surely We made the mountains to sing the glory (of Allah) in unison with him at the evening and the sunrise,

YU It was We that made the hills declare, in unison with him, Our Praises, at eventide and at break of day,

### 19.

AA And the levied Tair. They were all obedient to him.

NQ And (so did) the birds assembled: all with him [Dâwûd (David)] did turn (to

Allāh i.e. glorified His Praises).

PK And the birds assembled; all were turning unto Him.

SH And the birds gathered together; all joined in singing with him.

YU And the birds gathered (in assemblies): all with him did turn (to Allah).

## 20.

AA So We further strengthened his kingdom, and bestowed wisdom on him, and judgement in legal matters.

NQ We made his kingdom strong and gave him Al-Hikmah (Prophethood, etc.) and sound judgement in speech and decision.

PK We made his kingdom strong and gave him wisdom and decisive speech.

SH And We strengthened his kingdom and We gave him wisdom and a clear judgment.

YU We strengthened his kingdom, and gave him wisdom and sound judgment in speech and decision.

## 21.

AA Have you heard of the litigants who jumped over the wall into his chamber?

NQ And has the news of the litigants reached you? When they climbed over the wall into (his) Mihrāb (a praying place or a private room,).

PK And hath the story of the litigants come unto thee? How they climbed the wall into the royal chamber;

SH And has there come to you the story of the litigants, when they made an entry into the private chamber by ascending over the walls?

YU Has the Story of the Disputants reached thee? Behold, they climbed over the wall of the private chamber;

## 22.

AA When they came before David, he was frightened of them. "Do not be afraid," they said. "The two of us are disputing the wrong one has done the other. So judge between us with equity, and do not be unjust, and guide us to the right path.

NQ When they entered in upon Dāwūd (David), he was terrified of them, they said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way.

PK How they burst in upon David, and he was afraid of them. They said: Be not afraid! (We are) two litigants, one of whom hath wronged the other, therefor judge aright between us; be not unjust; and show us the fair way.

SH When they entered in upon Dawood and he was frightened at them, they said: Fear not; two litigants, of whom one has acted wrongfully towards the other, therefore decide between us with justice, and do not act unjustly, and guide us to the right way.

YU When they entered the presence of David, and he was terrified of them, they said: "Fear not: we are two disputants, one of whom has wronged the other: Decide now between us with truth, and treat us not with injustice, but guide us to the even Path..

## 23.

AA This man here is my brother. He has ninety and nine ewes while I have only one. He demands that I should give him my ewe, and wants to get the better of me in argument."

NQ Verily, this my brother (in religion) has ninety nine ewes, while I have (only)

one ewe, and he says: "Hand it over to me, and he overpowered me in speech."

- PK Lo! this my brother hath ninety and nine ewes while I had one ewe; and he said: Entrust it to me, and he conquered me in speech.
- SH Surely this is my brother; he has ninety-nine ewes and I have a single ewe; but he said: Make it over to me, and he has prevailed against me in discourse.
- YU "This man is my brother: He has nine and ninety ewes, and I have (but) one: Yet he says, 'commit her to my care,' and is (moreover) harsh to me in speech."

## 24.

- AA (David) said: "He is unjust in demanding your ewe to add to his (many) ewes. Many partners are surely -- unjust to one another, except those who believe and do the right; but there are only a few of them." It occurred to David that he was being tried by Us, and he begged his Lord to forgive him, and fell down in homage and repented.
- NQ [Dâwûd (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dâwûd (David) guessed that We have tried him and he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allâh) in repentance.
- PK (David) said: He hath wronged thee in demanding thine ewe in addition to his ewes, and lo! many partners oppress one another, save such as believe and do good works, and they are few. And David guessed that We had tried him, and he sought forgiveness of his Lord, and he bowed himself and fell down prostrate and repented.
- SH He said: Surely he has been unjust to you in demanding your ewe (to add) to his own ewes; and most surely most of the partners act wrongfully towards one another, save those who believe and do good, and very few are they; and Dawood was sure that We had tried him, so he sought the protection of his Lord and he fell down bowing and turned time after time (to Him).
- YU (David) said: "He has undoubtedly wronged thee in demanding thy (single) ewe to be added to his (flock of) ewes: truly many are the partners (in business) who wrong each other: Not so do those who believe and work deeds of righteousness, and how few are they?"...and David gathered that We had tried him: he asked forgiveness of his Lord, fell down, bowing (in prostration), and turned (to Allah in repentance).

## 25.

- AA So We forgave him. He has surely a high rank with Us and an excellent place of return.
- NQ So We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise).
- PK So We forgave him that; and lo! he had access to Our presence and a happy journey's end.
- SH Therefore We rectified for him this, and most surely he had a nearness to Us and an excellent resort.
- YU So We forgave him this (lapse): he enjoyed, indeed, a Near Approach to Us, and a beautiful place of (Final) Return.

## 26.

- AA "O David, We have made you trustee on the earth. So judge between men equitably, and do not follow your lust lest it should lead you astray from the way of God. Surely for those who go astray from the way of God, is severe

punishment, for having forgotten the Day of Reckoning.

- NO O Dāwūd (David)! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire for it will mislead you from the Path of Allāh. Verily! Those who wander astray from the Path of Allāh (shall) have a severe torment, because they forgot the Day of Reckoning.
- PK (And it was said unto him): O David! Lo! We have set thee as a viceroy in the earth; therefor judge aright between mankind, and follow not desire that it beguile thee from the way of Allah. Lo! those who wander from the way of Allah have an awful doom, forasmuch as they forgot the Day of Reckoning.
- SH o Dawood ! surely We have made you a ruler in the land; so judge between men with justice and do not follow desire, lest it should lead you astray from the path of Allah; (as for) those who go astray from the path of Allah, they shall surely have a severe punishment because they forgot the day of reckoning.
- YU O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): Nor follow thou the lusts (of thy heart), for they will mislead thee from the Path of Allah: for those who wander astray from the Path of Allah, is a Penalty Grievous, for that they forget the Day of Account.

## 27.

- AA We have not created the heavens and the earth and all that lies between them, all for nothing. Only those who deny imagine so. So for the unbelievers there is woe from the fire.
- NO And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islāmic Monotheism) from the Fire!
- PK And We created not the heaven and the earth and all that is between them in vain. That is the opinion of those who disbelieve. And woe unto those who disbelieve, from the Fire!
- SH And We did not create the heaven and the earth and what is between them in vain; that is the opinion of those who disbelieve then woe to those who disbelieve on account of the fire.
- YU Not without purpose did We create heaven and earth and all between! that were the thought of Unbelievers! but woe to the Unbelievers because of the Fire (of Hell)!

## 28.

- AA Should We equate those who do the right with those who spread corruption in the land? Should We make those who are morally integrated equal to those who seek disintegration?
- NO Shall We treat those who believe (in the Oneness of Allāh Islāmic Monotheism) and do righteous good deeds, as Mufsidūn (those who associate partners in worship with Allāh and commit crimes) on earth? Or shall We treat the Muttaqūn (pious - see V.2:2), as the Fujjār (criminals, disbelievers, wicked, etc)?>
- PK Shall We treat those who believe and do good works as those who spread corruption in the earth; or shall We treat the pious as the wicked?
- SH Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall We make those who guard (against evil) like the wicked?
- YU Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on earth? Shall We treat those who guard against evil, the same as those who turn aside from the right?

**29.**

- AA We have sent down a Book to you which is blessed, so that people may apply their minds to its revelations, and the men of wisdom may reflect.
- NQ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.
- PK (This is) a Scripture that We have revealed unto thee, full of blessing, that they may ponder its revelations, and that men of understanding may reflect.
- SH (It is) a Book We have revealed to you abounding in good that they may ponder over its verses, and that those endowed with understanding may be mindful.
- YU (Here is) a Book which We have sent down unto thee, full of blessings, that they may meditate on its Signs, and that men of understanding may receive admonition.

**30.**

- AA We bestowed Solomon on David who was an excellent devotee, for he turned to God in penitence.
- NQ And to Dâwûd (David) We gave Sulaimân (Solomon). How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)!
- PK And We bestowed on David, Solomon. How excellent a slave! Lo! he was ever turning in repentance (toward Allah).
- SH And We gave to Dawood Sulaiman, most excellent the servant! Surely he was frequent in returning (to Allah).
- YU To David We gave Solomon (for a son),- How excellent in Our service! Ever did he turn (to Us)!

**31.**

- AA When they brought fleet-footed chargers in the evening to show him,
- NQ When there were displayed before him, in the afternoon, well trained horses of the highest breed [for Jihâd (holy fighting in Allâh's Cause)].
- PK When there were shown to him at eventide lightfooted coursers
- SH When there were brought to him in the evening (horses) still when standing, swift when running--
- YU Behold, there were brought before him, at eventide coursers of the highest breeding, and swift of foot;

**32.**

- AA He said: "The love of horses is worthy of desire to me for the remembrance of my Lord;" and when they were out of sight, (he said):
- NQ And he said: "Alas! I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)" till the time was over, and (the sun) had hidden in the veil (of night).
- PK And he said: Lo! I have preferred the good things (of the world) to the remembrance of my Lord; till they were taken out of sight behind the curtain.
- SH Then he said: Surely I preferred the good things to the remembrance of my Lord-- until the sun set and time for Asr prayer was over, (he said):
- YU And he said, "Truly do I love the love of good, with a view to the glory of my Lord,"- until (the sun) was hidden in the veil (of night):

**33.**

- AA "Bring them back to me," and he began to rub and stroke their shanks and necks.

- NQ Then he said "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the display).
- PK (Then he said): Bring them back to me, and fell to slashing (with his sword their) legs and necks.
- SH Bring them back to me; so he began to slash (their) legs and necks.
- YU "Bring them back to me." then began he to pass his hand over (their) legs and their necks.

**34.**

- AA We surely tried Solomon, and placed another body on his throne. So he turned to God
- NQ And, indeed We did try Sulaimân (Solomon) and We placed on his throne Jasadân (a devil, so he lost his kingdom for a while) but he did return (to his throne and kingdom by the Grace of Allâh and he did return) to Allâh with obedience and in repentance.
- PK And verily We tried Solomon, and set upon his throne a (mere) body. Then did he repent.
- SH And certainly We tried Sulaiman, and We put on his throne a (mere) body, so he turned (to Allah).
- YU And We did try Solomon: We placed on his throne a body (without life); but he did turn (to Us in true devotion):

**35.**

- AA Saying: "O Lord, forgive me, and give me such a dominion as none will merit after me. You are the great bestower."
- NQ He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower."
- PK He said: My Lord! Forgive me and bestow on me sovereignty such as shall not belong to any after me. Lo! Thou art the Bestower.
- SH He said: My Lord! do Thou forgive me and grant me a kingdom which is not fit for (being inherited by) anyone after me;
- YU He said, "O my Lord! Forgive me, and grant me a kingdom which, (it may be), suits not another after me: for Thou art the Grantor of Bounties (without measure).

**36.**

- AA So we subjugated the wind to his service which carried his merchandise wheresoever he wished;
- NQ So, We subjected to him the wind, it blew gently to his order whithersoever he willed,
- PK So We made the wind subservient unto him, setting fair by his command whithersoever he intended.
- SH Then We made the wind subservient to him; it made his command to run gently wherever he desired,
- YU Then We subjected the wind to his power, to flow gently to his order, Whithersoever he willed,-

**37.**

- AA And the devils -- the builders and divers of all kinds,
- NQ And also the Shayâtin (devils) from the jinns (including) every kind of builder and diver,
- PK And the unruly, every builder and diver (made We subservient),
- SH And the shaitans, every builder and diver,

YU As also the evil ones, (including) every kind of builder and diver, -

### 38.

AA And many others bound in bond.

NO And also others bound in fetters.

PK And others linked together in chains,

SH And others fettered in chains.

YU As also others bound together in fetters.

### 39.

AA "This is Our gift," (We said to him), "so bestow freely or withhold without reckoning."

NO [Saying of Allâh to Sulaimân (Solomon)]: "This is Our gift, so spend you or withhold, no account will be asked."

PK (Saying): This is Our gift, so bestow thou, or withhold, without reckoning.

SH This is Our free gift, therefore give freely or withhold, without reckoning.

YU "Such are Our Bounties: whether thou bestow them (on others) or withhold them, no account will be asked."

### 40.

AA He has a high position with Us and an excellent abode.

NO And verily, he enjoyed a near access to Us, and a good final return (Paradise).

PK And lo! he hath favour with Us, and a happy journey's end.

SH And most surely he had a nearness to Us and an excellent resort.

YU And he enjoyed, indeed, a Near Approach to Us, and a beautiful Place of (Final) Return.

### 41.

AA Remember Our votary Job because he called to his Lord: "Satan has afflicted me with disease and distress."

NO And remember Our slave Ayûb (Job), when he invoked his Lord (saying): "Verily! Shaitân (Satan) has touched me with distress (by losing my health) and torment (by losing my wealth)!"

PK And make mention (O Muhammad) of Our bondman Job, when he cried unto his Lord (saying): Lo! the devil doth afflict me with distress and torment.

SH And remember Our servant Ayyub, when he called upon his Lord: The Shaitan has afflicted me with toil and torment.

YU Commemorate Our Servant Job. Behold he cried to his Lord: "The Evil One has afflicted me with distress and suffering!"

### 42.

AA "Go swiftly to the spring," (We said). "This cold water is for bathing and for drinking."

NO (Allâh said to him): "Strike the ground with your foot: This is a spring of water to wash in, cool and a (refreshing) drink."

PK (And it was said unto him): Strike the ground with thy foot. This (spring) is a cool bath and a refreshing drink.

SH Urge with your foot; here is a cool washing-place and a drink.

YU (The command was given:) "Strike with thy foot: here is (water) wherein to wash, cool and refreshing, and (water) to drink."

### 43.

- AA We restored his family to him with others similar to them, as a blessing from Us and a reminder for men of wisdom. --
- NQ And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.
- PK And We bestowed on him (again) his household and therewith the like thereof, a mercy from Us, and a memorial for men of understanding.
- SH And We gave him his family and the like of them with them, as a mercy from Us, and as a reminder to those possessed of understanding.
- YU And We gave him (back) his people, and doubled their number, - as a Grace from Ourselves, and a thing for commemoration, for all who have Understanding.

**44.**

- AA "Take a handful of herbs," (We said to him), and apply and rub them, and do not make a mistake." We found him patient in adversity, an excellent devotee, always turning in repentance.
- NQ "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath [ ] . Truly! We found him patient. How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)!
- PK And (it was said unto him): Take in thine hand a branch and smite therewith, and break not thine oath. Lo! We found him steadfast, how excellent a slave! Lo! he was ever turning in repentance (to his Lord).
- SH And take in your hand a green branch and beat her with It and do not break your oath; surely We found him patient; most excellent the servant! Surely he was frequent m returning (to Allah).
- YU "And take in thy hand a little grass, and strike therewith: and break not (thy oath)." Truly We found him full of patience and constancy. How excellent in Our service! ever did he turn (to Us)!

**45.**

- AA Remember Our votaries Abraham, Isaac and Jacob, men of power and insight.
- NQ And remember Our slaves, Ibrâhim (Abraham), Ishâque (Isaac), and Ya'qûb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding.
- PK And make mention of Our bondmen, Abraham, Isaac and Jacob, men of parts and vision.
- SH And remember Our servants Ibrahim and Ishaq and Yaqoub, men of power and insight.
- YU And commemorate Our Servants Abraham, Isaac, and Jacob, possessors of Power and Vision.

**46.**

- AA We distinguished them for the distinct remembrance of the abode (of the Hereafter).
- NQ Verily, We did choose them by granting them (a good thing, i.e.) the remembrance of the home [in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allâh and to do good deeds for the Hereafter].
- PK Lo! We purified them with a pure thought, remembrance of the Home (of the Hereafter).
- SH Surely We purified them by a pure quality, the keeping m mind of the (final) abode.
- YU Verily We did choose them for a special (purpose)- proclaiming the Message of

the Hereafter.

#### 47.

- AA They are the chosen ones, the excellent in Our sight.  
 NQ And they are with Us, verily, of the chosen and the best!  
 PK Lo! in Our sight they are verily of the elect, the excellent.  
 SH And most surely they were with Us, of the elect, the best.  
 YU They were, in Our sight, truly, of the company of the Elect and the Good.

#### 48.

- AA And remember Ishmael, Elisha and Dhu'l-Kifl. Every one of them is among the best.  
 NQ And remember Ismâ'il (Ishmael), AlYasa'â (Elisha), and Dhul-Kifl (Isaiah), all are among the best.  
 PK And make mention of Ishmael and Elisha and Dhu'l-Kifl. All are of the chosen.  
 SH And remember Ismail and Al-Yasha and Zulkifl; and they were all of the best.  
 YU And commemorate Isma'il, Elisha, and Zul-Kifl: Each of them was of the Company of the Good.

#### 49.

- AA This is a commemoration. Surely for those who take heed for themselves is an excellent place of return --  
 NQ This is a Reminder, and verily, for the Muttaqûn (pious and righteous persons - see V.2:2) is a good final return (Paradise), -,  
 PK This is a reminder. And lo! for those who ward off (evil) is a happy journey's end,  
 SH This is a reminder; and most surely there is an excellent resort for those who guard (against evil),  
 YU This is a Message (of admonition): and verily, for the righteous, is a beautiful Place of (Final) Return,-

#### 50.

- AA Gardens of Eden with gates open wide to them,  
 NQ 'Adn (Edn) Paradise (everlasting Gardens), whose doors will be open for them, [It is said (in Tafsir At- Tabarî, Part 23, Page 174) that one can speak to the doors, just one tells it to open and close, and it will open or close as it is ordered].  
 PK Gardens of Eden, whereof the gates are opened for them,  
 SH The gardens of perpetuity, the doors are opened for them.  
 YU Gardens of Eternity, whose doors will (ever) be open to them;

#### 51.

- AA Where they will take their ease, calling for fruits in plenty, and for wine,  
 NQ Therein they will recline; therein they will call for fruits in abundance and drinks;  
 PK Wherein, reclining, they call for plenteous fruit and cool drink (that is) therein.  
 SH Reclining therein, calling therein for many fruits and drink.  
 YU Therein will they recline (at ease): Therein can they call (at pleasure) for fruit in abundance, and (delicious) drink;

#### 52.

- AA With companions of modest look, the same in age, by their side.

- NO And beside them will be chaste females (virgins) restraining their glances only for their husbands, (and) of equal ages.
- PK And with them are those of modest gaze, companions.
- SH And with them shall be those restraining their eyes, equals in age.
- YU And beside them will be chaste women restraining their glances, (companions) of equal age.

**53.**

- AA This is what is promised you for the Day of Reckoning.
- NO This it is what you (Al-Muttaqûn - the pious) are promised for the Day of Reckoning!
- PK This it is that ye are promised for the Day of Reckoning.
- SH This is what you are promised for the day of reckoning.
- YU Such is the Promise made, to you for the Day of Account!

**54.**

- AA This is surely Our provision never-ending.
- NO (It will be said to them)! Verily, this is Our Provision which will never finish;
- PK Lo! this in truth is Our provision, which will never waste away.
- SH Most surely this is Our sustenance; it shall never come to an end;
- YU Truly such will be Our Bounty (to you); it will never fail; -

**55.**

- AA This (for the virtuous); but for the transgressors the evil destination,
- NO This is so! And for the Tâghûn (transgressors, disobedient to Allâh and His Messenger - disbelievers in the Oneness of Allâh, criminals, etc.), will be an evil final return (Fire),
- PK This (is for the righteous). And lo! for the transgressors there with be an evil journey's end,
- SH This (shall be so); and most surely there is an evil resort for the inordinate ones;
- YU Yea, such! but - for the wrong-doers will be an evil place of (Final) Return!-

**56.**

- AA Hell, in which they will burn. How vile a resting place!
- NO Hell! Where they will burn, and worst (indeed) is that place to rest!
- PK Hell, where they will burn, an evil resting-place.
- SH Hell; they shall enter it, so evil is the resting-place.
- YU Hell!- they will burn therein, - an evil bed (indeed, to lie on)!-

**57.**

- AA There will be boiling water for them and cold, clammy, fetid drink to taste,
- NO This is so! Then let them taste it, a boiling fluid and dirty wound discharges.
- PK Here is a boiling and an ice-cold draught, so let them taste it,
- SH This (shall be so); so let them taste it, boiling and intensely cold (drink).
- YU Yea, such! - then shall they taste it,- a boiling fluid, and a fluid dark, murky, intensely cold!-

**58.**

- AA And other similar torments.

- NQ** And other torments of similar kind, all together!
- PK** And other (torment) of the kind in pairs (the two extremes)!
- SH** And other (punishment) of the same kind-- of various sorts.
- YU** And other Penalties of a similar kind, to match them!

**59.**

- AA** Here is a multitude rushing headlong with you. There is no welcome for them. They will roast in the fire.
- NQ** This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire!
- PK** Here is an army rushing blindly with you. (Those who are already in the Fire say): No word of welcome for them. Lo! they will roast at the Fire.
- SH** This is an army plunging in without consideration along with you; no welcome for them, surely they shall enter fire.
- YU** Here is a troop rushing headlong with you! No welcome for them! truly, they shall burn in the Fire!

**60.**

- AA** They will say: "In fact, it is you who will have no welcome. It is you who brought this upon us. What an evil place of rest!"
- NQ** (The followers of the misleaders will say): "Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!"
- PK** They say: Nay, but you (misleaders), for you there is no word of welcome. Ye prepared this for us (by your misleading). Now hapless is the plight.
- SH** They shall say: Nay! you-- no welcome to you: you did proffer it to us, so evil is the resting-place.
- YU** (The followers shall cry to the misleaders:) "Nay, ye (too)! No welcome for you! It is ye who have brought this upon us! Now evil is (this) place to stay in!"

**61.**

- AA** They will say: "O Lord, give him who has brought this upon us two times more the torment of Hell;"
- NQ** They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"
- PK** They say: Our Lord! Whoever did prepare this for us, oh, give him double portion of the Fire!
- SH** They shall say: Our Lord! whoever prepared it first for us, add Thou to him a double chastisement in the fire.
- YU** They will say: "Our Lord! whoever brought this upon us,- Add to him a double Penalty in the Fire!"

**62.**

- AA** And will add: "O what has happened to us that we do not see the men we counted among the wicked.
- NQ** And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?"
- PK** And they say: What aileth us that we behold not men whom we were wont to count among the wicked?
- SH** And they shall say: What is the matter with us that we do not see men whom we used to count among the vicious?
- YU** And they will say: "What has happened to us that we see not men whom we used to number among the bad ones?"

**63.**

- AA Did we laugh at them (for nothing), or our eyes fail to pick them out?"
- NQ Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"
- PK Did we take them (wrongly) for a laughing-stock, or have our eyes missed them?
- SH Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them?
- YU "Did we treat them (as such) in ridicule, or have (our) eyes failed to perceive them?"

**64.**

- AA This contending of the inmates of Hell will surely be real. Say: "I am only a warner, and there is no other god but God, the one, the omnipotent,
- NQ Verily, that is the very truth, the mutual dispute of the people of the Fire!
- PK Lo! that is very truth: the wrangling of the dwellers in the Fire.
- SH That most surely is the truth: the contending one with another of the inmates of the fire.
- YU Truly that is just and fitting,- the mutual recriminations of the People of the Fire!

**65.**

- NQ Say (O Muhammad SAW): "I am only a warner and there is no Ilâh (God) except Allâh (none has the right to be worshipped but Allâh) the One, the Irresistible,
- PK Say (unto them, O Muhammad): I am only a warner, and there is no Allah save Allah, the One, the Absolute,
- SH Say: I am only a warner, and there is no god but Allah, the One, the Subduer (of all):
- YU Say: "Truly am I a Warner: no god is there but the one Allah, Supreme and Irresistible,-

**66.**

- AA Lord of the heavens and the earth and all that lies between them, all-mighty, all-forgiving."
- NQ "The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft- Forgiving."
- PK Lord of the heavens and the earth and all that is between them, the Mighty, the Pardoning.
- SH The Lord of the heavens and the earth and what is between them, the Mighty, the most Forgiving.
- YU "The Lord of the heavens and the earth, and all between,- Exalted in Might, able to enforce His Will, forgiving again and again."

**67.**

- AA Say: "This is a momentous message,
- NQ Say: "That (this Qur'ân) is a great news,
- PK Say: It is tremendous tidings
- SH Say: It is a message of importance,
- YU Say: "That is a Message Supreme (above all),-

**68.**

- AA To which you pay no heed.  
 NQ "From which you turn away!  
 PK Whence ye turn away!  
 SH (And) you are turning aside from it:  
 YU "From which ye do turn away!

**69.**

- AA I had no knowledge of the higher Assembly when they discussed it among themselves.  
 NQ "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of Adam).  
 PK I had no knowledge of the Highest Chiefs when they disputed;  
 SH I had no knowledge of the exalted chiefs when they contended:  
 YU "No knowledge have I of the Chiefs on high, when they discuss (matters) among themselves.

**70.**

- AA Only this has been revealed to me that I am a distinct warner.  
 NQ "Only this has been inspired to me, that I am a plain warner."  
 PK It is revealed unto me only that I may be a plain warner.  
 SH Naught is revealed to me save that I am a plain warner.  
 YU 'Only this has been revealed to me: that I am to give warning plainly and publicly.'

**71.**

- AA When your Lord said to the angels: "I am going to create a man from clay;  
 NQ (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay".  
 PK When thy Lord said unto the angels: Lo! I am about to create a mortal out of mire,  
 SH When your Lord said to the angels; Surely I am going to create a mortal from dust:  
 YU Behold, thy Lord said to the angels: "I am about to create man from clay:

**72.**

- AA And when I have made him and have breathed into him of My spirit. Fall down in homage before him."  
 NQ So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."  
 PK And when I have fashioned him and breathed into him of My Spirit, then fall down before him prostrate,  
 SH So when I have made him complete and breathed into him of My spirit, then fall down making obeisance to him.  
 YU "When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him."

**73.**

- AA Then the angels bowed before him in a body,  
 NQ So the angels prostrated themselves, all of them:  
 PK The angels fell down prostrate, every one,  
 SH And the angels did obeisance, all of them,

YU So the angels prostrated themselves, all of them together:

#### 74.

AA Except Iblis. He was filled with pride and turned an unbeliever.

NQ Except Iblis (Satan) he was proud[] and was one of the disbelievers.

PK Saving Iblis; he was scornful and became one of the disbelievers.

SH But not Iblis: he was proud and he was one of the unbelievers.

YU Not so Iblis: he was haughty, and became one of those who reject Faith.

#### 75.

AA Said (God): "O Iblis, what hindered you from adoring what I created by My own authority? Are you too proud, or too high and mighty?"

NQ (Allâh) said: "O Iblis (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands[]. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?"

PK He said: O Iblis! What hindereth thee from falling prostrate before that which I have created with both My hands? Art thou too proud or art thou of the high exalted?

SH He said: O Iblis! what prevented you that you should do obeisance to him whom I created with My two hands? Are you proud or are you of the exalted ones?

YU (Allah) said: "O Iblis! What prevents thee from prostrating thyself to one whom I have created with my hands? Art thou haughty? Or art thou one of the high (and mighty) ones?"

#### 76.

AA He said: "I am better than he. You created me from fire, and him from clay."

NQ [Iblis (Satan)] said: "I am better than he, You created me from fire, and You created him from clay."

PK He said: I am better than him. Thou createdst me of fire, whilst him Thou didst create of clay.

SH He said: I am better than he; Thou hast created me of fire, and him Thou didst create of dust.

YU (Iblis) said: "I am better than he: thou createdst me from fire, and him thou createdst from clay."

#### 77.

AA (God) said: "Then go hence, ostracised.

NQ (Allâh) said: "Then get out from here, for verily, you are outcast.

PK He said: Go forth from hence, for lo! thou art outcast,

SH He said: Then get out of it, for surely you are driven away:

YU (Allah) said: "Then get thee out from here: for thou art rejected, accursed.

#### 78.

AA Upon you will be My damnation till the Day of Doom."

NQ "And verily!, My Curse is on you till the Day of Recompense."

PK And lo! My curse is on thee till the Day of Judgment.

SH And surely My curse is on you to the day of judgment.

YU "And My curse shall be on thee till the Day of Judgment."

#### 79.

AA He said: "O Lord, give me respite till the day the dead rise from their graves."

**NO** [Iblīs (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected."

**PK** He said: My Lord! Reprieve me till the day when they are raised.

**SH** He said: My Lord! then respite me to the day that they are raised.

**YU** (Iblis) said: "O my Lord! Give me then respite till the Day the (dead) are raised."

### 80.

**AA** (God) said: "You have the respite

**NO** (Allāh) said: "Verily! You are of those allowed respite

**PK** He said: Lo! thou art of those reprieved

**SH** He said: Surely you are of the respited ones,

**YU** (Allah) said: "Respites then is granted thee-

### 81.

**AA** Till the appointed day."

**NO** "Till the Day of the time appointed."

**PK** Until the day of the time appointed.

**SH** Till the period of the time made known.

**YU** "Till the Day of the Time Appointed."

### 82.

**AA** He said: "By Your authority, I will lead them astray,

**NO** [Iblīs (Satan)] said: "By Your Might, then I will surely mislead them all,

**PK** He said: Then, by Thy might, I surely will beguile them every one,

**SH** He said: Then by Thy Might I will surely make them live an evil life, all,

**YU** (Iblis) said: "Then, by Thy power, I will put them all in the wrong,-

### 83.

**AA** Other than the chosen ones among Your creatures."

**NO** "Except Your chosen slaves amongst them (faithful, obedient, true believers of Islāmic Monotheism)."

**PK** Save Thy single-minded slaves among them.

**SH** Except Thy servants from among them, the purified ones.

**YU** "Except Thy Servants amongst them, sincere and purified (by Thy Grace)."

### 84.

**AA** (God) said: "This is right by Me, and what I say is right.

**NO** (Allāh) said: "The Truth is, and the Truth I say,

**PK** He said: The Truth is, and the Truth I speak,

**SH** He said: The truth then is and the truth do I speak:

**YU** (Allah) said: "Then it is just and fitting- and I say what is just and fitting-

### 85.

**AA** I will fill up Hell with you together with those who follow you."

**NO** That I will fill Hell with you [Iblīs (Satan)] and those of them (mankind) that follow you, together."

**PK** That I shall fill hell with thee and with such of them as follow thee, together.

**SH** That I will most certainly fill hell with you and with those among them who

follow you, all.

YU "That I will certainly fill Hell with thee and those that follow thee,- every one."

### 86.

AA Say: "I do not ask any compensation of you for it, nor am I a specious pretender.

NQ Say (O Muhammad SAW): "No wage do I ask of you for this (the Qur'ân), nor am I one of the Mutakallifûn (those who pretend and fabricate things which do not exist).

PK Say (O Muhammad, unto mankind): I ask of you no fee for this, and I am no simulating.

SH Say: I do not ask you for any reward for it; nor am I of those who affect:

YU Say: "No reward do I ask of you for this (Qur'an), nor am I a pretender.

### 87.

AA This is only a warning for mankind.

NQ "It (this Qur'ân) is only a Reminder for all the 'Alamîn (mankind and jinns).

PK Lo! it is naught else than a reminder for all peoples

SH It is nothing but a reminder to the nations;

YU "This is no less than a Message to (all) the Worlds.

### 88.

AA You will come to know its truth in time."

NQ "And you shall certainly know the truth of it after a while."

PK And ye will come in time to know the truth thereof.

SH And most certainly you will come to know about it after a time.

YU "And ye shall certainly know the truth of it (all) after a while."

## 39

## Az-Zumar

## The Troops

## The Throngs, The Small Groups

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. THE REVELATION OF this Book is from God, the mighty and all-wise.
- NQ The revelation of this Book (the Qur'ân) is from Allâh, the All-Mighty, the All-Wise.
- PK The revelation of the Scripture is from Allah, the Mighty, the Wise.
- SH The revelation of the Book is from Allah, the Mighty, the Wise.
- YU The revelation of this Book is from Allah, the Exalted in Power, full of Wisdom.

## 2.

- AA We have revealed to you the Scripture with exactitude; so worship God with devotion all exclusive for Him.
- NQ Verily, We have sent down the Book to you (O Muhammad SAW) in truth: So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only, (and not to show-off, and not to set up rivals with Him in worship).
- PK Lo! We have revealed the Scripture unto thee (Muhammad) with truth; so worship Allah, making religion pure for Him (only).
- SH Surely We have revealed to you the Book with the truth, therefore serve Allah, being sincere to Him in obedience.
- YU Verily it is We Who have revealed the Book to thee in Truth: so serve Allah, offering Him sincere devotion.

## 3.

- AA Remember that devotion is exclusively for God. Those who have taken protectors other than Him, say: "We worship them that they may bring us nearer to God." Surely God will judge between them in what they are differing about. Verily God does not show the way to an ungrateful liar.
- NQ Surely, the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliya' (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.
- PK Surely pure religion is for Allah only. And those who choose protecting friends beside Him (say): We worship them only that they may bring us near unto Allah. Lo! Allah will judge between them concerning that wherein they differ. Lo! Allah guideth not him who is a liar, an ingrate.
- SH Now, surely, sincere obedience is due to Allah (alone) and (as for) those who take guardians besides Him, (saying), We do not serve them save that they may make us nearer to Allah, surely Allah will judge between them in that in which they differ; surely Allah does not guide him aright who is a liar, ungrateful.

YU Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful.

#### 4.

AA Had God pleased to take a son, He could have chosen whom He liked from among those He has created. Glory be to Him. He is God, the one, the omnipotent.

NQ Had Allāh willed to take a son (or offspring or children), He could have chosen whom He pleased out of those whom He created. But glory be to Him! (He is above such things). He is Allāh, the One, the Irresistible[].

PK If Allah had willed to choose a son, He could have chosen what He would of that which He hath created. Be He Glorified! He is Allah, the One, the Absolute.

SH If Allah desire to take a son to Himself, He will surely choose those He pleases from what He has created. Glory be to Him: He is Allah, the One, the Subduer (of all).

YU Had Allah wished to take to Himself a son, He could have chosen whom He pleased out of those whom He doth create: but Glory be to Him! (He is above such things.) He is Allah, the One, the Irresistible.

#### 5.

AA He has created the heavens and the earth with precision. He folds the day up over the night, and folds the night up over the day. He has subjugated the sun and moon, (so that) each runs its appointed course. Is He not all-mighty and forgiving?

NQ He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving.

PK He hath created the heavens and the earth with truth. He maketh night to succeed day, and He maketh day to succeed night, and He constraineth the sun and the moon to give service, each running on for an appointed term. Is not He the Mighty, the Forgiver?

SH He has created the heavens and the earth with the truth; He makes the night cover the day and makes the day overtake the night, and He has made the sun and the moon subservient; each one runs on to an assigned term; now surely He is the Mighty, the great Forgiver.

YU He created the heavens and the earth in true (proportions): He makes the Night overlap the Day, and the Day overlap the Night: He has subjected the sun and the moon (to His law): Each one follows a course for a time appointed. Is not He the Exalted in Power - He Who forgives again and again?

#### 6.

AA He created you from a single cell, then from it created its mate; arid provided eight varieties of cattle for you. He formed you in the mother's womb, formation after formation in three (veils of) darkness. He is God your Lord. His is the kingdom. There is no god other than He. How then can you turn away?

NQ He created you (all) from a single person (Adam); then made from him his wife [Hawwa' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers, creation after creation in three veils of darkness, such is Allāh your Lord. His is the kingdom, Lā ilāha illa Huwa (none has the right to be worshipped but He). How then are you turned away?

- PK He created you from one being, then from that (being) He made its mate; and He hath provided for you of cattle eight kinds. He created you in the wombs of your mothers, creation after creation, in a threefold gloom. Such is Allah, your Lord. His is the Sovereignty. There is no Allah save Him. How then are ye turned away?
- SH He has created you from a single being, then made its mate of the same (kind), and He has made for you eight of the cattle in pairs. He creates you in the wombs of your mothers-- a creation after a creation-- in triple darkness; that is Allah your Lord, His is the kingdom; there is no god but He; whence are you then turned away?
- YU He created you (all) from a single person: then created, of like nature, his mate; and he sent down for you eight head of cattle in pairs: He makes you, in the wombs of your mothers, in stages, one after another, in three veils of darkness. such is Allah, your Lord and Cherisher: to Him belongs (all) dominion. There is no god but He: then how are ye turned away (from your true Centre)?

## 7.

- AA If you are ungrateful, then remember! God is independent of you, and He does not favour ingratitude on the part of His creatures. If you are grateful He will be pleased with you. For no one who carries a burden bears another's load; and your returning is to your Lord, when He will tell you what you used to do. Surely He knows what is in the hearts.
- NQ If you disbelieve, then verily, Allâh is not in need of you, He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, so He will inform you what you used to do. Verily, He is the All-Knower of that which is in (men's) breasts.
- PK If ye are thankless, yet Allah is Independent of you, though He is not pleased with thanklessness for His bondmen; and if ye are thankful He is pleased therewith for you. No laden soul will bear another's load. Then unto your Lord is your return; and He will tell you what ye used to do. Lo! He knoweth what is in the breasts (of men).
- SH If you are ungrateful, then surely Allah is Self-sufficient above all need of you; and He does not like ungratefulness in His servants; and if you are grateful, He likes it in you; and no bearer of burden shall bear the burden of another; then to your Lord is your return, then will He inform you of what you did; surely He is Cognizant of what is in the breasts.
- YU If ye reject (Allah), Truly Allah hath no need of you; but He liketh not ingratitude from His servants: if ye are grateful, He is pleased with you. No bearer of burdens can bear the burden of another. In the end, to your Lord is your Return, when He will tell you the truth of all that ye did (in this life). for He knoweth well all that is in (men's) hearts.

## 8.

- AA When man is afflicted with adversity he turns to his Lord, and prays to Him. But when He bestows His favour on him, he forgets what he prayed for before, and sets up others as compeers of God to mislead (people) from His way. Say: "Take advantage of your denying for a while: You will be among the inmates of Hell."
- NQ And when some hurt touches man, he cries to his Lord (Allâh Alone), turning to Him in repentance, but when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His Path. Say: "Take pleasure in your disbelief for a while: surely, you are (one) of the dwellers of the Fire!"

- PK And when some hurt toucheth man, he crieth unto his Lord, turning unto Him (repentant). Then, when He granteth him a boon from Him he forgetteth that for which he cried unto Him before, and setteth up rivals to Allah that he may beguile (men) from his way. Say (O Muhammad, unto such an one): Take pleasure in thy disbelief a while. Lo! thou art of the owners of the Fire.
- SH And when distress afflicts a man he calls upon his Lord turning to Him frequently; then when He makes him possess a favor from Him, he forgets that for which he called upon Him before, and sets up rivals to Allah that he may cause (men) to stray off from His path. Say: Enjoy yourself in your ungratefulness a little, surely you are of the inmates of the fire.
- YU When some trouble toucheth man, he crieth unto his Lord, turning to Him in repentance: but when He bestoweth a favour upon him as from Himself, (man) doth forget what he cried and prayed for before, and he doth set up rivals unto Allah, thus misleading others from Allah's Path. Say, "Enjoy thy blasphemy for a little while: verily thou art (one) of the Companions of the Fire!"

## 9.

- AA Can one who prays in the watches of the night, bowing in homage or standing attentive, fearful of the life to come, and hoping for the mercy of his Lord, (be like one who does not)? Say: "Can those who know, and those who do not know, be equal? Only they think who are wise."
- NQ Is one who is obedient to Allâh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses).
- PK Is he who payeth adoration in the watches of the night, prostrate and standing, bewareing of the Hereafter and hoping for the mercy of his Lord, (to be accounted equal with a disbeliever)? Say (unto them, O Muhammad): Are those who know equal with those who know not? But only men of understanding will pay heed.
- SH What! he who is obedient during hours of the night, prostrating himself and standing, takes care of the hereafter and hopes for the mercy of his Lord! Say: Are those who know and those who do not know alike? Only the men of understanding are mindful.
- YU Is one who worships devoutly during the hour of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord - (like one who does not)? Say: "Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition."

## 10.

- AA Tell them: "O my creatures who have come to belief, have fear of displeasing your Lord. There is good for those who do good in this world, and productive is God's earth. Only those who persevere will get their reward measureless."
- NQ Say (O Muhammad SAW): "O My slaves who believe (in the Oneness of Allâh Islâmic Monotheism), be afraid of your Lord (Allâh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allâh's earth is spacious (so if you cannot worship Allâh at a place, then go to another)! Only those who are patient shall receive their rewards in full, without reckoning.[]"
- PK Say: O My bondmen who believe! Observe your duty to your Lord. For those who do good in this world there is good, and Allah's earth is spacious. Verily the steadfast will be paid their wages without stint.
- SH Say: O my servants who believe! be careful of (your duty to) your Lord; for those who do good in this world is good, and Allah's earth is spacious; only the

patient will be paid back their reward in full without measure.

YU Say: "O ye my servants who believe! Fear your Lord, good is (the reward) for those who do good in this world. Spacious is Allah's earth! those who patiently persevere will truly receive a reward without measure!"

### 11.

AA Say: "I am commanded to worship God with obedience all-exclusive for Him;

NQ Say (O Muhammad SAW): "Verily, I am commanded to worship Allâh (Alone) by obeying Him and doing religious deeds sincerely for Allâh's sake only and not to show off, and not to set up rivals with Him in worship;

PK Say (O Muhammad): Lo! I am commanded to worship Allah, making religion pure for Him (only).

SH Say: I am commanded that I should serve Allah, being sincere to Him in obedience.

YU Say: "Verily, I am commanded to serve Allah with sincere devotion;

### 12.

AA And I am commanded to be the first of those who submit."

NQ "And I am commanded (this) in order that I may be the first of those who submit themselves to Allâh (in Islâm) as Muslims."

PK And I am commanded to be the first of those who are muslims (surrender unto Him).

SH And I am commanded that I shall be the first of those who submit.

YU "And I am commanded to be the first of those who bow to Allah in Islam."

### 13.

AA Say: "If I disobey my Lord, I fear the punishment of an evil Day."

NQ Say (O Muhammad SAW): "Verily, if I disobey my Lord, I am afraid of the torment of a great Day."

PK Say: Lo! if I should disobey my Lord, I fear the doom of a tremendous Day.

SH Say: I fear, if I disobey my Lord, the chastisement of a grievous day.

YU Say: "I would, if I disobeyed my Lord, indeed have fear of the Penalty of a Mighty Day."

### 14.

AA Say: "I worship God with devotion all-exclusive for Him.

NQ Say (O Muhammad SAW) "Allâh Alone I worship by doing religious deeds sincerely for His sake only and not to show-off, and not to set up rivals with Him in worship."

PK Say: Allah I worship, making my religion pure for Him (only).

SH Say: Allah (it is Whom) I serve, being sincere to Him in my obedience:

YU Say: "It is Allah I serve, with my sincere (and exclusive) devotion:

### 15.

AA You may worship what you will apart from Him." Say: "Surely the greatest losers will be those who will lose their own selves and their people on the Day of Resurrection." Remember, this will be an all-too-evident loss.

NQ So worship what you like besides Him. Say (O Muhammad SAW): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"

PK Then worship what ye will beside Him. Say: The losers will be those who lose themselves and their housefolk on the Day of Resurrection. Ah, that will be the

manifest loss!

- SH Serve then what you like besides Him. Say: The losers surely are those who shall have lost themselves and their families on the day of resurrection; now surely that is the clear loss.
- YU "Serve ye what ye will besides him." Say: "Truly, those in loss are those who lose their own souls and their People on the Day of Judgment: Ah! that is indeed the (real and) evident Loss!

## 16.

- AA Above them will be a covering of fire, below them a cloud (of flames). With this does God warn His creatures: "O My creatures, fear Me."
- NQ They shall have coverings of Fire, above them and covering (of Fire) beneath them; with this Allâh does frighten His slaves: "O My slaves, therefore fear Me!"
- PK They have an awning of fire above them and beneath them a dais (of fire). With this doth Allah appal His bondmen. O My bondmen, therefor fear Me!
- SH They shall have coverings of fire above them and coverings beneath them; with that Allah makes His servants to fear, so be careful of (your duty to) Me, O My servants!
- YU They shall have Layers of Fire above them, and Layers (of Fire) below them: with this doth Allah warn off his servants: "O My Servants! then fear ye Me!"

## 17.

- AA There are happy tidings for those who keep away from the worship of false gods and turn to God in repentance. Give glad tidings to My creatures.
- NQ Those who avoid At-Tâghût[] (false deities) by not worshipping them and turn to Allâh in repentance, for them are glad tidings; so announce the good news to My slaves,
- PK And those who put away false gods lest they should worship them and turn to Allah in repentance, for them there are glad tidings. Therefor give good tidings (O Muhammad) to My bondmen
- SH And (as for) those who keep off from the worship of the idols and turn to Allah, they shall have good news, therefore give good news to My servants,
- YU Those who eschew Evil,- and fall not into its worship,- and turn to Allah (in repentance),- for them is Good News: so announce the Good News to My Servants,-

## 18.

- AA Those who listen to the Word and then follow the best it contains, are the ones who have been guided by God, and are men of wisdom.
- NQ Those who listen to the Word [good advice Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh) and Islâmic Monotheism, etc.] and follow the best thereof (i.e. worship Allâh Alone, repent to Him and avoid Tâghût, etc.) those are (the ones) whom Allâh has guided and those are men of understanding (like Zaid bin 'Amr bin Nufail[], Salmân Al-Fârisi and Abû Dhar Al-Ghifârî). [Tafsir Al- Qurtubi, Vol. 12, P. 244]
- PK Who hear advice and follow the best thereof. Such are those whom Allah guideth, and such are men of understanding.
- SH Those who listen to the word, then follow the best of it; those are they whom Allah has guided, and those it is who are the men of understanding.
- YU Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endued with understanding.

## 19.

- AA Can he against whom the sentence of punishment has been justified (be rescued)? Can you save him who is in the Fire?
- NO Is, then one against whom the Word of punishment justified (equal to the one who avoids evil). Will you (O Muhammad SAW) rescue him who is in the Fire?
- PK Is he on whom the word of doom is fulfilled (to be helped), and canst thou (O Muhammad) rescue him who is in the Fire?
- SH What! as for him then against whom the sentence of chastisement is due: What! can you save him who is in the fire?
- YU Is, then, one against whom the decree of Punishment is justly due (equal to one who eschews Evil)? Wouldst thou, then, deliver one (who is) in the Fire?

**20.**

- AA But for those who fear displeasing their Lord there are lofty mansions built above mansions, with rivers rippling past below them: A promise of God; (and) God does not go back on His promise.
- NO But those who fear Allâh and keep their duty to their Lord (Allâh), for them are built lofty rooms; one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allâh: and Allâh does not fail in (His) Promise.
- PK But those who keep their duty to their Lord, for them are lofty halls with lofty halls above them, built (for them), beneath which rivers flow. (It is) a promise of Allah. Allah faileth not His promise.
- SH But (as for) those who are careful of (their duty to) their Lord, they shall have high places, above them higher places, built (for them), beneath which flow rivers; (this is) the promise of Allah: Allah will not fail in (His) promise.
- YU But it is for those who fear their Lord. That lofty mansions, one above another, have been built: beneath them flow rivers (of delight): (such is) the Promise of Allah: never doth Allah fail in (His) promise.

**21.**

- AA Do you not see that God sends down water from the sky, then makes it flow in rills on the earth, and brings forth corn from it which, having passed through changes of shade and colour, comes to ripen, and you see it autumnal yellow; then He reduces it to chaff. There are indeed lessons in this for those who are wise.
- NO See you not, that Allâh sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow, then He makes them dry and broken pieces. Verily, in this, is a Reminder for men of understanding.
- PK Hast thou not seen how Allah hath sent down water from the sky and hath caused it to penetrate the earth as watersprings, and afterward thereby produceth crops of divers hues; and afterward they wither and thou seest them turn yellow; then He maketh them chaff. Lo! herein verily is a reminder for men of understanding.
- SH Do you not see that Allah sends down water from the cloud, then makes it go along in the earth in springs, then brings forth therewith herbage of various colors, then it withers so that you see it becoming yellow, then He makes it a thing crushed and broken into pieces? Most surely there is a reminder in this for the men of understanding.
- YU Seest thou not that Allah sends down rain from the sky, and leads it through springs in the earth? Then He causes to grow, therewith, produce of various colours: then it withers; thou wilt see it grow yellow; then He makes it dry up and crumble away. Truly, in this, is a Message of remembrance to men of understanding.

**22.**

- AA Will he whose breast has been opened up to peace (not be) in luminescence from his Lord? Alas for those whose hearts have been hardened to God's remembrance! They wander (astray) in clear error.
- NO Is he whose breast Allâh has opened to Islâm, so that he is in light from His Lord (as he who is non- Muslim)? So, woe to those whose hearts are hardened against remembrance of Allâh! They are in plain error!
- PK Is he whose bosom Allah hath expanded for Al-Islam, so that he followeth a light from his Lord, (as he who disbelieveth)? Then woe unto those whose hearts are hardened against remembrance of Allah. Such are in plain error.
- SH What! is he whose heart Allah has opened for Islam so that he is in a light from his Lord (like the hard-hearted)? Nay, woe to those whose hearts are hard against the remembrance of Allah; those are in clear error.
- YU Is one whose heart Allah has opened to Islam, so that he has received Enlightenment from Allah, (no better than one hard-hearted)? Woe to those whose hearts are hardened against celebrating the praises of Allah! they are manifestly wandering (in error)!

**23.**

- AA God has sent down the very best discourse, the Book conformable in its juxtapositions, which makes all of those who fear their Lord, shudder. So their hearts and bodies become receptive to the remembrance of God. This is the guidance of God with which He guides whosoever He will; but whosoever God allows to go astray has none to show him the way.
- NO Allâh has sent down the best statement, a Book (this Qur'ân), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is the guidance of Allâh. He Guides therewith whom He pleases and whomever Allâh sends astray, for him there is no guide.
- PK Allah hath (now) revealed the fairest of statements, a Scripture consistent, (wherein promises of reward are) paired (with threats of punishment), whereat doth creep the flesh of those who fear their Lord, so that their flesh and their hearts soften to Allah's reminder. Such is Allah's guidance, wherewith He guideth whom He will. And him whom Allah sendeth astray, for him there is no guide.
- SH Allah has revealed the best announcement, a book conformable in its various parts, repeating, whereat do shudder the skins of those who fear their Lord, then their skins and their hearts become pliant to the remembrance of Allah; this is Allah's guidance, He guides with it whom He pleases; and (as for) him whom Allah makes err, there is no guide for him.
- YU Allah has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith whom He pleases, but such as Allah leaves to stray, can have none to guide.

**24.**

- AA Can he who will have to shield himself against the torment of the Day of Resurrection (be the same as one at peace)? The evil-doers will be told: "So taste what you earned."
- NO Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the Zâlimûn (polytheists and wrong-doers, etc.): "Taste what you used to

earn!"

- PK Is he then, who will strike his face against the awful doom upon the Day of Resurrection (as he who doeth right)? And it will be said unto the wrong-doers: Taste what ye used to earn.
- SH Is he then who has to guard himself with his own person against the evil chastisement on the resurrection day? And it will be said to the unjust: Taste what you earned.
- YU Is, then, one who has to fear the brunt of the Penalty on the Day of Judgment (and receive it) on his face, (like one guarded therefrom)? It will be said to the wrong-doers: "Taste ye (the fruits of) what ye earned!"

## 25.

- AA Those before them had denied, then punishment had overtaken them is from a quarter they did not suspect.
- NQ Those before them belied, and so the torment came on them from directions they perceived not.
- PK Those before them denied, and so the doom came on them whence they knew not.
- SH Those before them rejected (prophets), therefore there came to them the chastisement from whence they perceived not.
- YU Those before them (also) rejected (revelation), and so the Punishment came to them from directions they did not perceive.

## 26.

- AA Then God made them taste of disgrace in this life; and the torment of the life to come is greater, if they understand.
- NQ So Allâh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!
- PK Thus Allah made them taste humiliation in the life of the world, and verily the doom of the Hereafter will be greater if they did but know.
- SH So Allah made them taste the disgrace in this world's life, and certainly the punishment of the hereafter is greater; did they but know!
- YU So Allah gave them a taste of humiliation in the present life, but greater is the punishment of the Hereafter, if they only knew!

## 27.

- AA We have given examples of every kind for men in this Qur'an so that they may contemplate:
- NQ And indeed We have put forth for men, in this Qur'ân every kind of similitude in order that they may remember.
- PK And verily We have coined for mankind in this Qur'an all kinds of similitudes, that haply they may reflect;
- SH And certainly We have set forth to men in this Quran similitudes of every sort that they may mind.
- YU We have put forth for men, in this Qur'an every kind of Parable, in order that they may receive admonition.

## 28.

- AA A clear discourse which expounds all things without any obliquity, so that they may take heed for themselves.
- NQ An Arabic Qur'ân, without any crookedness (therein) in order that they may avoid all evil which Allâh has ordered them to avoid, fear Him and keep their duty to Him.
- PK A Lecture in Arabic, containing no crookedness, that haply they may ward off

(evil).

- SH An Arabic Quran without any crookedness, that they may guard (against evil).  
 YU (It is) a Qur'an in Arabic, without any crookedness (therein): in order that they may guard against Evil.

### 29.

- AA God advances the example of a man who is owned (as slave in common) by a number of men at loggerheads, and another man who is owned by only one. Are these two alike in attribute? God be praised; yet many of them do not know.
- NQ Allâh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allâh) disputing with one another, and a (slave) man belonging entirely to one master, (like those who worship Allâh Alone). Are those two equal in comparison? All the praises and thanks be to Allâh! But most of them know not.
- PK Allah coineth a similitude: A man in relation to whom are several part-owners, quarrelling, and a man belonging wholly to one man. Are the two equal in similitude? Praise be to Allah! But most of them know not.
- SH Allah sets forth an example: There is a slave in whom are (several) partners differing with one another, and there is another slave wholly owned by one man. Are the two alike in condition? (All) praise is due to Allah. Nay! most of them do not know.
- YU Allah puts forth a Parable a man belonging to many partners at variance with each other, and a man belonging entirely to one master: are those two equal in comparison? Praise be to Allah! but most of them have no knowledge.

### 30.

- AA Verily you will die, and so will they.
- NQ Verily, you (O Muhammad SAW) will die and verily, they (too) will die.
- PK Lo! thou wilt die, and lo! they will die;
- SH Surely you shall die and they (too) shall surely die.
- YU Truly thou wilt die (one day), and truly they (too) will die (one day).

### 31.

- AA Then on the Day of Resurrection you will dispute before your Lord.
- NQ Then, on the Day of Resurrection, you will be disputing before your Lord.
- PK Then lo! on the Day of Resurrection, before your Lord ye will dispute.
- SH Then surely on the day of resurrection you will contend one with another before. your Lord.
- YU In the end will ye (all), on the Day of Judgment, settle your disputes in the presence of your Lord.

### 32.

- AA Who does greater wrong than he who tells a lie against God, and denies the truth when it has come to him? Is there no place for unbelievers in Hell?
- NQ Then, who does more wrong than one who utters a lie against Allâh, and denies the truth [this Qur'ân, the Prophet (Muhammad SAW), the Islâmic Monotheism, the Resurrection and the reward or punishment according to good or evil deeds] when it comes to him! Is there not in Hell an abode for the disbelievers?
- PK And who doth greater wrong than he who telleth a lie against Allah, and denieth the truth when it reacheth him? Will not the home of disbelievers be in hell?

SH Who is then more unjust than he who utters a lie against Allah and (he who) gives the lie to the truth when it comes to him; is there not in hell an abode for the unbelievers?

YU Who, then, doth more wrong than one who utters a lie concerning Allah, and rejects the Truth when it comes to him; is there not in Hell an abode for blasphemers?

### 33.

AA He who brings the truth and verifies it, -- such are the people who are God-fearing.

NQ And he (Muhammad SAW) who has brought the truth (this Qur'ân and Islâmîc Monotheism) and (those who) believed therein (i.e. the true believers of Islâmîc Monotheism), those are Al- Muttaqûn (the pious and righteous persons - see V.2: 2).

PK And whoso bringeth the truth and believeth therein - Such are the dutiful.

SH And he who brings the truth and (he who) accepts it as the truth-- these are they that guard (against evil).

YU And he who brings the Truth and he who confirms (and supports) it - such are the men who do right.

### 34.

AA They shall have what they wish from their Lord. This is the recompense for the good,

NQ They shall have all that they will desire with their Lord. That is the reward of Muhsinûn (good-doers - see V.2: 112).

PK They shall have what they will of their Lord's bounty. That is the reward of the good:

SH They shall have with their Lord what they please; that is the reward of the doers of good;

YU They shall have all that they wish for, in the presence of their Lord: such is the reward of those who do good:

### 35.

AA That God may absolve them of their sins and reward them for the best that they had done.

NQ So that Allâh may remit from them the evil of what they did and give them the reward, according to the best of what they used to do[].

PK That Allah will remit from them the worst of what they did, and will pay them for reward the best they used to do.

SH So that Allah will do away with the worst of what they did and give them their reward for the best of what they do.

YU So that Allah will turn off from them (even) the worst in their deeds and give them their reward according to the best of what they have done.

### 36.

AA Is not God sufficient for His devotee? Still they frighten you with others apart from Him. Whoever God allows to go astray has none to show him the way.

NQ Is not Allâh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allâh sends astray, for him there will be no guide.

PK Will not Allah defend His slave? Yet they would frighten thee with those beside Him. He whom Allah sendeth astray, for him there is no guide.

SH Is not Allah sufficient for His servant? And they seek to frighten you with those besides Him; and whomsoever Allah makes err, there is no guide for him.

YU Is not Allah enough for his Servant? But they try to frighten thee with other (gods) besides Him! for such as Allah leaves to stray, there can be no guide.

### 37.

AA And none can lead him astray who has been guided by God. Is not God all-mighty, the lord of retribution?

NQ And whomsoever Allâh guides, for him there will be no misleader. Is not Allâh All-Mighty, Possessor of Retribution?

PK And he whom Allah guideth, for him there can be no misleader. Is not Allah Mighty, Able to Requite (the wrong)?

SH And whom Allah guides, there is none that can lead him astray; is not Allah Mighty, the Lord of retribution?

YU And such as Allah doth guide there can be none to lead astray. Is not Allah Exalted in Power, (Able to enforce His Will), Lord of Retribution?

### 38.

AA If you ask them, "Who created the heavens and the earth?" they will answer: "God." Say: "Then just think. Can those whom you worship apart from God remove the distress God is pleased to visit upon me, or withhold a blessing God is pleased to favour me with?" Say: "God is all-sufficient for me. The trusting place their trust in Him."

NQ And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allâh (has created them)." Say: "Tell me then, the things that you invoke besides Allâh, if Allâh intended some harm for me, could they remove His harm, or if He (Allâh) intended some mercy for me, could they withhold His Mercy?" Say : "Sufficient for me is Allâh; in Him those who trust (i.e. believers) must put their trust[]."

PK And verily, if thou shouldst ask them: Who created the heavens and the earth? they will say: Allah. Say: Bethink you then of those ye worship beside Allah, if Allah willed some hurt for me, could they remove from me His hurt; or if He willed some mercy for me, could they restrain His mercy? Say: Allah is my all. In Him do (all) the trusting put their trust.

SH And should you ask them, Who created the heavens and the earth? They would most certainly say: Allah. Say: Have you then considered that what you call upon besides Allah, would they, if Allah desire to afflict me with harm, be the removers of His harm, or (would they), if Allah desire to show me mercy, be the withholders of His mercy? Say: Allah is sufficient for me; on Him do the reliant rely.

YU If indeed thou ask them who it is that created the heavens and the earth, they would be sure to say, "Allah". Say: "See ye then? the things that ye invoke besides Allah,- can they, if Allah wills some Penalty for me, remove His Penalty?- Or if He wills some Grace for me, can they keep back his Grace?" Say: "Sufficient is Allah for me! In Him trust those who put their trust."

### 39.

AA Say: "O people, act as best you can on your part, I am acting too. You will come to know in time

NQ Say: (O Muhammad SAW) "O My people! Work according to your way, I am working (according to my way). Then you will come to know,

PK Say: O my people! Act in your manner. Lo! I (too) am acting. Thus ye will come to know

SH Say: O my people! work in your place, surely I am a worker, so you will come to know.

YU Say: "O my People! Do whatever ye can: I will do (my part): but soon will ye know-

**40.**

- AA Who suffers the shameful punishment, and on whom falls the everlasting torment.
- NQ "To whom comes a disgracing torment, and on whom descends an everlasting torment."
- PK Who it is unto whom cometh a doom that will abase him, and on whom there falleth everlasting doom.
- SH Who it is to whom there shall come a punishment which will disgrace him and to whom will be due a lasting punishment.
- YU "Who it is to whom comes a Penalty of ignominy, and on whom descends a Penalty that abides."

**41.**

- AA We have Sent down this Book to you with the truth for all mankind. So, he who comes to guidance does so for himself, and he who goes astray does so for his own loss; on you does not lie their guardianship.
- NQ Verily, We have sent down to you (O Muhammad SAW) the Book (this Qur'an) for mankind in truth. So whosoever accepts the guidance, it is only for his ownself, and whosoever goes astray, he goes astray only for his (own) loss. And you (O Muhammad SAW) are not a Wakil (trustee or disposer of affairs, or keeper) over them[.].
- PK Lo! We have revealed unto thee (Muhammad) the Scripture for mankind with truth. Then whosoever goeth right it is for his soul, and whosoever strayeth, strayeth only to its hurt. And thou art not a warder over them.
- SH Surely We have revealed to you the Book with the truth for the sake of men; so whoever follows the right way, it is for his own soul and whoever errs, he errs only to its detriment; and you are not a custodian over them.
- YU Verily We have revealed the Book to thee in Truth, for (instructing) mankind. He, then, that receives guidance benefits his own soul: but he that strays injures his own soul. Nor art thou set over them to dispose of their affairs.

**42.**

- AA God gathers up the souls of those who die, and of those who do not die, in their sleep; then He keeps back those ordained for death, and sends the others back for an appointed term. Surely there are signs in this for those who reflect.
- NQ It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.
- PK Allah receiveth (men's) souls at the time of their death, and that (soul) which dieth not (yet) in its sleep. He keepeth that (soul) for which He hath ordained death and dismisseth the rest till an appointed term. Lo! herein verily are portents for people who take thought.
- SH Allah takes the souls at the time of their death, and those that die not during their sleep; then He withholds those on whom He has passed the decree of death and sends the others back till an appointed term; most surely there are signs in this for a people who reflect.
- YU It is Allah that takes the souls (of men) at death; and those that die not (He takes) during their sleep: those on whom He has passed the decree of death, He keeps back (from returning to life), but the rest He sends (to their bodies) for a term appointed verily in this are Signs for those who reflect.

**43.**

- AA Have they appointed intercessors other than God? Say: "Even though they

have no power in the least, nor do they understand?"

- NQ** Have they taken others as intercessors besides Allâh? Say: "Even if they have power over nothing whatever and have no intelligence?"
- PK** Or choose they intercessors other than Allah? Say: What! Even though they have power over nothing and have no intelligence?
- SH** Or have they taken intercessors besides Allah? Say: what! even though they did not ever have control over anything, nor do they understand.
- YU** What! Do they take for intercessors others besides Allah? Say: "Even if they have no power whatever and no intelligence?"

#### 44.

- AA** Say: "God's is the intercession entirely; His is the kingdom of the heavens and the earth; then to Him you will return."
- NQ** Say: "To Allâh belongs all intercession. His is the Sovereignty of the heavens and the earth, then to Him you shall be brought back."
- PK** Say: Unto Allah belongeth all intercession. His is the Sovereignty of the heavens and the earth. And afterward unto Him ye will be brought back.
- SH** Say: Allah's is the intercession altogether; His is the kingdom of the heavens and the earth, then to Him you shall be brought back.
- YU** Say: "To Allah belongs exclusively (the right to grant) intercession: to Him belongs the dominion of the heavens and the earth: In the End, it is to Him that ye shall be brought back."

#### 45.

- AA** When God alone is mentioned the hearts of those who do not believe in the life to come, are filled with resentment. But when others are mentioned apart from God, they begin to rejoice.
- NQ** And when Allâh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allâh (>>) and when those (whom they obey or worship) besides Him [like all false deities other than Allâh, it may be a Messenger like 'Iesa (Jesus) son of Maryam (Mary), 'Uzair (Ezra), an angel, a pious man, a jinn, or any other creature even idols, graves of religious people, saints, priests, monks, etc.] are mentioned, behold, they rejoice![]
- PK** And when Allah alone is mentioned, the hearts of those who believe not in the Hereafter are repelled, and when those (whom they worship) beside Him are mentioned, behold! they are glad.
- SH** And when Allah alone is mentioned, the hearts of those who do not believe in the hereafter shrink, and when those besides Him are mentioned, lo! they are joyful.
- YU** When Allah, the One and Only, is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and horror; but when (gods) other than He are mentioned, behold, they are filled with joy!

#### 46.

- AA** Say: "O God, the originator of the heavens and the earth, the knower of the unknown and the known, You alone will judge between Your creatures for things they differed about."
- NQ** Say (O Muhammad SAW): "O Allâh! Creator of the heavens and the earth! All-Knower of the Ghaib (unseen) and the seen. You will judge between your slaves about that wherein they used to differ."
- PK** Say: O Allah! Creator of the heavens and the earth! Knower of the Invisible and the Visible! Thou wilt judge between Thy slaves concerning that wherein they used to differ.

- SH Say: O Allah! Originator of the heavens and the earth, Knower of the unseen and the seen! Thou (only) judgest between Thy servants as to that wherein they differ.
- YU Say: "O Allah! Creator of the heavens and the earth! Knower of all that is hidden and open! it is Thou that wilt judge between Thy Servants in those matters about which they have differed."

**47.**

- AA Even if the sinners possessed whatever is in the heavens and the earth, and as much more, they would offer it to ransom themselves from the torment of the Day of Resurrection; yet what they did not even imagine would appear to them from God;
- NQ And those who did wrong (the polytheists and disbelievers in the Oneness of Allâh), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment, and there will become apparent to them from Allâh, what they had not been reckoning[ ].
- PK And though those who do wrong possess all that is in the earth, and therewith as much again, they verily will seek to ransom themselves therewith on the Day of Resurrection from the awful doom; and there will appear unto them, from their Lord, that wherewith they never reckoned.
- SH And had those who are unjust all that is in the earth and the like of it with it, they would certainly offer it as ransom (to be saved) from the evil of the punishment on the day of resurrection; and what they never thought of shall become plain to them from Allah.
- YU Even if the wrong-doers had all that there is on earth, and as much more, (in vain) would they offer it for ransom from the pain of the Penalty on the Day of Judgment: but something will confront them from Allah, which they could never have counted upon!

**48.**

- AA And the evil of what they had earned would become visible to them; and what they used to mock would surround them from all sides.
- NQ And the evils of that which they earned will become apparent to them, and they will be encircled by that which they used to mock at!
- PK And the evils that they earned will appear unto them, and that whereat they used to scoff will surround them.
- SH And the evil (consequences) of what they wrought shall become plain to them, and the very thing they mocked at shall beset them.
- YU For the evils of their Deeds will confront them, and they will be (completely) encircled by that which they used to mock at!

**49.**

- AA When a man is in trouble, he prays to God; but when We bestow a favour on him he says: "It has come to me through my acumen." In fact, this is an illusion, but most men do not know.
- NQ When harm touches man, he calls to Us (for help), then when We have (rescued him from that harm and) changed it into a favour from Us, he says: "Only because of knowledge (that I possess) I obtained it." Nay, it is only a trial, but most of them know not!
- PK Now when hurt toucheth a man he crieth unto Us, and afterward when We have granted him a boon from Us, he saith: Only by force of knowledge I obtained it. Nay, but it is a test. But most of them know not.
- SH So when harm afflicts a man he calls upon Us; then, when We give him a favor from Us, he says: I have been given it only by means of knowledge. Nay, it is a

trial, but most of them do not know.

YU Now, when trouble touches man, he cries to Us: But when We bestow a favour upon him as from Ourselves, he says, "This has been given to me because of a certain knowledge (I have)!" Nay, but this is but a trial, but most of them understand not!

### 50.

AA Those before them had also said so, and yet nothing of what they did availed them in the least.

NQ Verily, those before them said it, yet (all) that they had earned availed them not.

PK Those before them said it, yet (all) that they had earned availed them not;

SH Those before them did say it indeed, but what they earned availed them not.

YU Thus did the (generations) before them say! But all that they did was of no profit to them.

### 51.

AA Then the worst of what they had done overtook them. So will the evil deeds of those who are sinners among them recoil back on them. They cannot get the better (of Us).

NQ So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Muhammad SAW) have been sent], will also be overtaken by the evil results (torment) for that which they earned, and they will never be able to escape[.].

PK But the evils that they earned smote them; and such of these as do wrong, the evils that they earn will smite them; they cannot escape.

SH So there befell them the evil (consequences) of what they earned; and (as for those who are unjust from among these, there shall befall them the evil (consequences) of what they earn, and they shall not escape.

YU Nay, the evil results of their Deeds overtook them. And the wrong-doers of this (generation)- the evil results of their Deeds will soon overtake them (too), and they will never be able to frustrate (Our Plan)!

### 52.

AA Do they not know that God enhances or restricts the provision of any one He will. Surely there are signs in this for people who believe.

NQ Do they not know that Allāh enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for the folk who believe!

PK Know they not that Allah enlargeth providence for whom He will, and straiteneth it (for whom He will). Lo! herein verily are portents for people who believe.

SH Do they not know that Allah makes ample the means of subsistence to whom He pleases, and He straitens; most surely there are signs in this for a people who believe.

YU Know they not that Allah enlarges the provision or restricts it, for any He pleases? Verily, in this are Signs for those who believe!

### 53.

AA Say: "O creatures of God, those of you who have acted against your own interests should not be disheartened of the mercy of God. Surely God forgives all sins. He is all-forgiving and all-merciful.

NQ Say: "O 'Ibādī (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh, verily Allāh

forgives all sins. Truly, He is Oft-Forgiving, Most Merciful[.]

- PK Say: O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgiveth all sins. Lo! He is the Forgiving, the Merciful.
- SH Say: O my servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful.
- YU Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.

#### 54.

- AA Turn towards your Lord and obey Him before the punishment comes upon you when you will not be helped.
- NQ "And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him, (in Islâm), before the torment comes upon you, then you will not be helped.
- PK Turn unto your Lord repentant, and surrender unto Him, before there come unto you the doom, when ye cannot be helped.
- SH And return to your Lord time after time and submit to Him before there comes to you the punishment, then you shall not be helped.
- YU "Turn ye to our Lord (in repentance) and bow to His (Will), before the Penalty comes on you: after that ye shall not be helped.

#### 55.

- AA Follow the best of what has been revealed to you by your Lord before the punishment overtakes you suddenly and you are caught unawares,
- NQ "And follow the best of that which is sent down to you from your Lord (i.e. this Qur'ân, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!"
- PK And follow the better (guidance) of that which is revealed unto you from your Lord, before the doom cometh on you suddenly when ye know not,
- SH And follow the best that has been revealed to you from your Lord before there comes to you the punishment all of a sudden while you do not even perceive;
- YU "And follow the best of (the courses) revealed to you from your Lord, before the Penalty comes on you - of a sudden while ye perceive not!-

#### 56.

- AA Lest a soul should say: "Alas, I was heedless of God and only laughed;"
- NQ Lest a person should say: "Alas, my grief that I was undutiful to Allâh (i.e. I have not done what Allâh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh), the Qur'ân, and Muhammad SAW and at the faithful believers, etc.]
- PK Lest any soul should say: Alas, my grief that I was unmindful of Allah, and I was indeed among the scoffers!
- SH Lest a soul should say: O woe to me! for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn;
- YU "Lest the soul should (then) say: 'Ah! Woe is me!- In that I neglected (my duty) towards Allah, and was but among those who mocked!'-

#### 57.

- AA Or say: "If only God had guided me I would have been a man of fear and piety;"
- NQ Or (lest) he should say: "If only Allâh had guided me, I should indeed have

been among the Muttaqūn (pious and righteous persons - see V.2:2)."

- PK Or should say: If Allah had but guided me I should have been among the dutiful!
- SH Or it should say: Had Allah guided me, I would certainly have been of those who guard (against evil);
- YU "Or (lest) it should say: 'If only Allah had guided me, I should certainly have been among the righteous!'-

### 58.

- AA Or say on seeing the punishment: "If I could only return I would be among the good."
- NQ Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world) then I should indeed be among the Muhsinūn (good-doers - see V.2:112)."
- PK Or should say, when it seeth the doom: Oh, that I had but a second chance that I might be among the righteous!
- SH Or it should say when it sees the punishment: Were there only a returning for me, I should be of the doers of good.
- YU "Or (lest) it should say when it (actually) sees the penalty: 'If only I had another chance, I should certainly be among those who do good!'

### 59.

- AA Why, My revelations had come to you, but you denied them and were filled with pride, and were among the disbelievers.
- NQ Yes! Verily, there came to you My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud and were among the disbelievers.
- PK (But now the answer will be): Nay, for My revelations came unto thee, but thou didst deny them and wast scornful and wast among the disbelievers.
- SH Aye! My communications came to you, but you rejected them, and you were proud and you were one of the unbelievers.
- YU "(The reply will be:) 'Nay, but there came to thee my Signs, and thou didst reject them: thou wast Haughty, and became one of those who reject faith!'"

### 60.

- AA If you see those who had imputed lies to God on the Day of Resurrection, black would be their faces (with disgrace). Is there not a place in Hell for the arrogant?
- NQ And on the Day of Resurrection you will see those who lied against Allâh (i.e. attributed to Him sons, partners, etc.) their faces will be black. Is there not in Hell an abode for the arrogant ones?
- PK And on the Day of Resurrection thou (Muhammad) seest those who lied concerning Allah with their faces blackened. Is not the home of the scorners in hell?
- SH And on the day of resurrection you shall see those who lied against Allah; their faces shall be blackened. Is there not in hell an abode for the proud?
- YU On the Day of Judgment wilt thou see those who told lies against Allah; - their faces will be turned black; Is there not in Hell an abode for the Haughty?

### 61.

- AA God would rescue those who fear Him (and guide them) to places of safety. Neither will evil touch them nor regret.
- NQ And Allâh will deliver those who are the Muttaqūn (pious - see V.2:2) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve.

- PK And Allah delivereth those who ward off (evil) because of their deserts. Evil toucheth them not, nor do they grieve.
- SH And Allah shall deliver those who guard (against evil) with their achievement; evil shall not touch them, nor shall they grieve.
- YU But Allah will deliver the righteous to their place of salvation: no evil shall touch them, nor shall they grieve.

**62.**

- AA God is the creator of all things, and He is the guarantor of all things.
- NQ Allâh is the Creator of all things, and He is the Wakîl (Trustee, Disposer of affairs, Guardian, etc.) over all things.
- PK Allah is Creator of all things, and He is Guardian over all things.
- SH Allah is the Creator of every thing and He has charge over every thing.
- YU Allah is the Creator of all things, and He is the Guardian and Disposer of all affairs.

**63.**

- AA He has the keys of the heavens and the earth; and those who deny the revelations of God will be losers.
- NQ To Him belong the keys of the heavens and the earth. And those who disbelieve in the Ayât (proofs, evidences, verses, signs, revelations, etc.) of Allâh, such are they who will be the losers.
- PK His are the keys of the heavens and the earth, and they who disbelieve the revelations of Allah - such are they who are the losers.
- SH His are the treasures of the heavens and the earth; and (as for) those who disbelieve in the communications of Allah, these it is that are the losers.
- YU To Him belong the keys of the heavens and the earth: and those who reject the Signs of Allah, - it is they who will be in loss.

**64.**

- AA Say: "O you ignorant people, do you bid me to worship someone other than God?"
- NQ Say (O Muhammad SAW to the polytheists, etc.): "Do you order me to worship other than Allâh O you fools?"
- PK Say (O Muhammad, to the disbelievers): Do ye bid me serve other than Allah? O ye fools!
- SH Say: What! Do you then bid me serve others than Allah, O ignorant men?
- YU Say: "Is it some one other than Allah that ye order me to worship, O ye ignorant ones?"

**65.**

- AA Surely you have been commanded, as those before you were: "If you associate (any one with God), wasted will be all your deeds, and you will perish."
- NQ And indeed it has been revealed to you (O Muhammad SAW), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers[]." "
- PK And verily it hath been revealed unto thee as unto those before thee (saying): If thou ascribe a partner to Allah thy work will fail and thou indeed wilt be among the losers.
- SH And certainly, it has been revealed to you and to those before you: Surely if you associate (with Allah), your work would certainly come to naught and you would certainly be of the losers.

YU But it has already been revealed to thee, - as it was to those before thee, - "If thou wert to join (gods with Allah), truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good)".

**66.**

AA So, you should worship only God, and be among the grateful.

NQ Nay! But worship Allâh (Alone and none else), and be among the grateful.

PK Nay, but Allah must thou serve, and be among the thankful!

SH Nay! but serve Allah alone and be of the thankful.

YU Nay, but worship Allah, and be of those who give thanks.

**67.**

AA They do not esteem God as is rightly due to Him. The whole earth would be a fistful of His on the Day of Resurrection, and the heavens would be rolled up in His right hand. Too immaculate is He and too high for what they associate with Him!

NQ They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand[] and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!

PK And they esteem not Allah as He hath the right to be esteemed, when the whole earth is His handful on the Day of Resurrection, and the heavens are rolled in His right hand. Glorified is He and High Exalted from all that they ascribe as partner (unto Him).

SH And they have not honored Allah with the honor that is due to Him; and the whole earth shall be in His grip on the day of resurrection and the heavens rolled up in His right hand; glory be to Him, and may He be exalted above what they associate (with Him).

YU No just estimate have they made of Allah, such as is due to Him: On the Day of Judgment the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him! High is He above the Partners they attribute to Him!

**68.**

AA When the trumpet blast is sounded whoever is in the heavens and the earth will swoon away, except those God please. When the blast is sounded the second time, they will stand up all expectant.

NQ And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh will. Then it will blown a second time and behold, they will be standing, looking on (waiting)[].

PK And the trumpet is blown, and all who are in the heavens and all who are in the earth swoon away, save him whom Allah willeth. Then it is blown a second time, and behold them standing waiting!

SH And the trumpet shall be blown, so all those that are in the heavens and all those that are in the earth shall swoon, except such as Allah please; then it shall be blown again, then lo! they shall stand up awaiting.

YU The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon, except such as it will please Allah (to exempt). Then will a second one be sounded, when, behold, they will be standing and looking on!

**69.**

AA The earth will light up with the effulgence of her Lord; and the ledger (of account) will be placed (in each man's hand), and the apostles and the witnesses will be called, and judgement passed between them equitably, and

no wrong will be done to them.

- NO** And the earth will shine with the light of its Lord (Allâh, when He will come to judge among men) and the Book will be placed (open) and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged.
- PK** And the earth shineth with the light of her Lord, and the Book is set up, and the prophets and the witnesses are brought, and it is judged between them with truth, and they are not wronged.
- SH** And the earth shall beam with the light of its Lord, and the Book shall be laid down, and the prophets and the witnesses shall be brought up, and judgment shall be given between them with justice, and they shall not be dealt with unjustly.
- YU** And the Earth will shine with the Glory of its Lord: the Record (of Deeds) will be placed (open); the prophets and the witnesses will be brought forward and a just decision pronounced between them; and they will not be wronged (in the least).

## 70.

- AA** Each soul will be paid in full for what it had done. He is cognisant of what you do.
- NO** And each person will be paid in full of what he did; and He is Best Aware of what they do.
- PK** And each soul is paid in full for what it did. And He is Best Aware of what they do.
- SH** And every soul shall be paid back fully what it has done, and He knows best what they do.
- YU** And to every soul will be paid in full (the fruit) of its Deeds; and (Allah) knoweth best all that they do.

## 71.

- AA** The unbelievers will be driven into Hell in groups till, when they reach it and its doors are opened up, its keepers will say to them: "Did not apostles of your own come to you reciting your Lord's revelations, warning you of this your day of Doom?" They will answer: "Yes;" but the sentence of punishment was justified against the unbelievers.
- NO** And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes, but the Word of torment has been justified against the disbelievers![]"
- PK** And those who disbelieve are driven unto hell in troops till, when they reach it and the gates thereof are opened, and the warders thereof say unto them: Came there not unto you messengers of your own, reciting unto you the revelations of your Lord and warning you of the meeting of this your Day? they say: Yea, verily. But the word of doom of disbelievers is fulfilled.
- SH** And those who disbelieve shall be driven to hell in companies; until, when they come to it, its doors shall be opened, and the keepers of it shall say to them: Did not there come to you messengers from among you reciting to you the communications of your Lord and warning you of the meeting of this day of yours? They shall say: Yea! But the sentence of punishment was due against the unbelievers.
- YU** The Unbelievers will be led to Hell in crowd: until, when they arrive, there, its gates will be opened. And its keepers will say, "Did not messengers come to

you from among yourselves, rehearsing to you the Signs of your Lord, and warning you of the Meeting of This Day of yours?" The answer will be: "True: but the Decree of Punishment has been proved true against the Unbelievers!"

**72.**

- AA "Enter the gates of Hell," they will be told, "and there abide for ever." How grievous a destination for the haughty!
- NO It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!"
- PK It is said (unto them): Enter ye the gates of hell to dwell therein. Thus hapless is the journey's end of the scorers.
- SH It shall be said: Enter the gates of hell to abide therein; so evil is the abode of the proud.
- YU (To them) will be said: "Enter ye the gates of Hell, to dwell therein: and evil is (this) Abode of the Arrogant!"

**73.**

- AA Those who were mindful of their duty to their Lord will be driven in groups to Paradise, till they reach it and its gates are opened, and its keepers say to them: "Peace be on you; you are the joyous. So enter here to live for ever."
- NO And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salâmun 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein."
- PK And those who keep their duty to their Lord are driven unto the Garden in troops till, when they reach it, and the gates thereof are opened, and the warders thereof say unto them: Peace be unto you! Ye are good, so enter ye (the Garden of delight), to dwell therein;
- SH And those who are careful of (their duty to) their Lord shall be conveyed to the garden in companies; until when they come to it, and its doors shall be opened, and the keepers of it shall say to them: Peace be on you, you shall be happy; therefore enter it to abide.
- YU And those who feared their Lord will be led to the Garden in crowds: until behold, they arrive there; its gates will be opened; and its keepers will say: "Peace be upon you! well have ye done! enter ye here, to dwell therein."

**74.**

- AA They will say: "All praise be to God Who has fulfilled the promise He had made to us, and bequeathed to us this land for dwelling in the garden wheresoever we like." How excellent the recompense for those who act!
- NO And they will say: "All the praises and thanks be to Allâh Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious good) workers!"
- PK They say: Praise be to Allah, Who hath fulfilled His promise unto us and hath made us inherit the land, sojourning in the Garden where we will! So bounteous is the wage of workers.
- SH And they shall say: (All) praise is due to Allah, Who has made good to us His promise, and He has made us inherit the land; we may abide in the garden where we please; so goodly is the reward of the workers.
- YU They will say: "Praise be to Allah, Who has truly fulfilled His Promise to us, and has given us (this) land in heritage: We can dwell in the Garden as we will: how excellent a reward for those who work (righteousness)!"

**75.**

- AA You will see the angels hover round the Throne, singing the praises of their

Lord; and justice will be done between them equitably, and it would be said:  
"All praise to God the Lord of all the worlds."

- NO And you will see the angels surrounding the Throne (of Allâh) from all round, glorifying the praises of their Lord (Allâh). And they (all the creatures) will be judged with truth, and it will be said. All the praises and thanks be to Allâh, the Lord of the 'Alamin (mankind, jinns and all that exists)."
- PK And thou (O Muhammad) seest the angels thronging round the Throne, hymning the praises of their Lord. And they are judged aright. And it is said: Praise be to Allah, the Lord of the Worlds!
- SH And you shall see the angels going round about the throne glorifying the praise of their Lord; and judgment shall be given between them with justice, and it shall be said: All praise is due to Allah, the Lord of the worlds.
- YU And thou wilt see the angels surrounding the Throne (Divine) on all sides, singing Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice, and the cry (on all sides) will be, "Praise be to Allah, the Lord of the Worlds!"

# 40

## Ghâfir

### The Believer

### The Forgiver

 **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. HA MIM.

**NQ** Hâ-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

**PK** Ha. Mim.

**SH** Ha Mim.

**YU** Ha Mim

#### 2.

**AA** The revelation of this Book is from God the all-mighty and all-knowing,

**NQ** The revelation of the Book (this Qur'ân) is from Allâh the All-Mighty, the All-Knower.

**PK** The revelation of the Scripture is from Allah, the Mighty, the Knower,

**SH** The revelation of the Book is from Allah, the Mighty, the Knowing,

**YU** The revelation of this Book is from Allah, Exalted in Power, Full of Knowledge,-

#### 3.

**AA** Forgiver of trespasses, acceptor of repentance, severe of retribution, lord of power. There is no god but He. Towards Him is your destination.

**NQ** The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favours), Lâ ilâha illa Huwa (none has the right to be worshipped but He), to Him is the final return.

**PK** The Forgiver of sin, the Acceptor of repentance, the Stern in punishment, the Bountiful. There is no Allah save Him. Unto Him is the journeying.

**SH** The Forgiver of the faults and the Acceptor of repentance, Severe to punish, Lord of bounty; there is no god but He; to Him is the eventual coming.

**YU** Who forgiveth sin, accepteth repentance, is strict in punishment, and hath a long reach (in all things). there is no god but He: to Him is the final goal.

#### 4.

**AA** Only the unbelievers dispute the revelations of God. So do not let their activities in the land deceive you.

**NQ** None disputes in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you [O Muhammad SAW, their ultimate end will be the Fire of Hell]!

**PK** None argue concerning the revelations of Allah save those who disbelieve, so let not their turn of fortune in the land deceive thee (O Muhammad).

- SH None dispute concerning the communications of Allah but those who disbelieve, therefore let not their going to and fro in the cities deceive you.
- YU None can dispute about the Signs of Allah but the Unbelievers. Let not, then, their strutting about through the land deceive thee!

**5.**

- AA The people of Noah had denied before them, and many factions after them. Every nation has intrigued against its apostle and afflicted him, and argued with false arguments to condemn the truth. Then I seized them. How was then My retribution!
- NQ The people of Nūh (Noah) and the confederates after them denied (their Messengers) before these, and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment!
- PK The folk of Noah and the factions after them denied (their messengers) before these, and every nation purposed to seize their messenger and argued falsely, (thinking) thereby to refute the Truth. Then I seized them, and how (awful) was My punishment.
- SH The people of Nuh and the parties after them rejected (prophets) before them, and every nation purposed against their messenger to destroy him, and they disputed by means of the falsehood that they might thereby render null the truth, therefore I destroyed them; how was then My retribution!
- YU But (there were people) before them, who denied (the Signs), - the People of Noah, and the Confederates (of Evil) after them; and every People plotted against their prophet, to seize him, and disputed by means of vanities, therewith to condemn the Truth; but it was I that seized them! and how (terrible) was My Requital!

**6.**

- AA In this way the sentence of your Lord against the infidels that they would be the inmates of Hell, was justified.
- NQ Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire[].
- PK Thus was the word of thy Lord concerning those who disbelieve fulfilled: That they are owners of the Fire.
- SH And thus did the word of your Lord prove true against those who disbelieved that they are the inmates of the fire.
- YU Thus was the Decree of thy Lord proved true against the Unbelievers; that truly they are Companions of the Fire!

**7.**

- AA The bearers of the Throne, and those around it, sing the praises of their Lord and believe in Him, and seek forgiveness for those who believe: "O our Lord, Your mercy and knowledge embrace everything; so forgive those who turn to You in repentance and follow Your path; and preserve them from the torment of Hell.
- NQ Those (angels) who bear the Throne (of Allāh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allāh) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire!
- PK Those who bear the Throne, and all who are round about it, hymn the praises of their Lord and believe in Him and ask forgiveness for those who believe (saying): Our Lord! Thou comprehendest all things in mercy and knowledge,

therefor forgive those who repent and follow Thy way. Ward off from them the punishment of hell.

- SH Those who bear the power and those around Him celebrate the praise of their Lord and believe in Him and ask protection for those who believe: Our Lord! Thou embracest all things in mercy and knowledge, therefore grant protection to those who turn (to Thee) and follow Thy way, and save them from the punishment of the hell:
- YU Those who sustain the Throne (of Allah) and those around it Sing Glory and Praise to their Lord; believe in Him; and implore Forgiveness for those who believe: "Our Lord! Thy Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance, and follow Thy Path; and preserve them from the Penalty of the Blazing Fire!

## 8.

- AA Admit them, O Lord, to the garden of Eden which You promised them, and those of their fathers, spouses and progeny who are upright. You are truly all-mighty and all-wise.
- NQ "Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them, and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise.
- PK Our Lord! And make them enter the Gardens of Eden which thou hast promised them, with such of their fathers and their wives and their descendants as do right. Lo! Thou, only Thou, art the Mighty, the Wise.
- SH Our Lord! and make them enter the gardens of perpetuity which Thou hast promised to them and those who do good of their fathers and their wives and their offspring, surely Thou are the Mighty, the Wise.
- YU "And grant, our Lord! that they enter the Gardens of Eternity, which Thou hast promised to them, and to the righteous among their fathers, their wives, and their posterity! For Thou art (He), the Exalted in Might, Full of Wisdom.

## 9.

- AA Protect them from evil; and whosoever You preserve from evil on that Day shall have surely received Your mercy. This will be the great triumph."
- NQ "And save them from (the punishment, because of what they did of) the sins, and whomsoever You save from (the punishment, because of what they did of) the sins (i.e. excuse them) that Day, him verily, You have taken into mercy." And that is the supreme success.
- PK And ward off from them ill-deeds; and he from whom Thou wardest off ill-deeds that day, him verily hast Thou taken into mercy. That is the supreme triumph.
- SH And keep them from evil deeds, and whom Thou keepest from evil deeds this day, indeed Thou hast mercy on him, and that is the mighty achievement.
- YU "And preserve them from (all) ills; and any whom Thou dost preserve from ills that Day,- on them wilt Thou have bestowed Mercy indeed: and that will be truly (for them) the highest Achievement".

## 10.

- AA Those who disbelieve will certainly be told: "God's displeasure was greater than your disgust of your selves when you were called to belief and refused to believe."
- NQ Those who disbelieve will be addressed (at the time of entering into the Fire): "Allāh's aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the Fire of Hell, as you are now enemies to one another), when you were called to the

Faith but you used to refuse."

- PK Lo! (on that day) those who disbelieve are informed by proclamation: Verily Allah's abhorrence is more terrible than your abhorrence one of another, when ye were called unto the faith but did refuse.
- SH Surely those who disbelieve shall be cried out to: Certainly Allah's hatred (of you) when you were called upon to the faith and you rejected, is much greater than your hatred of yourselves.
- YU The Unbelievers will be addressed: "Greater was the aversion of Allah to you than (is) your aversion to yourselves, seeing that ye were called to the Faith and ye used to refuse."

## 11.

- AA They say: "O Lord, twice You made us die, and twice You made us live. We admit our sins. Is there still a way out for us?"
- NQ They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our deaths in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?"
- PK They say: Our Lord! Twice hast Thou made us die, and twice hast Thou made us live. Now we confess our sins. Is there any way to go out?
- SH They shall say: Our Lord! twice didst Thou make us subject to death, and twice hast Thou given us life, so we do confess our faults; is there then a way to get out?
- YU They will say: "Our Lord! twice hast Thou made us without life, and twice hast Thou given us Life! Now have we recognised our sins: Is there any way out (of this)?"

## 12.

- AA This has come upon you because when God alone was invoked you disbelieved; but when partners were associated with Him, you believed. But judgement belongs to God, the all-high and supreme.
- NQ (It will be said): "This is because, when Allâh Alone was invoked (in worship, etc.) you disbelieved, but when partners were joined to Him, you believed! So the judgement is only with Allâh, the Most High, the Most Great![]"
- PK (It is said unto them): This is (your plight) because, when Allah only was invoked, ye disbelieved, but when some partner was ascribed to Him ye were believing. But the command belongeth only to Allah, the Sublime, the Majestic.
- SH That is because when Allah alone was called upon, you disbelieved, and when associates were given to Him, you believed; so judgment belongs to Allah, the High, the Great.
- YU (The answer will be:) "This is because, when Allah was invoked as the Only (object of worship), ye did reject Faith, but when partners were joined to Him, ye believed! the Command is with Allah, Most High, Most Great!"

## 13.

- AA It is He who shows you His signs, and sends you food from the heavens. Yet none takes a warning except him who turns to Him.
- NQ It is He, Who shows you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky. And none remembers but those who turn (to Allâh) in obedience and in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else).
- PK He it is Who showeth you His portents, and sendeth down for you provision

from the sky. None payeth heed save him who turneth (unto Him) repentant.

- SH He it is Who shows you His signs and sends down for you sustenance from heaven, and none minds but he who turns (to Him) again and again.
- YU He it is Who showeth you his Signs, and sendeth down sustenance for you from the sky: but only those receive admonition who turn (to Allah).

#### 14.

- AA So call on God with exclusive obedience, howsoever the unbelievers may dislike it.
- NO So, call you (O Muhammad SAW and the believers) upon (or invoke) Allāh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allāh's sake only and not to show-off and not to set up rivals with Him in worship). However much the disbelievers (in the Oneness of Allāh) may hate (it).
- PK Therefor (O believers) pray unto Allah, making religion pure for Him (only), however much the disbelievers be averse -
- SH Therefore call upon Allah, being sincere to Him in obedience, though the unbelievers are averse:
- YU Call ye, then, upon Allah with sincere devotion to Him, even though the Unbelievers may detest it.

#### 15.

- AA Most exalted of position, Lord of power, He directs inspiration by His command to any of His creatures as He will, to warn (men) of the Day of Meeting,
- NO (He is Allāh) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the Inspiration by His Command to any of His slaves He wills, that he (the person who receives inspiration) may warn (men) of the Day of Mutual Meeting (i.e. The Day of Resurrection).
- PK The Exalter of Ranks, the Lord of the Throne. He causeth the Spirit of His command upon whom He will of His slaves, that He may warn of the Day of Meeting,
- SH Possessor of the highest rank, Lord of power: He makes the inspiration to light by His command upon whom He pleases of His servants, that he may warn (men) of the day of meeting.
- YU Raised high above ranks (or degrees), (He is) the Lord of the Throne (of Authority): by His Command doth He send the Spirit (of inspiration) to any of His servants he pleases, that it may warn (men) of the Day of Mutual Meeting,-

#### 16.

- AA The day when they will come out (of their graves), with nothing of them hidden from God. Whose then will be the kingdom? -- God's, the one, the omnipotent.
- NO The Day when they will (all) come out, nothing of them will be hidden from Allāh. Whose is the kingdom this Day? (Allāh Himself will reply to His Question): It is Allāh's the One, the Irresistible!
- PK The day when they come forth, nothing of them being hidden from Allah. Whose is the Sovereignty this day? It is Allah's, the One, the Almighty.
- SH (Of) the day when they shall come forth, nothing concerning them remains hidden to Allah. To whom belongs the kingdom this day? To Allah, the One, the Subduer (of all).
- YU The Day whereon they will (all) come forth: not a single thing concerning them is hidden from Allah. Whose will be the dominion that Day?" That of Allah, the One the Irresistible!

#### 17.

- AA Each soul will be recompensed that Day for what it had earned. There will be no depriving on that Day. Surely God is swift at reckoning.
- NQ This Day shall every person be recompensed for what he earned. No injustice (shall be done to anybody). Truly, Allâh is Swift in reckoning.
- PK This day is each soul requited that which it hath earned; no wrong (is done) this day. Lo! Allah is swift at reckoning.
- SH This day every soul shall be rewarded for what it has earned; no injustice (shall be done) this day; surely Allah is quick in reckoning.
- YU That Day will every soul be requited for what it earned; no injustice will there be that Day, for Allah is Swift in taking account.

**18.**

- AA Warn them of the coming day inevitable, when hearts would jump to the throats, filling them with anguish. The sinners will have neither friend nor intercessor whose (word) will be heeded.
- NQ And warn them (O Muhammad SAW) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the Zâlimûn (polytheists and wrong-doers, etc.), who could be given heed to.
- PK Warn them (O Muhammad) of the Day of the approaching (doom), when the hearts will be choking the throats, (when) there will be no friend for the wrong-doers, nor any intercessor who will be heard.
- SH And warn them of the day that draws near, when hearts shall rise up to the throats, grieving inwardly; the unjust shall not have any compassionate friend nor any intercessor who should be obeyed.
- YU Warn them of the Day that is (ever) drawing near, when the hearts will (come) right up to the throats to choke (them); No intimate friend nor intercessor will the wrong-doers have, who could be listened to.

**19.**

- AA Known to Him is the treachery of the eye, and what the breasts conceal.
- NQ Allâh knows the fraud of the eyes, and all that the breasts conceal.
- PK He knoweth the traitor of the eyes, and that which the bosoms hide.
- SH He knows the stealthy looks and that which the breasts conceal.
- YU (Allah) knows of (the tricks) that deceive with the eyes, and all that the hearts (of men) conceal.

**20.**

- AA God decides with justice. But those they call apart from Him can not adjudge in the least. Verily God is all-hearing, all-perceiving.
- NQ And Allâh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allâh! He is the All-Hearer, the All-Seer.
- PK Allah judgeth with truth, while those to whom they cry instead of Him judge not at all. Lo! Allah, He is the Hearer, the Seer.
- SH And Allah judges with the truth; and those whom they call upon besides Him cannot judge aught; surely Allah is the Hearing, the Seeing.
- YU And Allah will judge with (justice and) Truth: but those whom (men) invoke besides Him, will not (be in a position) to judge at all. Verily it is Allah (alone) Who hears and sees (all things).

**21.**

- AA Have they not travelled on the earth that they could see what happened to those before them? They were greater in strength than they, and have left

behind them traces on the earth. Yet they were seized by God for their sins, and had none to protect them against God.

- NO** Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allāh seized them with punishment for their sins. And none had they to protect them from Allāh.
- PK** Have they not travelled in the land to see the nature of the consequence for those who disbelieved before them? They were mightier than these in power and (in the) traces (which they left behind them) in the earth. Yet Allah seized them for their sins, and they had no protector from Allah.
- SH** Have they not travelled in the earth and seen how was the end of those who were before them? Mightier than these were they in strength-- and in fortifications in the land, but Allah destroyed them for their sins; and there was not for them any defender against Allah.
- YU** Do they not travel through the earth and see what was the End of those before them? They were even superior to them in strength, and in the traces (they have left) in the land: but Allah did call them to account for their sins, and none had they to defend them against Allah.

## 22.

- AA** This was so because their apostles came with clear proofs to them, but they refused to believe. So they were seized by God. Surely God is powerful, unrelenting in retribution.
- NO** That was because there came to them their Messengers with clear evidences, proofs and signs but they disbelieved (in them). So Allāh seized them with punishment. Verily, He is All-Strong, Severe in punishment.
- PK** That was because their messengers kept bringing them clear proofs (of Allah's Sovereignty) but they disbelieved; so Allah seized them. Lo! He is Strong, severe in punishment.
- SH** That was because there came to them their messengers with clear arguments, but they rejected (them), therefore Allah destroyed them; surely He is Strong, Severe in retribution.
- YU** That was because there came to them their messengers with Clear (Signs), but they rejected them: So Allah called them to account: for He is Full of Strength, Strict in Punishment.

## 23.

- AA** We sent Moses with Our signs and clear authority
- NO** And indeed We sent Mūsa (Moses) with Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), and a manifest authority,
- PK** And verily We sent Moses with Our revelations and a clear warrant
- SH** And certainly We sent Musa with Our communications and clear authority,
- YU** Of old We sent Moses, with Our Signs and an authority manifest,

## 24.

- AA** To Pharaoh, Haman and Qarun. But they said: "He is only a deceiving sorcerer."
- NO** To Fir'aun (Pharaoh), Hāmān and Qārūn (Korah), but they called (him): "A sorcerer, a liar!"
- PK** Unto Pharaoh and Haman and Korah, but they said: A lying sorcerer!
- SH** To Firon and Haman and Qaroun, but they said: A lying magician.
- YU** To Pharaoh, Haman, and Qarun; but they called (him)" a sorcerer telling lies!"...

**25.**

- AA And when he brought the truth to them from Us, they said: "Slay the sons of those who believe with him, and spare their women." But the unbelievers' stratagem is bound to fail.
- NO Then, when he brought them the Truth from Us, they said: "Kill the sons of those who believe with him and let their women live", but the plots of disbelievers are nothing but errors!
- PK And when he brought them the Truth from Our presence, they said: Slay the sons of those who believe with him, and spare their women. But the plot of disbelievers is in naught but error.
- SH So when he brought to them the truth from Us, they said: Slay the sons of those who believe with him and keep their women alive; and the struggle of the unbelievers will only come to a state of perdition.
- YU Now, when he came to them in Truth, from Us, they said, "Slay the sons of those who believe with him, and keep alive their females," but the plots of Unbelievers (end) in nothing but errors (and delusions)!...

**26.**

- AA "Let me kill Moses," the Pharaoh said, "and let him call to his Lord. I fear that he will change your faith and spread corruption in the land."
- NO Fir'aun (Pharaoh) said: "Leave me to kill Mûsa (Moses), and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!"
- PK And Pharaoh said: Suffer me to kill Moses, and let him cry unto his Lord. Lo! I fear that he will alter your religion or that he will cause confusion in the land.
- SH And Firon said: Let me alone that I may slay Musa and let him call upon his Lord; surely I fear that he will change your religion or that he will make mischief to appear in the land.
- YU Said Pharaoh: "Leave me to slay Moses; and let him call on his Lord! What I fear is lest he should change your religion, or lest he should cause mischief to appear in the land!"

**27.**

- AA Moses said: "I seek refuge in my Lord and your Lord from every insolent imposter who does not believe in the Day of Reckoning."
- NO Mûsa (Moses) said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"
- PK Moses said: Lo! I seek refuge in my Lord and your Lord from every scorner who believeth not in a Day of Reckoning.
- SH And Musa said: Surely I take refuge with my Lord and-- your Lord from every proud one who does not believe in the day of reckoning.
- YU Moses said: "I have indeed called upon my Lord and your Lord (for protection) from every arrogant one who believes not in the Day of Account!"

**28.**

- AA A believer from the House of Pharaoh who had kept his faith to himself, said: "Will you kill a man because he says: 'My Lord is God,' when he has brought clear signs from his Lord to you? If he is a liar his lie will recoil back on him; but in case he speaks the truth, then what he predicts will befall you. Surely God does not show the way to the shameful liar.
- NO And a believing man of Fir'aun's (Pharaoh) family, who hid his faith said: "Would you kill a man because he says: My Lord is Allâh, and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity)

wherewith he threatens you will befall on you." Verily, Allāh guides not one who is a Musrif (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!

- PK And a believing man of Pharaoh's family, who hid his faith, said: Would ye kill a man because he saith: My Lord is Allah, and hath brought you clear proofs from your Lord? If he is lying, then his lie is upon him; and if he is truthful, then some of that wherewith he threateneth you will strike you. Lo! Allah guideth not one who is a prodigal, a liar.
- SH And a believing man of Firon's people who hid his faith said: What! will you slay a man because he says: My Lord is Allah, and indeed he has brought to you clear arguments from your Lord? And if he be a liar, on him will be his lie, and if he be truthful, there will befall you some of that which he threatens you (with); surely Allah does not guide him who is extravagant, a liar:
- YU A believer, a man from among the people of Pharaoh, who had concealed his faith, said: "Will ye slay a man because he says, 'My Lord is Allah'?- when he has indeed come to you with Clear (Signs) from your Lord? and if he be a liar, on him is (the sin of) his lie: but, if he is telling the Truth, then will fall on you something of the (calamity) of which he warns you: Truly Allah guides not one who transgresses and lies!

## 29.

- AA O my people, authority is yours today being the most powerful in the land; but who will save us from the scourge of God if it fall upon us?" "I show you," said the Pharaoh, "only what I see (is right), and guide you but to the right path."
- NQ "O my people! Yours is the kingdom this day, you are uppermost in the land. But who will save us from the Torment of Allāh, should it befall us?" Fir'aun (Pharaoh) said: "I show you only that which I see (correct), and I guide you only to the path of right policy!"
- PK O my people! Yours is the kingdom to-day, ye being uppermost in the land. But who would save us from the wrath of Allah should it reach us? Pharaoh said: I do but show you what I think, and I do but guide you to wise policy.
- SH O my people! yours is the kingdom this day, being masters in the land, but who will help us against the punishment of Allah if it come to us? Firon said: I do not show you aught but that which I see (myself), and I do not make you follow any but the right way.
- YU "O my People! Yours is the dominion this day: Ye have the upper hand in the land: but who will help us from the Punishment of Allah, should it befall us?" Pharaoh said: "I but point out to you that which I see (myself); Nor do I guide you but to the Path of Right!"

## 30.

- AA But the man of belief said: "O my people, what I fear for you is the like of what befell the communities (of old).
- NQ And he who believed said: "O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old)!
- PK And he who believed said: O my people! Lo! I fear for you a fate like that of the factions (of old);
- SH And he who believed said: O my people! surely I fear for you the like of what befell the parties:
- YU Then said the man who believed: "O my people! Truly I do fear for you something like the Day (of disaster) of the Confederates (in sin)!-

## 31.

- AA Like the people of Noah, 'Ad and Thamud, and those that came after them. God does not want to be unjust to His creatures.

- NO "Like the fate of the people of Nūh (Noah), and 'Ad, and Thamūd and those who came after them. And Allāh wills no injustice for (His) slaves.
- PK A plight like that of Noah's folk, and A'ad and Thamud, and those after them, and Allah willeth no injustice for (His) slaves.
- SH The like of what befell the people of Nuh and Ad and Samood and those after them, and Allah does not desire injustice for (His) servants;
- YU "Something like the fate of the People of Noah, the 'Ad, and the Thamud, and those who came after them: but Allah never wishes injustice to his Servants.

**32.**

- AA O my people, what I fear for you is the day of gathering, crying and calling,
- NO "And, O my people! Verily! I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise)."
- PK And, O my people! Lo! I fear for you a Day of Summoning,
- SH And, O my people! I fear for you the day of calling out,
- YU "And O my people! I fear for you a Day when there will be Mutual calling (and wailing),-

**33.**

- AA The day you will turn your backs and flee, with none to defend you against God. Whoever God allows to go astray has none to show him the way.
- NO A Day when you will turn your backs and flee having no protector from Allāh, And whomsoever Allāh sends astray, for him there is no guide.
- PK A day when ye will turn to flee, having no preserver from Allah: and he whom Allah sendeth astray, for him there is no guide.
- SH The day on which you will turn back retreating; there shall be no savior for you from Allah, and whomsoever Allah causes to err, there is no guide for him:
- YU "A Day when ye shall turn your backs and flee: No defender shall ye have from Allah: Any whom Allah leaves to stray, there is none to guide...

**34.**

- AA Joseph had indeed come to you before with clear proofs, but you did not cease to doubt what he had brought until he died, when you said: 'God will not send a prophet after him.' That is how God leads the waster, the sceptic astray.
- NO And indeed Yūsuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died you said: "No Messenger will Allāh send after him." Thus Allāh leaves astray him who is a Musrif (a polytheist, oppressor, a criminal, sinner who commit great sins) and a Murtāb (one who doubts Allāh's Warning and His Oneness).
- PK And verily Joseph brought you of old clear proofs, yet ye ceased not to be in doubt concerning what he brought you till, when he died, ye said: Allah will not send any messenger after him. Thus Allah deceiveth him who is a prodigal, a doubter.
- SH And certainly Yusuf came to you before with clear arguments, but you ever remained in doubt as to what he brought; until when he died, you said: Allah will never raise a messenger after him. Thus does Allah cause him to err who is extravagant, a doubter
- YU "And to you there came Joseph in times gone by, with Clear Signs, but ye ceased not to doubt of the (Mission) for which he had come: At length, when he died, ye said: 'No messenger will Allah send after him.' thus doth Allah leave to stray such as transgress and live in doubt,-

**35.**

- AA Those who dispute God's revelations, with no authority having come to them,

(are) greatly odious in the sight of God, and the sight of those who believe. That is how God seals every proud and perverse heart."

- NO** Those who dispute about the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority that has come to them, it is greatly hateful and disgusting to Allâh and to those who believe. Thus does Allâh seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path).
- PK** Those who wrangle concerning the revelations of Allah without any warrant that hath come unto them, it is greatly hateful in the sight of Allah and in the sight of those who believe. Thus doth Allah print on every arrogant, disdainful heart.
- SH** Those who dispute concerning the communications of Allah without any authority that He has given them; greatly hated is it by Allah and by those who believe. Thus does Allah set a seal over the heart of every proud, haughty one.
- YU** "(Such) as dispute about the Signs of Allah, without any authority that hath reached them, grievous and odious (is such conduct) in the sight of Allah and of the Believers. Thus doth Allah, seal up every heart - of arrogant and obstinate Transgressors."

### 36.

- AA** The Pharaoh said: "O Haman, build me a lofty tower that I may perhaps find the means
- NO** And Fir'aun (Pharaoh) said: "O Hâmân! Build me a tower that I may arrive at the ways,
- PK** And Pharaoh said: O Haman! Build for me a tower that haply I may reach the roads,
- SH** And Firon said: O Haman! build for me a tower that I may attain the means of access,
- YU** Pharaoh said: "O Haman! Build me a lofty palace, that I may attain the ways and means-

### 37.

- AA** Of reaching the tracts of heaven and look at the god of Moses, though I think that he is a liar." Thus were the evil deeds of Pharaoh made to look attractive to him, and he was hindered from the path. So the stratagem of Pharaoh was bound to perish.
- NO** "The ways of the heavens, and I may look upon the Ilâh (God) of Mûsa (Moses) but verily, I think him to be a liar." Thus it was made fair-seeming, in Fir'aun's (Pharaoh) eyes, the evil of his deeds, and he was hindered from the (Right) Path, and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him).
- PK** The roads of the heavens, and may look upon the god of Moses, though verily I think him a liar. Thus was the evil that he did made fairseeming unto Pharaoh, and he was debarred from the (right) way. The plot of Pharaoh ended but in ruin.
- SH** The means of access to the heavens, then reach the god of Musa, and I surely think him to be a liar. And thus the evil of his deed was made fairseeming to Firon, and he was turned away from the way; and the struggle of Firon was not (to end) in aught but destruction.
- YU** "The ways and means of (reaching) the heavens, and that I may mount up to the god of Moses: But as far as I am concerned, I think (Moses) is a liar!" Thus was made alluring, in Pharaoh's eyes, the evil of his deeds, and he was hindered from the Path; and the plot of Pharaoh led to nothing but perdition (for him).

**38.**

- AA The man who believed said: "O my people, follow me; I will guide you to the right path.
- NO And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allâh's religion of Islâmic Monotheism with which Mûsa (Moses) has been sent].
- PK And he who believed said: O my people! Follow me. I will show you the way of right conduct.
- SH And he who believed said: O my people! follow me, I will guide you to the right course;
- YU The man who believed said further: "O my people! Follow me: I will lead you to the Path of Right.

**39.**

- AA O people, the life of this world is ephemeral; but enduring is the abode of the Hereafter.
- NO "O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever."
- PK O my people! Lo! this life of the world is but a passing comfort, and lo! the Hereafter, that is the enduring home.
- SH O my people! this life of the world is only a (passing) enjoyment, and surely the hereafter is the abode to settle;
- YU "O my people! This life of the present is nothing but (temporary) convenience: It is the Hereafter that is the Home that will last.

**40.**

- AA Whoever does evil will be requited in accordance with it; but whoever does right, whether man or woman, and is a believer, will enter Paradise, where they will have provision in abundance.
- NO "Whosoever does an evil deed, will not be requited except the like thereof, and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allâh), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit.
- PK Whoso doeth an ill-deed, he will be repaid the like thereof, while whoso doeth right, whether male or female, and is a believer, (all) such will enter the Garden, where they will be nourished without stint.
- SH Whoever does an evil, he shall not be recompensed (with aught) but the like of it, and whoever does good, whether male or female, and he is a believer, these shall enter the garden, in which they shall be given sustenance without measure.
- YU "He that works evil will not be requited but by the like thereof: and he that works a righteous deed - whether man or woman - and is a Believer- such will enter the Garden (of Bliss): Therein will they have abundance without measure.

**41.**

- AA O my people, what is wrong with me that I am calling you to preservation, while you invite me to the Fire!
- NO "And O my people! How is it that I call you to salvation while you call me to the Fire!
- PK And, O my people! What aileth me that I call you unto deliverance when ye call me unto the Fire?
- SH And, O my people! how is it that I call you to salvation and you call me to the

fire?

YU "And O my people! How (strange) it is for me to call you to Salvation while ye call me to the Fire!

#### 42.

AA You are asking me to disbelieve in God, and to associate with Him that of which I have no knowledge, yet I invite you to the all-mighty, all-forgiving.

NO "You invite me to disbelieve in Allâh (and in His Oneness), and to join partners in worship with Him; of which I have no knowledge, and I invite you to the All-Mighty, the Oft-Forgiving!

PK Ye call me to disbelieve in Allah and ascribe unto Him as partners that whereof I have no knowledge, while I call you unto the Mighty, the Forgiver.

SH You call on me that I should disbelieve in Allah and associate with Him that of which I have no knowledge, and I call you to the Mighty, the most Forgiving;

YU "Ye do call upon me to blaspheme against Allah, and to join with Him partners of whom I have no knowledge; and I call you to the Exalted in Power, Who forgives again and again!"

#### 43.

AA What you are calling me to is surely not worth the calling in this world or in the next, because our returning is to God; and because the transgressors will be inmates of Hell.

NO "No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allâh, and Al-Musrifûn (i.e. polytheists and arrogants, those who commit great sins, the transgressors of Allâh's set limits)! They shall be the dwellers of the Fire!

PK Assuredly that whereunto ye call me hath no claim in the world or in the Hereafter, and our return will be unto Allah, and the prodigals will be owners of the Fire.

SH No doubt that what you call me to has no title to be called to in this world, nor in the hereafter, and that our turning back is to Allah, and that the extravagant are the inmates of the fire;

YU "Without doubt ye do call me to one who is not fit to be called to, whether in this world, or in the Hereafter; our return will be to Allah; and the Transgressors will be Companions of the Fire!

#### 44.

AA You will remember what I say in time to come; I submit my case to the judgement of God. Surely God keeps an eye on His creatures."

NO "And you will remember what I am telling you, and my affair I leave it to Allâh. Verily, Allâh is the All- Seer of (His) slaves."

PK And ye will remember what I say unto you. I confide my cause unto Allah. Lo! Allah is Seer of (His) slaves.

SH So you shall remember what I say to you, and I entrust my affair to Allah, Surely Allah sees the servants.

YU "Soon will ye remember what I say to you (now), My (own) affair I commit to Allah: for Allah (ever) watches over His Servants."

#### 45.

AA So God preserved him from the evil they were planning; and a dreadful doom encompassed the people of Pharaoh:

NO So Allâh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people.

- PK So Allah warded off from him the evils which they plotted, while a dreadful doom encompassed Pharaoh's folk,
- SH So Allah protected him from the evil (consequences) of what they planned, and the most evil punishment overtook Firon's people:
- YU Then Allah saved him from (every) ill that they plotted (against him), but the burnt of the Penalty encompassed on all sides the People of Pharaoh.

**46.**

- AA Fire, to which they are exposed morning and evening. The day the Hour is proclaimed (it will be said:) "Admit the people of Pharaoh to the severest punishment,"
- NQ The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"
- PK The Fire; they are exposed to it morning and evening; and on the day when the Hour upriseth (it is said): Cause Pharaoh's folk to enter the most awful doom.
- SH The fire; they shall be brought before it (every) morning and evening and on the day when the hour shall come to pass: Make Firon's people enter the severest chastisement.
- YU In front of the Fire will they be brought, morning and evening: And (the sentence will be) on the Day that Judgment will be established: "Cast ye the People of Pharaoh into the severest Penalty!"

**47.**

- AA As they will noisily argue in the Fire, the weaker ones will say to the arrogant: "We were your followers, so will you take over some of our share of the fire?"
- NQ And, when they will dispute in the Fire, the weak will say to those who were arrogant; "Verily! We followed you, can you then take from us some portion of the Fire?"
- PK And when they wrangle in the Fire, the weak say unto those who were proud: Lo! we were a following unto you; will ye therefor rid us of a portion of the Fire?
- SH And when they shall contend one with another in the fire, then the weak shall say to those who were proud: Surely we were your followers; will you then avert from us a portion of the fire?
- YU Behold, they will dispute with each other in the Fire! The weak ones (who followed) will say to those who had been arrogant, "We but followed you: Can ye then take (on yourselves) from us some share of the Fire?"

**48.**

- AA The arrogant will answer: "All of us are in it. Surely God has judged between His creatures."
- NQ Those who were arrogant will say: "We are all (together) in this (Fire)! Verily Allâh has judged between (His) slaves!"
- PK Those who were proud say: Lo! we are all (together) herein. Lo! Allah hath judged between (His) slaves.
- SH Those who were proud shall say: Surely we are all in it: surely Allah has judged between the servants.
- YU Those who had been arrogant will say: "We are all in this (Fire)! Truly, Allah has judged between (his) Servants!"

**49.**

- AA Those in the Fire will say to the warders of Hell: "Ask your Lord to reduce the

punishment by a day for us."

- NQ** And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!"
- PK** And those in the Fire say unto the guards of hell: Entreat your Lord that He relieve us of a day of the torment.
- SH** And those who are in the fire shall say to the keepers of hell: Call upon your Lord that He may lighten to us one day of the punishment.
- YU** Those in the Fire will say to the Keepers of Hell: "Pray to your Lord to lighten us the Penalty for a day (at least)!"

## 50.

- AA** They will say: "Did not your apostles come to you with clear proofs?" They will answer: "Indeed, they did." "Then pray," will (the warders) say. But the praying of unbelievers will be all in vain.
- NQ** They will say: "Did there not come to you, your Messengers with (clear) evidences and signs? They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in error!"
- PK** They say: Came not your messengers unto you with clear proofs? They say: Yea, verily. They say: Then do ye pray, although the prayer of disbelievers is in vain.
- SH** They shall say: Did not your messengers come to you with clear arguments? They shall say: Yea. They shall say: Then call. And the call of the unbelievers is only in error.
- YU** They will say: "Did there not come to you your messengers with Clear Signs?" They will say, "Yes". They will reply, "Then pray (as ye like)! But the prayer of those without Faith is nothing but (futile wandering) in (mazes of) error!"

## 51.

- AA** We will certainly help Our messengers and those who believe, in this world, and on the day the witnesses take their stand,
- NQ** Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection),
- PK** Lo! We verily do help Our messengers, and those who believe, in the life of the world and on the day when the witnesses arise,
- SH** Most surely We help Our messengers, and those who believe, in this world's life and on the day when the witnesses shall stand
- YU** We will, without doubt, help our messengers and those who believe, (both) in this world's life and on the Day when the Witnesses will stand forth,-

## 52.

- AA** The day upon which their excuses will not benefit the evil-doers, and the condemnation and evil abode will be theirs.
- NQ** The Day when their excuses will be of no profit to Zâlimûn (polytheists, wrong-doers and disbelievers in the Oneness of Allâh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).
- PK** The day when their excuse availeth not the evil-doers, and theirs is the curse, and theirs the ill abode.
- SH** The day on which their excuse shall not benefit the unjust, and for them is curse and for them is the evil abode.
- YU** The Day when no profit will it be to Wrong-doers to present their excuses, but they will (only) have the Curse and the Home of Misery.

## 53.

- AA Verily We showed Moses the way, and bequeathed the Book to the children of Israel,
- NO And, indeed We gave Mûsa (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurât (Torah)],
- PK And We verily gave Moses the guidance, and We caused the Children of Israel to inherit the Scripture,
- SH And certainly We gave Musa the guidance, and We made the children of Israel inherit the Book,
- YU We did aforetime give Moses the (Book of) Guidance, and We gave the book in inheritance to the Children of Israel,-

**54.**

- AA A guidance and reminder for men of wisdom.
- NO A guide and a reminder for men of understanding.
- PK A guide and a reminder for men of understanding.
- SH A guidance and a reminder to the men of understanding.
- YU A Guide and a Message to men of Understanding.

**55.**

- AA So persevere; the promise of God is true; and seek forgiveness for your sins, and chant the praises of your Lord evening and morning.
- NO So be patient (O Muhammad SAW). Verily, the Promise of Allâh is true, and ask forgiveness for your fault[], and glorify the praises of your Lord in the Ashi (i.e. the time period after the midnight till sunset) and in the Ibkâr (i.e. the time period from early morning or sunrise till before midnight) [it is said that, that means the five compulsory congregational Salât (prayers) or the 'Asr and Fajr prayers].
- PK Then have patience (O Muhammad). Lo! the promise of Allah is true. And ask forgiveness of thy sin, and hymn the praise of thy Lord at fall of night and in the early hours.
- SH Therefore be patient; surely the promise of Allah is true; and ask protection for your fault and sing the praise of your Lord in the evening and the morning.
- YU Patiently, then, persevere: for the Promise of Allah is true: and ask forgiveness for thy fault, and celebrate the Praises of thy Lord in the evening and in the morning.

**56.**

- AA Verily those who argue in the matter of God's revelations, without authority having reached them, have nothing but pride in their hearts, and they will not achieve their end. So take refuge in God: Surely He is all-hearing and all-seeing.
- NO Verily, those who dispute about the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Muhammad SAW) as a Messenger of Allâh and to obey you][]. They will never have it (i.e. Prophethood which Allâh has bestowed upon you). So seek refuge in Allâh (O Muhammad SAW from the arrogants). Verily, it is He Who is the All-Hearer, the All-Seer.
- PK Lo! those who wrangle concerning the revelations of Allah without a warrant having come unto them, there is naught else in their breasts save pride which they will never attain. So take thou refuge in Allah. Lo! He, only He, is the Hearer, the Seer.
- SH Surely (as for) those who dispute about the communications of Allah without

any authority that has come to them, there is naught in their breasts but (a desire) to become great which they shall never attain to; Therefore seek refuge in Allah, surely He is the Hearing, the Seeing.

- YU Those who dispute about the signs of Allah without any authority bestowed on them,- there is nothing in their breasts but (the quest of) greatness, which they shall never attain to: seek refuge, then, in Allah: It is He Who hears and sees (all things).

### 57.

- AA The creation of the heavens and the earth is indeed of greater magnitude than the creation of mankind; but most men do not understand.
- NQ The creation of the heavens and the earth is indeed greater than the creation of mankind, yet most of mankind know not.
- PK Assuredly the creation of the heavens and the earth is greater than the creation of mankind; but most of mankind know not.
- SH Certainly the creation of the heavens and the earth is greater than the creation of the men, but most people do not know
- YU Assuredly the creation of the heavens and the earth is a greater (matter) than the creation of men: Yet most men understand not.

### 58.

- AA The blind and the seeing are surely not alike, nor those who believe and act rightly and those who do evil. Little do you reflect!
- NQ And not equal are the blind and those who see, nor are (equal) those who believe (in the Oneness of Allâh Islâmic Monotheism), and do righteous good deeds, and those who do evil. Little do you remember!
- PK And the blind man and the seer are not equal, neither are those who believe and do good works (equal with) the evil-doer. Little do ye reflect!
- SH And the blind and the seeing are not alike, nor those who believe and do good and the evil-doer; little is it that you are mindful.
- YU Not equal are the blind and those who (clearly) see: Nor are (equal) those who believe and work deeds of righteousness, and those who do evil. Little do ye learn by admonition!

### 59.

- AA The Hour will certainly come; there is no mystery about it; but most men do not believe.
- NQ Verily, the Hour (Day of Judgement) is surely coming, therein is no doubt, yet most men believe not.
- PK Lo! the Hour is surely coming, there is no doubt thereof; yet most of mankind believe not.
- SH Most surely the hour is coming, there is no doubt therein, but most people do not believe.
- YU The Hour will certainly come: Therein is no doubt: Yet most men believe not.

### 60.

- AA Your Lord has said: "Call to Me that I may answer your call. Surely those who disdain worshipping Me will enter Hell, disgraced."
- NQ And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"
- PK And your Lord hath said: Pray unto Me and I will hear your prayer. Lo! those

who scorn My service, they will enter hell, disgraced.

- SH And your Lord says: Call upon Me, I will answer you; surely those who are too proud for My service shall soon enter hell abased.
- YU And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!"

### 61.

- AA It is God who made the night for you to rest, the day to make things visible. Indeed God is gracious to men, but most men are not grateful.
- NO Allâh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allâh is full of Bounty to mankind, yet most of mankind give no thanks.
- PK Allah it is Who hath appointed for you night that ye may rest therein, and day for seeing. Lo! Allah is a Lord of bounty for mankind, yet most of mankind give not thanks.
- SH Allah is He Who made for you the night that you may rest therein and the day to see; most surely Allah is Gracious to men, but most men do not give thanks.
- YU It is Allah Who has made the Night for you, that ye may rest therein, and the days as that which helps (you) to see. Verily Allah is full of Grace and Bounty to men: yet most men give no thanks.

### 62.

- AA He is God your Lord, creator of everything. There is no god but He. How then do you turn away (from Him)?
- NO That is Allâh, your Lord, the Creator of all things, Lâ ilâha illa Huwa (none has the right to be worshipped but He), where then you are turning away (from Allâh, by worshipping others instead of Him)!
- PK Such is Allah, your Lord, the Creator of all things, There is no Allah save Him. How then are ye perverted?
- SH That is Allah, your Lord, the Creator of everything; there is no Allah but He; whence are you then turned away?
- YU Such is Allah, your Lord, the Creator of all things, there is no god but He: Then how ye are deluded away from the Truth!

### 63.

- AA Only they are turned away thus who deny the signs of God.
- NO Thus were turned away those who used to deny the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh.
- PK Thus are they perverted who deny the revelations of Allah.
- SH Thus were turned away those who denied the communications of Allah.
- YU Thus are deluded those who are wont to reject the Signs of Allah.

### 64.

- AA It is God who made the earth a dwelling for you, and the sky a vaulted roof, who fashioned you and gave you excellent form and provided you with clean and wholesome things. He is God, your Lord. So blessed be God, the Lord of all the worlds.
- NO Allâh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allâh, your Lord, then blessed be Allâh, the Lord of the 'Alamin (mankind, jinns and all that exists).
- PK Allah it is Who appointed for you the earth for a dwelling-place and the sky for a canopy, and fashioned you and perfected your shapes, and hath provided

you with good things. Such is Allah, your Lord. Then blessed be Allah, the Lord of the Worlds!

- SH Allah is He Who made the earth a resting-place for you and the heaven a canopy, and He formed you, then made goodly your forms, and He provided you with goodly things; that is Allah, your Lord; blessed then is Allah, the Lord of the worlds.
- YU It is Allah Who has made for you the earth as a resting place, and the sky as a canopy, and has given you shape- and made your shapes beautiful,- and has provided for you Sustenance, of things pure and good;- such is Allah your Lord. So Glory to Allah, the Lord of the Worlds!

## 65.

- AA He is the living. There is no god but He. Therefore pray to Him with obedience all-exclusive. Praise be to God, the Lord of all the worlds.
- NQ He is the Ever Living, Lâ ilâha illa Huwa (none has the right to be worshipped but He), so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allâh's sake only, and not to show off, and not to set up rivals with Him in worship). All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists).
- PK He is the Living One. There is no Allah save Him. So pray unto Him, making religion pure for Him (only). Praise be to Allah, the Lord of the Worlds!
- SH He is the Living, there is no god but He, therefore call on Him, being sincere to Him in obedience; (all) praise is due to Allah, the Lord of the worlds.
- YU He is the Living (One): There is no god but He: Call upon Him, giving Him sincere devotion. Praise be to Allah, Lord of the Worlds!

## 66.

- AA Say: "I am forbidden to worship those you call apart from God, since clear signs have come to me from my Lord, and I am commanded to submit to the Lord of all the worlds."
- NQ Say (O Muhammad SAW): "I have been forbidden to worship those whom you worship besides Allâh, since there have come to me evidences from my Lord, and I am commanded to submit (in Islâm) to the Lord of the 'Alamîn (mankind, jinns and all that exists).
- PK Say (O Muhammad): I am forbidden to worship those unto whom ye cry beside Allah since there have come unto me clear proofs from my Lord, and I am commanded to surrender to the Lord of the Worlds.
- SH Say: I am forbidden to serve those whom you call upon besides Allah when clear arguments have come to me from my Lord, and I am commanded that I should submit to the Lord of the worlds.
- YU Say: "I have been forbidden to invoke those whom ye invoke besides Allah,- seeing that the Clear Signs have come to me from my Lord; and I have been commanded to bow (in Islam) to the Lord of the Worlds."

## 67.

- AA It is He who created you from dust, then a drop of semen, then the embryo; afterwards He brings you forth as a child; then you attain the age of manhood, and then reach old age. But some of you die before you reach the appointed term that you may haply understand.
- NQ He, it is Who has created you (Adam) from dust, then from a Nutfah [mixed semen drops of male and female discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as children, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women), though some among you die before, and that you reach an

appointed term, in order that you may understand[].

- PK He it is Who created you from dust, then from a drop (of seed) then from a clot, then bringeth you forth as a child, then (ordaineth) that ye attain full strength and afterward that ye become old men - though some among you die before - and that ye reach an appointed term, that haply ye may understand.
- SH He it is Who created you from dust, then from a small lifegerm, then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old-- and of you there are some who are caused to die before-- and that you may reach an appointed term, and that you may understand.
- YU It is He Who has created you from dust then from a sperm-drop, then from a leech-like clot; then does he get you out (into the light) as a child: then lets you (grow and) reach your age of full strength; then lets you become old,- though of you there are some who die before;- and lets you reach a Term appointed; in order that ye may learn wisdom.

### 68.

- AA It is He who gives you life and death. When He creates a thing, He has only to say: "Be," and it is.
- NQ He it is Who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" and it is.
- PK He it is Who quickeneth and giveth death. When He ordaineth a thing, He saith unto it only: Be! and it is.
- SH He it is Who gives life and brings death, so when He decrees an affair, He only says to it: Be, and it is.
- YU It is He Who gives Life and Death; and when He decides upon an affair, He says to it, "Be", and it is.

### 69.

- AA Have you not seen how those who dispute the signs of God are turned away?
- NQ See you not those who dispute about the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh? How are they turning away (from the truth, i.e. Islâmîc Monotheism to the falsehood of polytheism)?
- PK Hast thou not seen those who wrangle concerning the revelations of Allah, how they are turned away? -
- SH Have you not seen those who dispute with respect to the communications of Allah: how are they turned away?
- YU Seest thou not those that dispute concerning the Signs of Allah? How are they turned away (from Reality)?-

### 70.

- AA Those who deny the Book and what We have sent down with Our apostles, will soon come to know
- NQ Those who deny the Book (this Qur'ân), and that with which We sent Our Messengers (i.e. to worship none but Allâh Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the Fire of Hell).
- PK Those who deny the Scripture and that wherewith We send Our messengers. But they will come to know,
- SH Those who reject the Book and that with which We have sent Our Messenger; but they shall soon come to know,
- YU Those who reject the Book and the (revelations) with which We sent our messengers: but soon shall they know,-

**71.**

- AA When, with (iron) collars and chains around their necks, they will be dragged
- NQ When iron collars will be rounded over their necks, and the chains, they shall be dragged along[.]
- PK When carcans are about their necks and chains. They are dragged
- SH When the fetters and the chains shall be on their necks; they shall be dragged
- YU When the yokes (shall be) round their necks, and the chains; they shall be dragged along-

**72.**

- AA Through boiling water, and then burnt in the Fire.
- NQ In the boiling water, then they will be burned in the Fire[.]
- PK Through boiling waters; then they are thrust into the Fire.
- SH Into boiling water, then in the fire shall they be burned;
- YU In the boiling fetid fluid: then in the Fire shall they be burned;

**73.**

- AA They will then be asked: "Where are they you took as partners
- NQ Then it will be said to them: "Where are (all) those whom you used to join in worship as partners[.]
- PK Then it is said unto them: Where are (all) that ye used to make partners (in the Sovereignty)
- SH Then shall it be said to them: Where is that which you used to set up
- YU Then shall it be said to them: "Where are the (deities) to which ye gave part-worship-

**74.**

- AA Apart from God?" They will answer: "They have left us in the lurch and fled. In fact it was nothing that we prayed to before." That is how God sends the unbelievers astray.
- NQ "Besides Allâh" They will say: "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus Allâh leads astray the disbelievers.[.]
- PK Beside Allah? They say: They have failed us; but we used not to pray to anything before. Thus doth Allah send astray the disbelievers (in His guidance).
- SH Besides Allah? They shall say: They are gone away from us, nay, we used not to call upon anything before. Thus does Allah confound the unbelievers.
- YU "In derogation of Allah?" They will reply: "They have left us in the lurch: Nay, we invoked not, of old, anything (that had real existence)." Thus does Allah leave the Unbelievers to stray.

**75.**

- AA "This is so because you went about exulting wrongfully in the land," (will they be told), "and you were insolent.
- NQ That was because you had been exulting in the earth without any right (by worshipping others instead of Allâh and by committing crimes), and that you used to rejoice extremely (in your error).
- PK (And it is said unto them): This is because ye exulted in the earth without right, and because ye were petulant.
- SH That is because you exulted in the land unjustly and because you behaved insolently.
- YU "That was because ye were wont to rejoice on the earth in things other than the Truth, and that ye were wont to be insolent.

**76.**

- AA So enter the gates of Hell to abide in it for ever." How evil the abode of the arrogant!
- NO Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!
- PK Enter ye the gates of hell, to dwell therein. Evil is the habitation of the scornful.
- SH Enter the gates of hell to abide therein, evil then is the abode of the proud.
- YU "Enter ye the gates of Hell, to dwell therein: and evil is (this) abode of the arrogant!"

**77.**

- AA So you persevere with patience (in your mission). The promise of God is true. Whether We show you some of the punishment We have promised them, or gather you up in death, they have to come back to Us.
- NO So be patient (O Muhammad SAW), verily, the Promise of Allâh is true, and whether We show you (O Muhammad SAW in this world) some part of what We have promised them, or We cause you to die, then it is to Us they all shall be returned.
- PK Then have patience (O Muhammad). Lo! the promise of Allah is true. And whether we let thee see a part of that which We promise them, or (whether) We cause thee to die, still unto Us they will be brought back.
- SH So be patient, surely the promise of Allah is true. So should We make you see part of what We threaten them with, or should We cause you to die, to Us shall they be returned.
- YU So persevere in patience; for the Promise of Allah is true: and whether We show thee (in this life) some part of what We promise them,- or We take thy soul (to Our Mercy) (before that),-(in any case) it is to Us that they shall (all) return.

**78.**

- AA Surely We have sent apostles before you, some of whose account We have related to you, and that of some We have not told you. But no apostle was given a miracle unless God dispensed. But when the decree of God comes the sentence is passed with justice; and the lovers of vice and vanity will then come to grief.
- NO And, indeed We have sent Messengers before you (O Muhammad SAW); of some of them We have related to you their story[] and of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allâh. So, when comes the Commandment of Allâh, the matter will be decided with truth, and the followers of falsehood will then be lost.
- PK Verily We sent messengers before thee, among them those of whom We have told thee, and some of whom We have not told thee; and it was not given to any messenger that he should bring a portent save by Allah's leave, but when Allah's commandment cometh (the cause) is judged aright, and the followers of vanity will then be lost.
- SH And certainly We sent messengers before you: there are some of them that We have mentioned to you and there are others whom We have not mentioned to you, and it was not meet for a messenger that he should bring a sign except with Allah's permission, but when the command of Allah came, judgment was given with truth, and those who treated (it) as a lie were lost.
- YU We did aforetime send messengers before thee: of them there are some whose story We have related to thee, and some whose story We have not related to thee. It was not (possible) for any messenger to bring a sign except by the

leave of Allah: but when the Command of Allah issued, the matter was decided in truth and justice, and there perished, there and then those who stood on Falsehoods.

**79.**

- AA It is God who made the cattle for you so that some you ride and some you eat.
- NQ Allâh, it is He Who has made cattle for you, that you may ride on some of them and of some you eat.
- PK Allah it is Who hath appointed for you cattle, that ye may ride on some of them, and eat of some -
- SH Allah is He Who made the cattle for you that you may ride on some of them, and some of them you eat.
- YU It is Allah Who made cattle for you, that ye may use some for riding and some for food;

**80.**

- AA There are advantages for you in them, so that you may satisfy your needs through them, and may be borne upon them and on ships.
- NQ And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads, etc.), and on them and on ships you are carried.
- PK (Many) benefits ye have from them - and that ye may satisfy by their means a need that is in your breasts, and may be borne upon them as upon the ship.
- SH And there are advantages for you in them, and that you may attain thereon a want which is in your breasts, and upon them and upon the ships you are borne.
- YU And there are (other) advantages in them for you (besides); that ye may through them attain to any need (there may be) in your hearts; and on them and on ships ye are carried.

**81.**

- AA He shows His signs. How many of God's signs will you then deny?
- NQ And He shows you His Signs and Proofs (of His Oneness in all the above mentioned things). Which, then of the Signs and Proofs of Allâh do you deny?
- PK And He showeth you His tokens. Which, then, of the tokens of Allah do ye deny?
- SH And He shows you His signs: which then of Allah's signs will you deny?
- YU And He shows you (always) His Signs: then which of the Signs of Allah will ye deny?

**82.**

- AA Have they not travelled in the land and seen how was the end of those before them who were far more numerous than they and more strong, and have left behind them traces on the earth. And yet nothing of what they did profited them.
- NQ Have they not travelled through the earth and seen what was the end of those before them? They were more numerous than them and mightier in strength, and in the traces (they have left behind them) in the land, yet all that they used to earn availed them not.
- PK Have they not travelled in the land to see the nature of the consequence for those before them? They were more numerous than these, and mightier in power and (in the) traces (which they left behind them) in the earth. But all that they used to earn availed them not.
- SH Have they not then journeyed in the land and seen how was the end of those

before them? They were more (in numbers) than these and greater in strength and in fortifications in the land, but what they earned did not avail them.

- YU Do they not travel through the earth and see what was the End of those before them? They were more numerous than these and superior in strength and in the traces (they have left) in the land: Yet all that they accomplished was of no profit to them.

### 83.

- AA For when Our apostles came to them with clear proofs, they boasted and exulted at the knowledge they possessed; but what they used to mock recoiled back on them,
- NO Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things): And that at which they used to mock, surrounded them (i.e. the punishment).
- PK And when their messengers brought them clear proofs (of Allah's Sovereignty) they exulted in the knowledge they (themselves) possessed. And that which they were wont to mock befell them.
- SH Then when their messengers came to them with clear arguments, they exulted in what they had with them of knowledge, and there beset them that which they used to mock.
- YU For when their messengers came to them with Clear Signs, they exulted in such knowledge (and skill) as they had; but that very (Wrath) at which they were wont to scoff hemmed them in.

### 84.

- AA So that when they saw Our might, they said: "We believe in God the one and single, and reject those we associated (with Him)." --
- NO So when they saw Our punishment, they said: "We believe in Allâh Alone and reject (all) that we used to associate with Him as (His) partners.
- PK Then, when they saw Our doom, they said: We believe in Allah only and reject (all) that we used to associate (with Him).
- SH But when they saw Our punishment, they said: We believe in Allah alone and we deny what we used to associate with Him.
- YU But when they saw Our Punishment, they said: "We believe in Allah,- the one Allah - and we reject the partners we used to join with Him."

### 85.

- AA But then their affirming served them nothing after they had seen Our torment. This is the law of God that has prevailed among His creatures, Then the unbelievers went to rack and ruin.
- NO Then their Faith (in Islâmic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allâh in dealing with His slaves. And there the disbelievers lost utterly (when Our Torment covered them).
- PK But their faith could not avail them when they saw Our doom. This is Allah's law which hath ever taken course for His bondmen. And then the disbelievers will be ruined.
- SH But their belief was not going to profit them when they had seen Our punishment; (this is) Allah's law, which has indeed obtained in the matter of His servants, and there the unbelievers are lost.
- YU But their professing the Faith when they (actually) saw Our Punishment was not going to profit them. (Such has been) Allah's Way of dealing with His Servants (from the most ancient times). And even thus did the Rejecters of Allah perish (utterly)!

# 41

## Fussilat

### Adoration

### (signs) Spelled Out, Ha-Mim

 **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. HA MIM.
- NQ** HâMîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]
- PK** Ha. Mim.
- SH** Ha Mim!
- YU** Ha Mim:

#### 2.

- AA** A revelation from the most benevolent, ever-merciful.
- NQ** A revelation from Allâh, the Most Beneficent, the Most Merciful.
- PK** A revelation from the Beneficent, the Merciful,
- SH** A revelation from the Beneficent, the Merciful Allah:
- YU** A Revelation from (Allah), Most Gracious, Most Merciful; -

#### 3.

- AA** A Book whose verses have been distinguished and explained, a lucid discourse for people who understand,
- NQ** A Book whereof the Verses are explained in detail; A Qur'ân in Arabic for people who know.
- PK** A Scripture whereof the verses are expounded, a Lecture in Arabic for people who have knowledge,
- SH** A Book of which the verses are made plain, an Arabic Quran for a people who know:
- YU** A Book, whereof the verses are explained in detail; - a Qur'an in Arabic, for people who understand; -

#### 4.

- AA** Announcing happy news and warnings. And yet most of them are averse and do not listen,
- NQ** Giving glad tidings [of Paradise to the one who believes in the Oneness of Allâh (i.e. Islâmic Monotheism) and fears Allâh much (abstains from all kinds of sins and evil deeds) and loves Allâh much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell Fire to the one who disbelieves in the Oneness of Allâh), but most of them turn away, so they listen not.
- PK** Good tidings and a warning. But most of them turn away so that they hear not.
- SH** A herald of good news and a warner, but most of them turn aside so they hear

not.

YU Giving good news and admonition: yet most of them turn away, and so they hear not.

## 5.

AA And say: "Our hearts are immured against what you call us to. There is a deafness in our ears, and a veil lies between us and you. So act (your way), we are acting (ours)."

NQ And they say: "Our hearts are under coverings (screened) from that to which you invite us, and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)."

PK And they say: Our hearts are protected from that unto which thou (O Muhammad) callest us, and in our ears there is a deafness, and between us and thee there is a veil. Act, then. Lo! we also shall be acting.

SH And they say: Our hearts are under coverings from that to which you call us, and there is a heaviness in our ears, and a veil hangs between us and you, so work, we too are working.

YU They say: "Our hearts are under veils, (concealed) from that to which thou dost invite us, and in our ears in a deafness, and between us and thee is a screen: so do thou (what thou wilt); for us, we shall do (what we will!)"

## 6.

AA Say: "I am a man like you, (but) it is revealed to me that your God is one God, so take the straight path to Him, and ask Him to forgive your sins. Woe to the idolaters

NQ Say (O Muhammad SAW): "I am only a human being like you. It is inspired in me that your Ilâh (God) is One Ilâh (God - Allâh), therefore take Straight Path to Him (with true Faith Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to Al-Mushrikûn (the disbelievers in the Oneness of Allâh, polytheists, idolaters, etc. - see V.2: 105).

PK Say (unto them O Muhammad): I am only a mortal like you. It is inspired in me that your Allah is One Allah, therefor take the straight path unto Him and seek forgiveness of Him. And woe unto the idolaters,

SH Say: I am only a mortal like you; it is revealed to me that your Allah is one Allah, therefore follow the right way to Him and ask His forgiveness; and woe to the polytheists;

YU Say thou: "I am but a man like you: It is revealed to me by Inspiration, that your Allah is one Allah: so stand true to Him, and ask for His Forgiveness." And woe to those who join gods with Allah,-

## 7.

AA Who do not give a due share of their wealth for the welfare of others, and do not believe in the Hereafter.

NQ Those who give not the Zakât and they are disbelievers in the Hereafter.

PK Who give not the poor-due, and who are disbelievers in the Hereafter.

SH (To) those who do not give poor-rate and they are unbelievers in the hereafter.

YU Those who practise not regular Charity, and who even deny the Hereafter.

## 8.

AA But those who believe and do the right, will have a continuing reward.

NQ Truly, those who believe (in the Oneness of Allâh Islâmic Monotheism, and in His Messenger Muhammad SAW) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise).

PK Lo! as for those who believe and do good works, for them is a reward enduring.

- SH (As for) those who believe and do good, they shall surely have a reward never to be cut off.
- YU For those who believe and work deeds of righteousness is a reward that will never fail.

**9.**

- AA Say: "Do you refuse to believe in Him who created the earth in two spans of time, and set up compeers to Him, the Lord of all the worlds?"
- NQ Say (O Muhammad SAW): "Do you verily disbelieve in Him Who created the earth in two Days and you set up rivals (in worship) with Him? That is the Lord of the 'Alamīn (mankind, jinns and all that exists).
- PK Say (O Muhammad, unto the idolaters): Disbelieve ye verily in Him Who created the earth in two Days, and ascribe ye unto Him rivals? He (and none else) is the Lord of the Worlds.
- SH Say: What! do you indeed disbelieve in Him Who created the earth in two periods, and do you set up equals with Him? That is the Lord of the Worlds.
- YU Say: Is it that ye deny Him Who created the earth in two Days? And do ye join equals with Him? He is the Lord of (all) the Worlds.

**10.**

- AA He placed firm stabilisers rising above its surface, blessed it with plenty and growth, and ingrained the means of growing its food within it, sufficient for all seekers, in four spans.
- NQ He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four 'days' were equal in the length of time), for all those who ask (about its creation).
- PK He placed therein firm hills rising above it, and blessed it and measured therein its sustenance in four Days, alike for (all) who ask;
- SH And He made in it mountains above its surface, and He blessed therein and made therein its foods, in four periods: alike for the seekers.
- YU He set on the (earth), mountains standing firm, high above it, and bestowed blessings on the earth, and measure therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (Sustenance).

**11.**

- AA Then He turned to the heavens, and it was smoke. So He said to it and the earth: "Come with willing obedience or perforce." They said: "We come willingly."
- NQ Then He Istawâ (rose over) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come, willingly."
- PK Then turned He to the heaven when it was smoke, and said unto it and unto the earth: Come both of you, willingly or loth. They said: We come, obedient.
- SH Then He directed Himself to the heaven and it is a vapor, so He said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly.
- YU Moreover He comprehended in His design the sky, and it had been (as) smoke: He said to it and to the earth: "Come ye together, willingly or unwillingly." They said: "We do come (together), in willing obedience."

**12.**

- AA Then He created several skies in two spans, and ingrained in each sky its function, decking the nearest heaven with lamps, and guarded it. This has

been determined by the mighty and all-knowing.

- NO** Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars)[] to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knower.
- PK** Then He ordained them seven heavens in two Days and inspired in each heaven its mandate; and We decked the nether heaven with lamps, and rendered it inviolable. That is the measuring of the Mighty, the Knower.
- SH** So He ordained them seven heavens in two periods, and revealed in every heaven its affair; and We adorned the lower heaven with brilliant stars and (made it) to guard; that is the decree of the Mighty, the Knowing.
- YU** So He completed them as seven firmaments in two Days, and He assigned to each heaven its duty and command. And We adorned the lower heaven with lights, and (provided it) with guard. Such is the Decree of (Him) the Exalted in Might, Full of Knowledge.

### 13.

- AA** If even then they turn away, tell them: "I forewarn you of a terrible punishment like the thunderbolt that fell upon the 'Ad and Thamud."
- NO** But if they turn away, then say (O Muhammad SAW): "I have warned you of a Sâ'iqah (a destructive awful cry, torment, hit, a thunderbolt) like the Sâ'iqah which overtook 'Ad and Thamūd (people)."
- PK** But if they turn away, then say: I warn you of a thunderbolt like the thunderbolt (which fell of old upon the tribes) of A'ad and Thamud;
- SH** But if they turn aside, then say: I have warned you of a scourge like the scourge of Ad and Samood.
- YU** But if they turn away, say thou: "I have warned you of a stunning Punishment (as of thunder and lightning) like that which (overtook) the 'Ad and the Thamud!"

### 14.

- AA** Their apostles came to them one after the other (saying): "Do not worship any one but God." They said: "If our Lord had pleased He would have sent the angels down. We reject what is sent with you."
- NO** When the Messengers came to them, from before them and behind them (saying): "Worship none but Allâh" They said: "If our Lord had so willed, He would surely have sent down the angels. So indeed! We disbelieve in that with which you have been sent."
- PK** When their messengers came unto them from before them and behind them, saying: Worship none but Allah! they said: If our Lord had willed, He surely would have sent down angels (unto us), so lo! we are disbelievers in that wherewith ye have been sent.
- SH** When their messengers came to them from before them and from behind them, saying, Serve nothing but Allah, they said: If our Lord had pleased He would certainly have sent down angels, so we are surely unbelievers in that with which you are sent.
- YU** Behold, the messengers came to them, from before them and behind them, (preaching): "Serve none but Allah." They said, "If our Lord had so pleased, He would certainly have sent down angels (to preach). Now we reject your mission (altogether)."

### 15.

- AA** So those who were 'Ad turned insolent unjustly in the land, and said: "Who is stronger than us?" Did they not see that God who created them was greater far

in power than they? Yet they refused to believe Our signs.

- NO** As for 'Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allâh, Who created them was mightier in strength than them. And they used to deny Our Ayât (proofs, evidences, verses, lessons, revelations, etc.)!
- PK** As for A'ad, they were arrogant in the land without right, and they said: Who is mightier than us in power? Could they not see that Allah Who created them, He was mightier than them in power? And they denied Our revelations.
- SH** Then as to Ad, they were unjustly proud in the land, and they said: Who is mightier in strength than we? Did they not see that Allah Who created them was mightier than they in strength, and they denied Our communications?
- YU** Now the 'Ad behaved arrogantly through the land, against (all) truth and reason, and said: "Who is superior to us in strength?" What! did they not see that Allah, Who created them, was superior to them in strength? But they continued to reject Our Signs!

## 16.

- AA** So We let loose on them a violent wind for several days of distress to make them taste a most disgraceful punishment here in this world, and far more shameful will be the punishment in the Hereafter, and there will be no succour for them.
- NO** So We sent upon them furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life, but surely the torment of the Hereafter will be more disgracing, and they will never be helped.
- PK** Therefor We let loose on them a raging wind in evil days, that We might make them taste the torment of disgrace in the life of the world. And verily the doom of the Hereafter will be more shameful, and they will not be helped.
- SH** So We sent on them a furious wind in unlucky days, that We may make them taste the chastisement of abasement in this world's life; and certainly the chastisement of the hereafter is much more abasing, and they shall not be helped.
- YU** So We sent against them a furious Wind through days of disaster, that We might give them a taste of a Penalty of humiliation in this life; but the Penalty of a Hereafter will be more humiliating still: and they will find no help.

## 17.

- AA** As for the (tribe of) Thamud, We tried to guide them, but they preferred blindness to guidance; then they were seized by the torment of a humiliating punishment as requital for their misdeeds;
- NO** And as for Thamûd, We showed and made clear to them the Path of Truth (Islâmic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they preferred blindness to guidance, so the Sâ'iqah (a destructive awful cry, torment, hit, a thunderbolt) of disgracing torment seized them, because of what they used to earn.
- PK** And as for Thamud, We gave them guidance, but they preferred blindness to the guidance, so the bolt of the doom of humiliation overtook them because of what they used to earn.
- SH** And as to Samood, We showed them the right way, but they chose error above guidance, so there overtook them the scourge of an abasing chastisement for what they earned.
- YU** As to the Thamud, We gave them Guidance, but they preferred blindness (of heart) to Guidance: so the stunning Punishment of humiliation seized them, because of what they had earned.

**18.**

- AA But We saved those who believed and took heed for themselves.
- NQ And We saved those who believed and used to fear Allâh, keep their duty to Him and avoid evil.
- PK And We delivered those who believed and used to keep their duty to Allah.
- SH And We delivered those who believed and guarded (against evil).
- YU But We delivered those who believed and practised righteousness.

**19.**

- AA The day the enemies of God will be gathered at the Fire and the records of their deeds will be distributed,
- NQ And (remember) the Day that the enemies of Allâh will be gathered to the Fire, so they will be collected there (the first and the last).
- PK And (make mention of) the day when the enemies of Allah are gathered unto the Fire, they are driven on
- SH And on the day that the enemies of Allah shall be brought together to the fire, then they shall be formed into groups.
- YU On the Day that the enemies of Allah will be gathered together to the Fire, they will be marched in ranks.

**20.**

- AA So that when they reach it their ears and eyes and persons will testify to what they did.
- NQ Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do.
- PK Till, when they reach it, their ears and their eyes and their skins testify against them as to what they used to do.
- SH Until when they come to it, their ears and their eyes and their skins shall bear witness against them as to what they did.
- YU At length, when they reach the (Fire), their hearing, their sight, and their skins will bear witness against them, as to (all) their deeds.

**21.**

- AA And they will say to their bodies: "Why did you testify against us?" They will answer: "God, who gave all things power of articulation, made us speak. It is He who created you the first time, and to Him you will return.
- NQ And they will say to their skins, "Why do you testify against us?" They will say: "Allâh has caused us to speak, as He causes all things to speak, and He created you the first time, and to Him you are made to return."
- PK And they say unto their skins: Why testify ye against us? They say: Allah hath given us speech Who giveth speech to all things, and Who created you at the first, and unto Whom ye are returned.
- SH And they shall say to their skins: Why have you borne witness against us? They shall say: Allah Who makes everything speak has made us speak, and He created you at first, and to Him you shall be brought back.
- YU They will say to their skins: "Why bear ye witness against us?" They will say: "Allah hath given us speech,- (He) Who giveth speech to everything: He created you for the first time, and unto Him were ye to return.

**22.**

- AA You did not hide your (doings) so that your ears or eyes or persons should not testify against you. In fact you thought that God did not know the things you used to do.

- NO** And you have not been hiding against yourselves, lest your ears, and your eyes, and your skins testify against you, but you thought that Allāh knew not much of what you were doing.
- PK** Ye did not hide yourselves lest your ears and your eyes and your skins should testify against you, but ye deemed that Allah knew not much of what ye did.
- SH** And you did not veil yourselves lest your ears and your eyes and your skins should bear witness against you, but you thought that Allah did not know most of what you did.
- YU** "Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! But ye did think that Allah knew not many of the things that ye used to do!

**23.**

- AA** It is this notion you had of your Lord that caused your ruin, and you are lost."
- NO** And that thought of yours which you thought about your Lord, has brought you to destruction, and you have become (this Day) of those utterly lost!
- PK** That, your thought which ye did think about your Lord, hath ruined you; and ye find yourselves (this day) among the lost.
- SH** And that was your (evil) thought which you entertained about your Lord that has tumbled you down into perdition, so are you become of the lost ones.
- YU** "But this thought of yours which ye did entertain concerning your Lord, hath brought you to destruction, and (now) have ye become of those utterly lost!"

**24.**

- AA** Even if they are patient, their abode is Hell; and if they beg for favour, none will favour them.
- NO** Then, if they have patience, yet the Fire will be a home for them, and if they beg for to be excused, yet they are not of those who will ever be excused.
- PK** And though they are resigned, yet the Fire is still their home; and if they ask for favour, yet they are not of those unto whom favour can be shown.
- SH** Then if they will endure, still the fire is their abode, and if they ask for goodwill, then are they not of those who shall be granted goodwill.
- YU** If, then, they have patience, the Fire will be a home for them! and if they beg to be received into favour, into favour will they not (then) be received.

**25.**

- AA** We had assigned to them close companions who made their past and present look attractive to them; and the fate that had once befallen the communities of jinns and men before them was justified upon them. They were indeed bound to perish.
- NO** And We have assigned them (devils) intimate companions (in this world), who have made fairseeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection, etc.) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward, etc.). And the Word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinns and men that had passed away before them. Indeed they (all) were the losers.
- PK** And We assigned them comrades (in the world), who made their present and their past fairseeming unto them. And the Word concerning nations of the jinn and humankind who passed away before them hath effect for them. Lo! they were ever losers.
- SH** And We have appointed for them comrades so they have made fair-seeming to them what is before them and what is behind them, and the word proved true

against them-- among the nations of the jinn and the men that have passed away before them-- that they shall surely be losers.

- YU And We have destined for them intimate companions (of like nature), who made alluring to them what was before them and behind them; and the sentence among the previous generations of Jinns and men, who have passed away, is proved against them; for they are utterly lost.

## 26.

- AA The disbelievers say: "Do not listen to this Qur'an, and shout away (its reading); you may haply prevail."
- NQ And those who disbelieve say: "Listen not to this Qur'ân, and make noise in the midst of its (recitation) that you may overcome."
- PK Those who disbelieve say: Heed not this Qur'an, and drown the hearing of it; haply ye may conquer.
- SH And those who disbelieve say: Do not listen to this Quran and make noise therein, perhaps you may overcome.
- YU The Unbelievers say: "Listen not to this Qur'an, but talk at random in the midst of its (reading), that ye may gain the upper hand!"

## 27.

- AA We shall make the disbelievers taste the severest punishment, and retribute them for the worst that they had done.
- NQ But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.
- PK But verily We shall cause those who disbelieve to taste an awful doom, and verily We shall requite them the worst of what they used to do.
- SH Therefore We will most certainly make those who disbelieve taste a severe punishment, and We will most certainly reward them for the evil deeds they used to do.
- YU But We will certainly give the Unbelievers a taste of a severe Penalty, and We will requite them for the worst of their deeds.

## 28.

- AA This is the requital for God's enemies: Hell, where they will have their lasting home, as punishment for denying Our revelations.
- NQ That is the recompense of the enemies of Allâh: The Fire, therein will be for them the eternal home, a (deserving) recompense for that they used to deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- PK That is the reward of Allah's enemies: the Fire. Therein is their immortal home, payment forasmuch as they denied Our revelations.
- SH That is the reward of the enemies of Allah-- the fire; for them therein shall be the house of long abiding; a reward for their denying Our communications.
- YU Such is the requital of the enemies of Allah,- the Fire: therein will be for them the Eternal Home: a (fit) requital, for that they were wont to reject Our Signs.

## 29.

- AA Those who disbelieve will say: "O Lord, show us those among the jinns and men who had led us astray that we may trample them underfoot and make them wholly abject."
- NQ And those who disbelieve will say: "Our Lord! Show us those among jinns and men who led us astray, we shall crush them under our feet, so that they become the lowest."
- PK And those who disbelieve will say: Our Lord! Show us those who beguiled us of the jinn and humankind. We will place them underneath our feet that they may

be among the nethermost.

- SH And those who disbelieve will say: Our Lord! show us those who led us astray from among the jinn and the men that we may trample them under our feet so that they may be of the lowest.
- YU And the Unbelievers will say: "Our Lord! Show us those, among Jinns and men, who misled us: We shall crush them beneath our feet, so that they become the vilest (before all)."

### 30.

- AA Surely the angels will come down to those who say, 'Our Lord is God' and then remain steadfast, saying: "You should have neither fear nor regret, but rejoice in the happy news of Paradise that has been promised you.
- NO Verily, those who say: "Our Lord is Allâh (Alone)," and then they Istaqâmû[] , on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!
- PK Lo! those who say: Our Lord is Allah, and afterward are upright, the angels descend upon them, saying: Fear not nor grieve, but hear good tidings of the paradise which ye are promised.
- SH (As for) those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden which you were promised.
- YU In the case of those who say, "Our Lord is Allah", and, further, stand straight and steadfast, the angels descend on them (from time to time): "Fear ye not!" (they suggest), "Nor grieve! but receive the Glad Tidings of the Garden (of Bliss), the which ye were promised!

### 31.

- AA We are your friends in this life and in the Hereafter where you will get whatever your hearts desire, and have whatsoever you ask for,
- NO "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask for.
- PK We are your protecting friends in the life of the world and in the Hereafter. There ye will have (all) that your souls desire, and there ye will have (all) for which ye pray.
- SH We are your guardians in this world's life and in the hereafter, and you shall have therein what your souls desire and you shall have therein what you ask for:
- YU "We are your protectors in this life and in the Hereafter: therein shall ye have all that your souls shall desire; therein shall ye have all that ye ask for!-

### 32.

- AA As a gift from the forgiving, ever-merciful (God)." Whose word is better than his who calls to God and does the right, and says: "I am of the obedient?"
- NO "An entertainment from (Allâh), the Oft-Forgiving, Most Merciful."
- PK A gift of welcome from One Forgiving, Merciful.
- SH A provision from the Forgiving, the Merciful.
- YU "A hospitable gift from one Oft-Forgiving, Most Merciful!"

### 33.

- NO And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands straight (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I

am one of the Muslims."

- PK And who is better in speech than him who prayeth unto his Lord and doeth right, and saith: Lo! I am of those who are muslims (surrender unto Him).
- SH And who speaks better than he who calls to Allah while he himself does good, and says: I am surely of those who submit?
- YU Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam"?

### 34.

- AA Good and evil are not alike. Repel evil with what is good. Then you will find your erstwhile enemy like a close, affectionate friend.
- NQ The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend.
- PK The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then lo! he, between whom and thee there was enmity (will become) as though he was a bosom friend.
- SH And not alike are the good and the evil. Repel (evil) with what is best, when lo! he between whom and you was enmity would be as if he were a warm friend.
- YU Nor can goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate!

### 35.

- AA Only they attain it who forbear, and only a man of great good fortune can achieve it.
- NQ But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a high moral character).
- PK But none is granted it save those who are steadfast, and none is granted it save the owner of great happiness.
- SH And none are made to receive it but those who are patient, and none are made to receive it but those who have a mighty good fortune.
- YU And no one will be granted such goodness except those who exercise patience and self-restraint, - none but persons of the greatest good fortune.

### 36.

- AA If the Devil incite you to evil, seek refuge in God. He is all-hearing and all-knowing.
- NQ And if an evil whisper from Shaitân (Satan) tries to turn you away (O Muhammad SAW) (from doing good, etc.), then seek refuge in Allâh. Verily, He is the All-Hearer, the All-Knower.
- PK And if a whisper from the devil reach thee (O Muhammad) then seek refuge in Allah. Lo! He is the Hearer, the Knower.
- SH And if an interference of the Shaitan should cause you mischief, seek refuge in Allah; surely He is the Hearing, the Knowing.
- YU And if (at any time) an incitement to discord is made to thee by the Evil One, seek refuge in Allah. He is the One Who hears and knows all things.

### 37.

- AA The night and day and the sun and moon are (only) some of His signs. So do not bow before the sun and the moon, but bow in homage to God who created

them, if you truly worship Him.

- NO** And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allâh Who created them, if you (really) worship Him.
- PK** And of His portents are the night and the day and the sun and the moon. Do not prostrate to the sun or the moon; but prostrate to Allah Who created them, if it is in truth Him Whom ye worship.
- SH** And among His signs are the night and the day and the sun and the moon; do not prostrate to the sun nor to the moon; and prostrate to Allah Who created them, if Him it is that you serve.
- YU** Among His Signs are the Night and the Day, and the Sun and the Moon. Do not prostrate to the sun and the moon, but prostrate to Allah, Who created them, if it is Him ye wish to serve.

### 38.

- AA** But if they become haughty (then remember) that those who are close to your Lord sing His praises night and day and do not grow weary of (doing so).
- NO** But if they are too proud[] (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.
- PK** But if they are too proud - still those who are with thy Lord glorify Him night and day, and tire not.
- SH** But if they are proud, yet those with your Lord glorify Him during the night and the day, and they are not tired.
- YU** But is the (Unbelievers) are arrogant, (no matter): for in the presence of thy Lord are those who celebrate His praises by night and by day. And they never flag (nor feel themselves above it).

### 39.

- AA** It is among His signs that the earth you see all barren and desolate begins to stir and sprout when We send down rain upon it. Surely He who gives it life will also give life to the dead. Indeed He has power over everything.
- NO** And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, (He) is Able to give life to the dead (on the Day of Resurrection). Indeed! He is Able to do all things.
- PK** And of His portents (is this): that thou seest the earth lowly, but when We send down water thereon it thrilleth and groweth. Lo! He Who quickeneth it is verily the Quickener of the Dead. Lo! He is Able to do all things.
- SH** And among His signs is this, that you see the earth still, but when We send down on it the water, it stirs and swells: most surely He Who gives it life is the Giver of life to the dead; surely He has power over all things.
- YU** And among His Signs in this: thou seest the earth barren and desolate; but when We send down rain to it, it is stirred to life and yields increase. Truly, He Who gives life to the (dead) earth can surely give life to (men) who are dead. For He has power over all things.

### 40.

- AA** Surely those who slander Our signs are not hidden from Us. Then, is he better who will be cast into Hell, or he who will come out safe on the Day of Resurrection? Do whatever you will, He sees whatsoever you do.
- NO** Verily, those who turn away from Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them), are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily! He is All-Seer of what you

do (this is a severe threat to the disbelievers[]).

- PK Lo! those who distort Our revelations are not hid from Us. Is he who is hurled into the Fire better, or he who cometh secure on the Day of Resurrection? Do what ye will. Lo! He is Seer of what ye do.
- SH Surely they who deviate from the right way concerning Our communications are not hidden from Us. What! is he then who is cast into the fire better, or he who comes safe on the day of resurrection? Do what you like, surely He sees what you do.
- YU Those who pervert the Truth in Our Signs are not hidden from Us. Which is better?- he that is cast into the Fire, or he that comes safe through, on the Day of Judgment? Do what ye will: verily He seeth (clearly) all that ye do.

#### 41.

- AA Those who reject the Reminder when it has come to them (should know) that it is a Book inviolate.
- NQ Verily, those who disbelieved in the Reminder (i.e. the Qur'ân) when it came to them (shall receive the punishment). And verily, it is an honourable respected Book (because it is Allâh's Speech, and He has protected it from corruption, etc.). (See V.15:9]
- PK Lo! those who disbelieve in the Reminder when it cometh unto them (are guilty), for lo! it is an unassailable Scripture.
- SH Surely those who disbelieve in the reminder when it comes to them, and most surely it is a Mighty Book:
- YU Those who reject the Message when it comes to them (are not hidden from Us). And indeed it is a Book of exalted power.

#### 42.

- AA Falsehood cannot enter it from any side: It's a revelation from the all-wise and praiseworthy (God).
- NQ Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allâh swt).
- PK Falsehood cannot come at it from before it or from behind it. (It is) a revelation from the Wise, the Owner of Praise.
- SH Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One.
- YU No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise.

#### 43.

- AA Nothing is said to you which had not been said to other apostles before you. Surely your Lord is the lord of forgiveness, but also the lord of severe retribution.
- NQ Nothing is said to you (O Muhammad SAW) except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment[).
- PK Naught is said unto thee (Muhammad) save what was said unto the messengers before thee. Lo! thy Lord is owner of forgiveness, and owner (also) of dire punishment.
- SH Naught is said to you but what was said indeed to the messengers before you; surely your Lord is the Lord of forgiveness and the Lord of painful retribution.
- YU Nothing is said to thee that was not said to the messengers before thee: that thy lord has at his Command (all) forgiveness as well as a most Grievous Penalty.

**44.**

- AA If We had made it a discourse in an obscure tongue, they would have said: "Why were its revelations not expounded distinctly? A foreign tongue and an Arab (audience)?" Say: "For those who believe it is a guidance and a healing; but for those who do not believe it is a deafness in the ears, and a blindness. They are those one calls to from far away. Verily We gave Moses the Book; but they began to differ about it. If the Word of your Lord had not preceded it the matter would have been settled between them. They are still in doubt about it and uneasy.
- NQ And if We had sent this as a Qur'ân in a foreign language other than Arabic, they would have said: "Why are not its Verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ân) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand).
- PK And if We had appointed it a Lecture in a foreign tongue they would assuredly have said: If only its verses were expounded (so that we might understand)? What! A foreign tongue and an Arab? - Say unto them (O Muhammad): For those who believe it is a guidance and a healing; and as for those who disbelieve, there is a deafness in their ears, and it is blindness for them. Such are called to from afar.
- SH And if We had made it a Quran in a foreign tongue, they would certainly have said: Why have not its communications been made clear? What! a foreign (tongue) and an Arabian! Say: It is to those who believe a guidance and a healing; and (as for) those who do not believe, there is a heaviness in their ears and it is obscure to them; these shall be called to from a far-off place.
- YU Had We sent this as a Qur'an (in the language) other than Arabic, they would have said: "Why are not its verses explained in detail? What! (a Book) not in Arabic and (a Messenger an Arab?" Say: "It is a Guide and a Healing to those who believe; and for those who believe not, there is a deafness in their ears, and it is blindness in their (eyes): They are (as it were) being called from a place far distant!"

**45.**

- NQ And indeed We gave Mûsa (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur'ân). [Tafsir Al-Qurtubi, Vol. 15, Page 370]
- PK And We verily gave Moses the Scripture, but there hath been dispute concerning it; and but for a Word that had already gone forth from thy Lord, it would ere now have been judged between them; but lo! they are in hopeless doubt concerning it.
- SH And certainly We gave the Book to Musa, but it has been differed about, and had not a word already gone forth from your Lord, judgment would certainly have been given between them; and most surely they are in a disquieting doubt about it.
- YU We certainly gave Moses the Book aforetime: but disputes arose therein. Had it not been for a Word that went forth before from thy Lord, (their differences) would have been settled between them: but they remained in suspicious disquieting doubt thereon.

**46.**

- AA Whoever does good does so for himself, and whoever does wrong bears the

guilt thereof. Your Lord does no wrong to His creatures.

- NQ** Whosoever does righteous good deed it is for (the benefit of) his ownself, and whosoever does evil, it is against his ownself, and your Lord is not at all unjust to (His) slaves[.]
- PK** Whoso doeth right it is for his soul, and whoso doeth wrong it is against it. And thy Lord is not at all a tyrant to His slaves.
- SH** Whoever does good, it is for his own soul, and whoever does evil, it is against it; and your Lord is not in the least unjust to the servants.
- YU** Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is thy Lord ever unjust (in the least) to His Servants.

#### 47.

- AA** He alone has knowledge of the Hour (of change): No fruit comes Out of its spathe, no female conceives or gives birth, but He has knowledge of it. The day He will call them (and ask): "Where are the compeers (you ascribed to Me)?" They will answer: "We profess to You not one of us can vouch for them."
- NQ** (The learned men) refer to Him (Alone) the knowledge of the Hour[.]. No fruit comes out of its sheath, nor does a female conceive (within her womb), nor brings forth (young), except by His Knowledge. And on the Day when He will call unto them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!"
- PK** Unto Him is referred (all) knowledge of the Hour. And no fruits burst forth from their sheaths, and no female carrieth or bringeth forth but with His knowledge. And on the day when He calleth unto them: Where are now My partners? they will say: We confess unto Thee, not one of us is a witness (for them).
- SH** To Him is referred the knowledge of the hour, and there come not forth any of the fruits from their coverings, nor does a female bear, nor does she give birth, but with His knowledge; and on the day when He shall call out to them, Where are (those whom you called) My associates? They shall say: We declare to Thee, none of us is a witness.
- YU** To Him is referred the Knowledge of the Hour (of Judgment: He knows all): No date-fruit comes out of its sheath, nor does a female conceive (within her womb) nor bring forth the Day that (Allah) will propound to them the (question), "Where are the partners (ye attributed to Me)?" They will say, "We do assure thee not one of us can bear witness!"

#### 48.

- AA** And those they used to worship will leave them in the lurch, and they will realise there is no escape for them.
- NQ** And those whom they used to invoke before will fail them, and they will perceive that they have no place of refuge (from Allâh's punishment). [.]
- PK** And those to whom they used to cry of old have failed them, and they perceive they have no place of refuge.
- SH** And away from them shall go what they called upon before, and they shall know for certain that there is no escape for them.
- YU** The (deities) they used to invoke aforetime will leave them in the lurch, and they will perceive that they have no way of escape.

#### 49.

- AA** Man never tires of praying for good; but if evil assails him he begins to despair.
- NQ** Man (the disbeliever) does not get tired of asking good (things from Allâh), but if an evil touches him, then he gives up all hope and is lost in despair.
- PK** Man tireth not of praying for good, and if ill toucheth him, then he is

disheartened, desperate.

- SH Man is never tired of praying for good, and if evil touch him, then he is despairing, hopeless.
- YU Man does not weary of asking for good (things), but if ill touches him, he gives up all hope (and) is lost in despair.

## 50.

- AA If We give him a taste of Our favour after some distress he has known, he says: "It was my due. I cannot imagine the Hour will come. And even if I go back to my Lord, there will surely still be the best for me with Him." We shall tell those who do not believe what they used to do, and inflict on them a heavy punishment.
- NQ And truly, if We give him a taste of mercy from us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: "This is for me (due to my merit), I think not that the Hour will be established. But if I am brought back to my Lord, Surely, there will be for me the best (wealth, etc.) with Him. Then, We verily, will show to the disbelievers what they have done and We shall make them taste a severe torment.
- PK And verily, if We cause him to taste mercy after some hurt that hath touched him, he will say: This is my own; and I deem not that the Hour will ever rise, and if I am brought back to my Lord, I surely shall be better off with Him - But We verily shall tell those who disbelieve (all) that they did, and We verily shall make them taste hard punishment.
- SH And if We make him taste mercy from Us after distress that has touched him, he would most certainly say: This is of me, and I do not think the hour will come to pass, and if I am sent back to my Lord, I shall have with Him sure good; but We will most certainly inform those who disbelieved of what they did, and We will most certainly make them taste of hard chastisement.
- YU When we give him a taste of some Mercy from Ourselves, after some adversity has touched him, he is sure to say, "This is due to my (merit): I think not that the Hour (of Judgment) will (ever) be established; but if I am brought back to my Lord, I have (much) good (stored) in His sight!" But We will show the Unbelievers the truth of all that they did, and We shall give them the taste of a severe Penalty.

## 51.

- AA When We show Our favours to man he moves away and turns aside; but when in trouble he prays a great deal.
- NQ And when We show favour to man, he withdraws and turns away, but when evil touches him, then he has recourse to long supplications.
- PK When We show favour unto man, he withdraweth and turneth aside, but when ill toucheth him then he aboundeth in prayer.
- SH And when We show favor to man, he turns aside and withdraws himself; and when evil touches him, he makes lengthy supplications.
- YU When We bestow favours on man, he turns away, and gets himself remote on his side (instead of coming to Us); and when evil seizes him, (he comes) full of prolonged prayer!

## 52.

- AA Say: "Just think. If this is from God and you deny it, who will be in greater error than he who is in open dissent?"
- NQ Say: "Tell me, if it (the Qur'ân) is from Allâh, and you disbelieve in it, who is more astray than one who is in opposition far away (from Allâh's Right Path and His obedience).
- Bethink you: If it is from Allah and ye reject it - Who is further astray than one

PK who is at open feud (with Allah)?

SH Say: Tell me if it is from Allah; then you disbelieve in it, who is in greater error than he who is in a prolonged opposition?

YU Say: "See ye if the (Revelation) is (really) from Allah, and yet do ye reject it? Who is more astray than one who is in a schism far (from any purpose)?"

### 53.

AA We will show Our signs to them in the horizons of the external world and within themselves, until it becomes clear to them that it's the truth. Is your Lord not sufficient? He is a witness over all things.

NO We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ân) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?

PK We shall show them Our portents on the horizons and within themselves until it will be manifest unto them that it is the Truth. Doth not thy Lord suffice, since He is Witness over all things?

SH We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth. Is it not sufficient as regards your Lord that He is a witness over all things?

YU Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?

### 54.

AA In truth they are in doubt that they will ever face their Lord. Do they not know that He surrounds all things?

NO Verily! They are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their deaths, and their return to their Lord). Verily! He it is Who is surrounding all things!

PK How! Are they still in doubt about the meeting with their Lord? Lo! Is not He surrounding all things?

SH Now surely they are in doubt as to the meeting of their Lord; now surely He encompasses all things.

YU Ah indeed! Are they in doubt concerning the Meeting with their Lord? Ah indeed! It is He that doth encompass all things!

42  
**Ash-Shûra**  
**Consultation**  
**Council**

**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. HA MIM.

**NQ** HâMîm.

**PK** Ha. Mim.

**SH** Ha Mim.

**YU** Ha-Mim

**2.**

**AA** 'Am Sin Qaf.

**NQ** 'AinSinQâf. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

**PK** A'in. Sin. Qaf.

**SH** Ain Sin Qaf.

**YU** 'Ain. Sin. Qaf.

**3.**

**AA** So has God, all-mighty and all-wise, been revealing to you and to others before you.

**NQ** Likewise Allâh, the All-Mighty, the All-Wise inspires you (O Muhammad SAW) as (He inspired) those before you.[]

**PK** Thus Allah the Mighty, the Knower inspireth thee (Muhammad) as (He inspired) those before thee.

**SH** Thus does Allah, the Mighty, the Wise, reveal to you, and (thus He revealed) to those before you.

**YU** Thus doth (He) send inspiration to thee as (He did) to those before thee, - Allah, Exalted in Power, Full of Wisdom.

**4.**

**AA** Whatever is in the heavens and the earth, belongs to Him. He is all-high and supreme.

**NQ** To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great.

**PK** Unto Him belongeth all that is in the heavens and all that is in the earth, and He is the Sublime, the Tremendous.

**SH** His is what is in the heavens and what is in the earth, and He is the High, the Great.

**YU** To Him belongs all that is in the heavens and on earth: and He is Most High, Most Great.

**5.**

- AA The skies are near to bursting asunder above them (for awe of Him), and the angels sing the praises of their Lord, imploring forgiveness for the dwellers of the earth. Is it not that God is forgiving and merciful?
- NO Nearly the heavens might rent asunder from above them (by His Majesty), and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth, verily, Allâh is the Oft-Forgiving, the Most Merciful.
- PK Almost might the heavens above be rent asunder while the angels hymn the praise of their Lord and ask forgiveness for those on the earth. Lo! Allah, He is the Forgiver, the Merciful.
- SH The heavens may almost rend asunder from above them and the angels sing the praise of their Lord and ask forgiveness for those on earth; now surely Allah is the Forgiving, the Merciful.
- YU The heavens are almost rent asunder from above them (by Him Glory): and the angels celebrate the Praises of their Lord, and pray for forgiveness for (all) beings on earth: Behold! Verily Allah is He, the Oft-Forgiving, Most Merciful.

## 6.

- AA Those who have taken protectors other than Him, are watched over by God. It is not for you to be their guardian.
- NO And as for those who take as Auliya' (guardians, supporters, helpers, protectors, etc.) others besides Him [i.e. they take false deities other than Allâh (as) protectors, and they worship them] Allâh is Hafiz (Protector) over them (i.e. takes care of their deeds and will recompense them), and you (O Muhammad SAW) are not a Wakil (guardian or a disposer of their affairs) over them (to protect their deeds, etc.).
- PK And as for those who choose protecting friends beside Him, Allah is Warden over them, and thou art in no wise a guardian over them.
- SH And (as for) those who take guardians besides Him, Allah watches over them, and you have not charge over them.
- YU And those who take as protectors others besides Him,- Allah doth watch over them; and thou art not the disposer of their affairs.

## 7.

- AA We have, therefore, revealed to you the eloquent Qur'an that you may warn the people of the Metropolis, and those who live around it, of the Day of Gathering, of which there is no doubt, (when mankind would be assembled) some in Heaven, some in Hell.
- NO And thus We have inspired unto you (O Muhammad SAW) a Qur'an (in Arabic) that you may warn the Mother of the Towns (Makkah) and all around it. And warn of the Day of Assembling, of which there is no doubt, when a party will be in Paradise (those who believed in Allâh and followed what Allâh's Messenger SAW brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allâh and followed not what Allâh's Messenger SAW brought them)[]
- PK And thus We have inspired in thee a Lecture in Arabic, that thou mayst warn the mother-town and those around it, and mayst warn of a day of assembling whereof there is no doubt. A host will be in the Garden, and a host of them in the Flame.
- SH And thus have We revealed to you an Arabic Quran, that you may warn the mother city and those around it, and that you may give warning of the day of gathering together wherein is no doubt; a party shall be in the garden and (another) party in the burning fire.
- YU Thus have We sent by inspiration to thee an Arabic Qur'an: that thou mayest warn the Mother of Cities and all around her,- and warn (them) of the Day of

Assembly, of which there is no doubt: (when) some will be in the Garden, and some in the Blazing Fire.

**8.**

- AA If God had pleased He would have made them one community of belief; but He admits whom He please to His grace; yet the sinners have neither friend nor helper.
- NQ And if Allâh had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the Zâlimûn (polytheists and wrong-doers, etc.) will have neither a Walî (protector) nor a helper.
- PK Had Allah willed, He could have made them one community, but Allah bringeth whom He will into His mercy. And the wrong-doers have no friend nor helper.
- SH And if Allah had pleased He would surely have made them a single community, but He makes whom He pleases enter into His mercy, and the unjust it is that shall have no guardian or helper.
- YU If Allah had so willed, He could have made them a single people; but He admits whom He will to His Mercy; and the Wrong-doers will have no protector nor helper.

**9.**

- AA Have they taken others beside Him as protectors? It is God who protects; it is He who gives life to the dead, for He has power over everything.
- NQ Or have they taken (for worship) Auliya' (guardians, supporters, helpers, protectors, etc.) besides Him? But Allâh, He Alone is the Walî (Protector, etc.). And it is He Who gives life to the dead, and He is Able to do all things.
- PK Or have they chosen protecting friends besides Him? But Allah, He (alone) is the Protecting Friend. He quickeneth the dead, and He is Able to do all things.
- SH Or have they taken guardians besides Him? But Allah is the Guardian, and He gives life to the dead, and He has power over all things.
- YU What! Have they taken (for worship) protectors besides Him? But it is Allah, - He is the Protector, and it is He Who gives life to the dead: It is He Who has power over all things,

**10.**

- AA In whatever matter you disagree the ultimate judgement rests with God. This is God, my Lord; in Him have I placed my trust, if to Him I turn.
- NQ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). (And say O Muhammad SAW to these polytheists:) Such is Allâh, my Lord in Whom I put my trust, and to Him I turn in all of my affairs and in repentance.
- PK And in whatsoever ye differ, the verdict therein belongeth to Allah. Such is my Lord, in Whom I put my trust, and unto Whom I turn.
- SH And in whatever thing you disagree, the judgment thereof is (in) Allah's (hand); that is Allah, my Lord, on Him do I rely and to Him do I turn time after time.
- YU Whatever it be wherein ye differ, the decision thereof is with Allah: such is Allah my Lord: In Him I trust, and to Him I turn.

**11.**

- AA Originator of the heavens and the earth, He has made your consorts from among you, and made pairs of cattle. He multiplies you in this way. There is no other like Him. He is all-hearing and all-seeing.
- NQ The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like unto Him, and He is the All-Hearer, the All-

Seer.

- PK The Creator of the heavens and the earth. He hath made for you pairs of yourselves, and of the cattle also pairs, whereby He multiplieth you. Naught is as His likeness; and He is the Hearer, the Seer.
- SH The Originator of the heavens and the earth; He made mates for you from among yourselves, and mates of the cattle too, multiplying you thereby; nothing like a likeness of Him; and He is the Hearing, the Seeing.
- YU (He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves, and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him, and He is the One that hears and sees (all things).

## 12.

- AA He holds the keys of the heavens and the earth. He increases or decreases the provision of any one He will. He has knowledge of everything.
- NQ To Him belong the keys of the heavens and the earth, He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily! He is the All-Knower of everything.
- PK His are the keys of the heavens and the earth. He enlargeth providence for whom He will and straiteneth (it for whom He will). Lo! He is Knower of all things.
- SH His are the treasures of the heavens and the earth; He makes ample and straitens the means of subsistence for whom He pleases; surely He is Cognizant of all things.
- YU To Him belong the keys of the heavens and the earth: He enlarges and restricts. The Sustenance to whom He will: for He knows full well all things.

## 13.

- AA He has laid down for you the (same) way of life and belief which He had commended to Noah, and which We have enjoined on you, and which We had bequeathed to Abraham, Moses and Jesus, so that they should maintain the order and not be divided among themselves. Heavy is to idolaters what you invite them to. God chooses whom He please for Himself, and guides to Himself whoever turns to Him.
- NQ He (Allâh) has ordained for you the same religion (Islâm) which He ordained for Nûh (Noah), and that which We have inspired in you (O Muhammad SAW), and that which We ordained for Ibrahîm (Abraham), Mûsa (Moses) and 'Iesa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions[] in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikûn[] , is that to which you (O Muhammad SAW) call them. Allâh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.
- PK He hath ordained for you that religion which He commended unto Noah, and that which We inspire in thee (Muhammad), and that which We commended unto Abraham and Moses and Jesus, saying: Establish the religion, and be not divided therein. Dreadful for the idolaters is that unto which thou callest them. Allah chooseth for Himself whom He will, and guideth unto Himself him who turneth (toward Him).
- SH He has made plain to you of the religion what He enjoined upon Nuh and that which We have revealed to you and that which We enjoined upon Ibrahim and Musa and Isa that keep to obedience and be not divided therein; hard to the unbelievers is that which you call them to; Allah chooses for Himself whom He pleases, and guides to Himself him who turns (to Him), frequently.
- YU The same religion has He established for you as that which He enjoined on Noah - the which We have sent by inspiration to thee - and that which We

enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him).

#### 14.

- AA Yet they did not differ about it until knowledge came to them, through rivalries among themselves. If the Word of your Lord, (staying) it for a time ordained, had not preceded it, the matter would have been settled among them. But those who came to inherit the Book after them are also in doubt and disturbed about it.
- NO And they divided not till after knowledge had come to them, through selfish transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurâh (Torah) and the Injeel (Gospel)] after them (i.e. Jews and Christians) are in grave doubt concerning it (i.e. Allâh's true religion Islâm or the Qur'ân).
- PK And they were not divided until after the knowledge came unto them, through rivalry among themselves; and had it not been for a Word that had already gone forth from thy Lord for an appointed term, it surely had been judged between them. And those who were made to inherit the Scripture after them are verily in hopeless doubt concerning it.
- SH And they did not become divided until after knowledge had come to them out of envy among themselves; and had not a word gone forth from your Lord till an appointed term, certainly judgment would have been given between them; and those who were made to inherit the Book after them are most surely in disquieting doubt concerning it.
- YU And they became divided only after Knowledge reached them,- through selfish envy as between themselves. Had it not been for a Word that went forth before from thy Lord, (tending) to a Term appointed, the matter would have been settled between them: But truly those who have inherited the Book after them are in suspicious (disquieting) doubt concerning it.

#### 15.

- AA Yet to that (law) you should call them, and be constant as commanded. Do not follow their passing whims, but say: "I believe in whatever Scripture God has revealed, and I am commanded to act with equivalence among you. God is our Lord and your Lord. To us our actions, to you your deeds. There is no dispute between you and us. God will gather us all together, and to Him is our returning."
- NO So unto this (religion of Islâm, alone and this Qur'ân) then invite (people) (O Muhammad SAW), and Istaqim [(i.e. stand firm and straight on Islâmic Monotheism by performing all that is ordained by Allâh (good deeds, etc.), and by abstaining from all that is forbidden by Allâh (sins and evil deeds, etc.)], as you are commanded, and follow not their desires but say: "I believe in whatsoever Allâh has sent down of the Book [all the holy Books, this Qur'ân and the Books of the old from the Taurât (Torah), or the Injeel (Gospel) or the Pages of Ibrâhim (Abraham)] and I am commanded to do justice among you, Allâh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allâh will assemble us (all), and to Him is the final return.
- PK Unto this, then, summon (O Muhammad). And be thou upright as thou art commanded, and follow not their lusts, but say: I believe in whatever scripture Allah hath sent down, and I am commanded to be just among you. Allah is our

Lord and your Lord. Unto us our works and unto you your works; no argument between us and you. Allah will bring us together, and unto Him is the journeying.

- SH To this then go on inviting, and go on steadfastly on the right way as you are commanded, and do not follow their low desires, and say: I believe in what Allah has revealed of the Book, and I am commanded to do justice between you: Allah is our Lord and your Lord; we shall have our deeds and you shall have your deeds; no plea need there be (now) between us and you: Allah will gather us together, and to Him is the return.
- YU Now then, for that (reason), call (them to the Faith), and stand steadfast as thou art commanded, nor follow thou their vain desires; but say: "I believe in the Book which Allah has sent down; and I am commanded to judge justly between you. Allah is our Lord and your Lord: for us (is the responsibility for) our deeds, and for you for your deeds. There is no contention between us and you. Allah will bring us together, and to Him is (our) Final Goal.

## 16.

- AA As for those who argue in the matter of God after He has been fully acknowledged, their disputing has no force with their Lord. Upon them is (God's) anger, and the punishment for them will be severe.
- NQ And those who dispute concerning Allâh (His Religion of Islâmîc Monotheism, with which Muhammad SAW has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord, and on them is wrath, and for them will be a severe torment[1] .
- PK And those who argue concerning Allah after He hath been acknowledged, their argument hath no weight with their Lord, and wrath is upon them and theirs will be an awful doom.
- SH And (as for) those who dispute about Allah after that obedience has been rendered to Him, their plea is null with their Lord, and upon them is wrath, and for them is severe punishment.
- YU But those who dispute concerning Allah after He has been accepted,- futile is their dispute in the Sight of their Lord: on them will be a Penalty terrible.

## 17.

- AA It is God who has sent down the Book with the truth, and the Balance. How do you know the Hour is not near?
- NQ It is Allâh Who has sent down the Book (the Qur'ân) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?
- PK Allah it is Who hath revealed the Scripture with truth, and the Balance. How canst thou know? It may be that the Hour is nigh.
- SH Allah it is Who revealed the Book with truth, and the balance, and what shall make you know that haply the hour be nigh?
- YU It is Allah Who has sent down the Book in Truth, and the Balance (by which to weigh conduct). And what will make thee realise that perhaps the Hour is close at hand?

## 18.

- AA Only they who do not believe in it wish to hasten it; but those who believe are in fear of it, for they know it to be true. Surely those who are in doubt about the Hour are wandering far astray.
- NQ Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away.
- Those who believe not therein seek to hasten it, while those who believe are

- PK fearful of it and know that it is the Truth. Are not they who dispute, in doubt concerning the Hour, far astray?
- SH Those who do not believe in it would hasten it on, and those who believe are in fear from it, and they know that it is the truth. Now most surely those who dispute obstinately concerning the hour are in a great error.
- YU Only those wish to hasten it who believe not in it: those who believe hold it in awe, and know that it is the Truth. Behold, verily those that dispute concerning the Hour are far astray.

**19.**

- AA God is gracious to His creatures, and bestows favours on whosoever He will. He is all-powerful and all-mighty.
- NQ Allâh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty.
- PK Allah is gracious unto His slaves. He provideth for whom He will. And He is the Strong, the Mighty.
- SH Allah is Benignant to His servants; He gives sustenance to whom He pleases, and He is the Strong, the Mighty.
- YU Gracious is Allah to His servants: He gives Sustenance to whom He pleases: and He has power and can carry out His Will.

**20.**

- AA Whoever desires the fruits of the Hereafter, We shall add to his fruit. As for him who desires the fruits of this world, We shall give to him of these, but he will have no share in the Hereafter.
- NQ Whosoever desires (with his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (with his deeds), We give him thereof (what is written for him), and he has no portion in the Hereafter.
- PK Whoso desireth the harvest of the Hereafter, We give him increase in its harvest. And whoso desireth the harvest of the world, We give him thereof, and he hath no portion in the Hereafter.
- SH Whoever desires the gain of the hereafter, We will give him more of that gain; and whoever desires the gain of this world, We give him of it, and in the hereafter he has no portion.
- YU To any that desires the tilth of the Hereafter, We give increase in his tilth, and to any that desires the tilth of this world, We grant somewhat thereof, but he has no share or lot in the Hereafter.

**21.**

- AA Have they other associates who have prescribed another law for them which has not been dispensed by God? But for the decisive Word (of God) a sentence would have been passed amongst them. Surely there is a grievous punishment for the ungodly.
- NQ Or have they partners with Allâh (false gods), who have instituted for them a religion which Allâh has not allowed. And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the Zâlimûn (polytheists and wrong-doers), there is a painful torment.
- PK Or have they partners (of Allah) who have made lawful for them in religion that which Allah allowed not? And but for a decisive word (gone forth already), it would have been judged between them. Lo! for wrong-doers is a painful doom.
- SH Or have they associates who have prescribed for them any religion that Allah does not sanction? And were it not for the word of judgment, decision would

have certainly been given between them; and surely the unjust shall have a painful punishment.

- YU What! have they partners (in godhead), who have established for them some religion without the permission of Allah? Had it not been for the Decree of Judgment, the matter would have been decided between them (at once). But verily the Wrong-doers will have a grievous Penalty.

## 22.

- AA You will see the evil-doers full of fear of what they deserve, yet it will come to pass. But those who believe and do the right will be in gardens of Paradise. They will receive what they wish from their Lord; and this will be the greatest favour.
- NQ You will see (on the Day of Resurrection), the Zâlimûn (polytheists and wrong-doers, etc.) fearful of that which they have earned, and it (Allâh's Torment) will surely befall them, while those who believe (in the Oneness of Allâh Islâmîc Monotheism) and do righteous deeds (will be) in the flowering meadows of the Gardens (Paradise), having what they wish from their Lord. That is the supreme Grace, (Paradise).
- PK Thou seest the wrong-doers fearful of that which they have earned, and it will surely befall them, while those who believe and do good works (will be) in flowering meadows of the Gardens, having what they wish from their Lord. This is the great preferment.
- SH You will see the unjust fearing on account of what they have earned, and it must befall them; and those who believe and do good shall be in the meadows of the gardens; they shall have what they please with their Lord: that is the great grace.
- YU Thou wilt see the Wrong-doers in fear on account of what they have earned, and (the burden of) that must (necessarily) fall on them. But those who believe and work righteous deeds will be in the luxuriant meads of the Gardens: they shall have, before their Lord, all that they wish for. That will indeed be the magnificent Bounty (of Allah).

## 23.

- AA This is the good news that God gives to His creatures who believe and do good. Say: "I ask no recompense of you for it other than obligations of relationship." We shall give more excellence to him who acquires excellence. Surely God forgives and accepts (gratitude).
- NQ That is (the Paradise) whereof Allâh gives glad tidings to His slaves who believe (in the Oneness of Allâh Islâmîc Monotheism) and do righteous good deeds. Say (O Muhammad SAW): "No reward do I ask of you for this except to be kind to me for my kinship with you."[] And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allâh is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him).
- PK This it is which Allah announceth unto His bondmen who believe and do good works. Say (O Muhammad, unto mankind): I ask of you no fee therefor, save lovingkindness among kinsfolk. And whoso scoreth a good deed We add unto its good for him. Lo! Allah is Forgiving, Responsive.
- SH That is of which Allah gives the good news to His servants, (to) those who believe and do good deeds. Say: I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein; surely Allah is Forgiving, Grateful.
- YU That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin." And if any one earns any good, We shall

give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready to appreciate (service).

**24.**

- AA Do they say he has fabricated a lie about God? He could have sealed your hearts if He pleased; but God blots out the false and vindicates the truth by His dispensations, for He knows the secrets of the hearts.
- NO Or say they: "He has invented a lie against Allâh?" If Allâh willed, He could have sealed your heart (so that you forget all that you know of the Qur'an). And Allâh wipes out falsehood, and establishes the truth (Islâm) by His Word (this Qur'an). Verily, He knows well what (the secrets) are in the breasts (of mankind).
- PK Or say they: He hath invented a lie concerning Allah? If Allah willed, He could have sealed thy heart (against them). And Allah will wipe out the lie and will vindicate the truth by His words. Lo! He is Aware of what is hidden in the breasts (of men).
- SH Or do they say: He has forged a lie against Allah? But if Allah pleased, He would seal your heart; and Allah will blot out the falsehood and confirm the truth with His words; surely He is Cognizant of what is in the breasts.
- YU What! Do they say, "He has forged a falsehood against Allah"? But if Allah willed, He could seal up thy heart. And Allah blots out Vanity, and proves the Truth by His Words. For He knows well the secrets of all hearts.

**25.**

- AA It is He who accepts repentance from His creatures and forgives their trespasses, for He knows what you do.
- NO And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do. [ ]
- PK And He it is Who accepteth repentance from His bondmen, and pardoneth the evil deeds, and knoweth what ye do,
- SH And He it is Who accepts repentance from His servants and pardons the evil deeds and He knows what you do;
- YU He is the One that accepts repentance from His Servants and forgives sins: and He knows all that ye do.

**26.**

- AA He answers (the prayers) of those who believe and do good, and gives them more of His bounty. But for the unbelievers there is severe punishment.
- NO And He answers (the invocation of) those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment.
- PK And accepteth those who do good works, and giveth increase unto them of His bounty. And as for disbelievers, theirs will be an awful doom.
- SH And He answers those who believe and do good deeds, and gives them more out of His grace; and (as for) the unbelievers, they shall have a severe punishment.
- YU And He listens to those who believe and do deeds of righteousness, and gives them increase of His Bounty: but for the Unbelievers their is a terrible Penalty.

**27.**

- AA If God were to give in abundance to His creatures they would fill the earth with oppression. So He gives according to measure as He will. He knows (what is good for) His creatures. He is all-aware and all-seeing.
- NO And if Allâh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily! He is in

respect of His slaves, the Well-Aware, the All- Seer (of things that benefit them).

- PK And if Allah were to enlarge the provision for His slaves they would surely rebel in the earth, but He sendeth down by measure as He willeth. Lo! He is Informed, a Seer of His bondmen.
- SH And if Allah should amplify the provision for His servants they would certainly revolt in the earth; but He sends it down according to a measure as He pleases; surely He is Aware of, Seeing, His servants.
- YU If Allah were to enlarge the provision for His Servants, they would indeed transgress beyond all bounds through the earth; but he sends (it) down in due measure as He pleases. For He is with His Servants Well-acquainted, Watchful.

## 28.

- AA It is He who sends down rain when they had despaired of it, and showers His benevolence. He is the protector worthy of praise.
- NQ And He it is Who sends down the rain after they have despaired, and spreads abroad His Mercy. And He is the Walî (Helper, Supporter, Protector, etc.), Worthy of all Praise.
- PK And He it is Who sendeth down the saving rain after they have despaired, and spreadeth out His mercy. He is the Protecting Friend, the Praiseworthy.
- SH And He it is Who sends down the rain after they have despaired, and He unfolds His mercy; and He is the Guardian, the Praised One.
- YU He is the One that sends down rain (even) after (men) have given up all hope, and scatters His Mercy (far and wide). And He is the Protector, Worthy of all Praise.

## 29.

- AA The creation of the heavens and the earth and all the living things dispersed in them, are a sign of His. He has the power to gather them together when He will.
- NQ And among His Ayât (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He will.
- PK And of His portents is the creation of the heaven and the earth, and of whatever beasts He hath dispersed therein. And He is Able to gather them when He will.
- SH And one of His signs is the creation of the heavens and the earth and what He has spread forth in both of them of living beings; and when He pleases He is all-powerful to gather them together.
- YU And among His Signs is the creation of the heavens and the earth, and the living creatures that He has scattered through them: and He has power to gather them together when He wills.

## 30.

- AA Whatever misfortune befalls you is a consequence of your deeds; yet He forgives much.
- NQ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35: 45).
- PK Whatever of misfortune striketh you, it is what your right hands have earned. And He forgiveth much.
- SH And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults).

YU Whatever misfortune happens to you, is because on the things your hands have wrought, and for many (of them) He grants forgiveness.

### 31.

AA You cannot thwart Him on the earth, and have no friend or helper apart from Him.

NQ And you cannot escape from Allâh (i.e. His Punishment) in the earth, and besides Allâh you have neither any Walî (guardian or a protector) nor any helper.

PK Ye cannot escape in the earth, for beside Allah ye have no protecting friend nor any helper.

SH And you cannot escape in the earth, and you shall not have a guardian or a helper besides Allah.

YU Nor can ye frustrate (aught), (fleeing) through the earth; nor have ye, besides Allah, any one to protect or to help.

### 32.

AA Ships sailing in the ocean like ensigns are a sign of His.

NQ And among His Signs are the ships, in the sea, like mountains.

PK And of His portents are the ships, like banners on the sea;

SH And among His signs are the ships in the sea like mountains.

YU And among His Signs are the ships, smooth-running through the ocean, (tall) as mountains.

### 33.

AA He could stop the wind if He pleased, then they would be stranded on its surface. Surely there are signs in this for every one who perseveres and is grateful.

NQ If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful.

PK If He will He calmeth the wind so that they keep still upon its surface - Lo! herein verily are signs for every steadfast grateful (heart). -

SH If He pleases, He causes the wind to become still so that they lie motionless on its back; most surely there are signs in this for every patient, grateful one,

YU If it be His Will He can still the Wind: then would they become motionless on the back of the (ocean). Verily in this are Signs for everyone who patiently perseveres and is grateful.

### 34.

AA Or He could wreck them for what they have done; yet there is much that He pardons.

NQ Or He may destroy them (by drowning) because of that which their (people) have earned. And He pardons much.

PK Or He causeth them to perish on account of that which they have earned - And He forgiveth much -

SH Or He may make them founder for what they have earned, and (even then) pardon most;

YU Or He can cause them to perish because of the (evil) which (the men) have earned; but much doth He forgive.

### 35.

AA Let those who dispute Our signs know that there is no way of escape for them. And those who dispute (polytheists, etc. with Our Messenger Muhammad SAW)

- NQ as regards Our Ayât (proofs, signs, verses, etc. of Islâmic Monotheism) may know that there is no place of refuge for them (from Allâh's punishment).
- PK And that those who argue concerning Our revelations may know they have no refuge.
- SH And (that) those who dispute about Our communications may know; there is no place of refuge for them.
- YU But let those know, who dispute about Our Signs, that there is for them no way of escape.

**36.**

- AA Whatsoever you have been given is only this life's merchandise; but what is with God is better and more lasting for those who believe and place their trust in their Lord,
- NQ So whatever you have been given is but a passing enjoyment for this worldly life, but that which is with Allâh (Paradise) is better and more lasting for those who believe (in the Oneness of Allâh Islâmic Monotheism) and put their trust in their Lord (concerning all of their affairs).
- PK Now whatever ye have been given is but a passing comfort for the life of the world, and that which Allah hath is better and more lasting for those who believe and put their trust in their Lord,
- SH So whatever thing you are given, that is only a provision of this world's life, and what is with Allah is better and more lasting for those who believe and rely on their Lord.
- YU Whatever ye are given (here) is (but) a convenience of this life: but that which is with Allah is better and more lasting: (it is) for those who believe and put their trust in their Lord:

**37.**

- AA Who avoid the deadly sins, immoral acts, and forgive when they are angered,
- NQ And those who avoid the greater sins[], and Al-Fawâhish (illegal sexual intercourse, etc.), and when they are angry, they forgive[]
- PK And those who shun the worst of sins and indecencies and, when they are wroth, forgive,
- SH And those who. shun the great sins and indecencies, and whenever they are angry they forgive.
- YU Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive;

**38.**

- AA Who obey the commands of their Lord and fulfil their devotional obligations, whose affairs are settled by mutual consultation, who spend of what We have given them,
- NQ And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allâh), and to worship none but Him Alone], and perform As-Salât (Iqâmat-as-Salât), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them;
- PK And those who answer the call of their Lord and establish worship, and whose affairs are a matter of counsel, and who spend of what We have bestowed on them,
- SH And those who respond to their Lord and keep up prayer, and their rule is to take counsel among themselves, and who spend out of what We have given them.
- YU Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on

them for Sustenance;

### 39.

- AA And those who defend themselves when they are wronged.
- NQ And those who, when an oppressive wrong is done to them, they take revenge.
- PK And those who, when great wrong is done to them, defend themselves,
- SH And those who, when great wrong afflicts them, defend themselves.
- YU And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves.

### 40.

- AA The retribution of evil is the equal of evil (done); yet those who forgive and rehabilitate will be rewarded by God. Verily He does not like those who do wrong.
- NQ The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is due from Allâh. Verily, He likes not the Zâlimûn (oppressors, polytheists, and wrong-doers, etc.).
- PK The guerdon of an ill-deed is an ill the like thereof. But whosoever pardoneth and amendeth, his wage is the affair of Allah. Lo! He loveth not wrong-doers.
- SH And the recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah; surely He does not love the unjust.
- YU The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah: for (Allah) loveth not those who do wrong.

### 41.

- AA If one avenges himself after he has been wronged, there is no way of blaming him.
- NQ And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.
- PK And whoso defendeth himself after he hath suffered wrong - for such, there is no way (of blame) against them.
- SH And whoever defends himself after his being oppressed, these it is against whom there is no way (to blame).
- YU But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame.

### 42.

- AA Blame lies on those who oppress, and terrorise the land unjustly. For them there is painful punishment.
- NQ The way (of blame) is only against those who oppress men and wrongly rebel in the earth, for such there will be a painful torment.
- PK The way (of blame) is only against those who oppress mankind, and wrongfully rebel in the earth. For such there is a painful doom.
- SH The way (to blame) is only against those who oppress men and revolt in the earth unjustly; these shall have a painful punishment.
- YU The blame is only against those who oppress men and wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a penalty grievous.

### 43.

- AA But he who bears with patience and forgives, surely complies with divine resolve.

- NQ** And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allâh.
- PK** And verily whoso is patient and forgiveth - lo! that, verily, is (of) the steadfast heart of things.
- SH** And whoever is patient and forgiving, these most surely are actions due to courage.
- YU** But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs.

**44.**

- AA** He whom God leads astray has no one except God to protect him. You should see the sinners when they face the punishment. They will say: "Isn't there a way of going back?"
- NQ** And whomsoever Allâh sends astray, for him there is no Walî (protector) after Him. And you will see the Zâlimûn (polytheists, wrong-doers, oppressors, etc.) when they behold the torment, they will say: "Is there any way of return (to the world)?"
- PK** He whom Allah sendeth astray, for him there is no protecting friend after Him. And thou (Muhammad) wilt see the evil-doers when they see the doom, (how) they say: Is there any way of return?
- SH** And whomsoever Allah makes err, he has no guardian after Him; and you shall see the unjust, when they see the punishment, saying: Is there any way to return?
- YU** For any whom Allah leaves astray, there is no protector thereafter. And thou wilt see the Wrong-doers, when in sight of the Penalty, Say: "Is there any way (to effect) a return?"

**45.**

- AA** You should see them brought before the Fire, abject in disgrace, looking stealthily. And those who believe will say: "They who forfeit their souls and families on the Day of Resurrection will really be losers." Is it not that sinners will suffer a lasting torment?
- NQ** And you will see them brought forward to it (Hell) made humble by disgrace[] , (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the Zâlimûn [i.e. Al-Kâfirûn (disbelievers in Allâh, in His Oneness and in His Messenger SAW , polytheists, wrong-doers, etc.)] will be in a lasting torment.
- PK** And thou wilt see them exposed to (the Fire), made humble by disgrace, and looking with veiled eyes. And those who believe will say: Lo! the (eternal) losers are they who lose themselves and their housefolk on the Day of Resurrection. Lo! are not the wrong-doers in perpetual torment?
- SH** And you shall see them brought before it humbling themselves because of the abasements, looking with a faint glance. And those who believe shall say: Surely the losers are they who have lost themselves and their followers on the resurrection day. Now surely the iniquitous shall remain in lasting chastisement.
- YU** And thou wilt see them brought forward to the (Penalty), in a humble frame of mind because of (their) disgrace, (and) looking with a stealthy glance. And the Believers will say: "Those are indeed in loss, who have given to perdition their own selves and those belonging to them on the Day of Judgment. Behold! Truly the Wrong-doers are in a lasting Penalty!"

**46.**

- AA** They will have no protector to help them other than God. He whom God allows

to go astray has no way.

- NO And they will have no Auliyâ' (protectors) to help them other than Allâh. And he whom Allâh sends astray, for him there is no way.
- PK And they will have no protecting friends to help them instead of Allah. He whom Allah sendeth astray, for him there is no road.
- SH And they shall have no friends to help them besides Allah; and-- whomsoever Allah makes err, he shall have no way.
- YU And no protectors have they to help them, other than Allah. And for any whom Allah leaves to stray, there is no way (to the Goal).

#### 47.

- AA Hearken to your Lord before the Day arrives from God that will not be averted. You will have no place of refuge then nor time for denying.
- NO Answer the Call of your Lord (i.e. accept the Islâmic Monotheism, O mankind, and jinns) before there comes from Allâh a Day which cannot be averted. You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds).
- PK Answer the call of your Lord before there cometh unto you from Allah a Day which there is no averting. Ye have no refuge on that Day, nor have a ye any (power of) refusal.
- SH Hearken to your Lord before there comes the day from Allah for which there shall be no averting; you shall have no refuge on that day, nor shall it be yours to make a denial.
- YU Hearken ye to your Lord, before there come a Day which there will be no putting back, because of (the Ordainment of) Allah! that Day there will be for you no place of refuge nor will there be for you any room for denial (of your sins)!

#### 48.

- AA If they turn away (you are not responsible); We have not appointed you a warden over them. Your duty is to deliver the message. When We let man taste of Our favours he begins to exult; but if misfortune befalls him, as a consequence of his own deeds, man is surely then ungrateful.
- NO But if they turn away (O Muhammad SAW from the Islâmic Monotheism, which you have brought to them). We have not sent you (O Muhammad SAW) as a Hafiz (protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of Mercy from Us, he rejoices thereat, but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!
- PK But if they are averse, We have not sent thee as a warder over them. Thine is only to convey (the message). And lo! when We cause man to taste of mercy from Us he exulteth therefor. And if some evil striketh them because of that which their own hands have sent before, then lo! man is an ingrate.
- SH But if they turn aside, We have not sent you as a watcher over them; on you is only to deliver (the message); and surely when We make man taste mercy from Us, he rejoices thereat; and if an evil afflicts them on account of what their hands have already done, then-surely man is ungrateful.
- YU If then they run away, We have not sent thee as a guard over them. Thy duty is but to convey (the Message). And truly, when We give man a taste of a Mercy from Ourselves, he doth exult thereat, but when some ill happens to him, on account of the deeds which his hands have sent forth, truly then is man ungrateful!

#### 49.

- AA To God belongs the kingdom of the heavens and the earth. He creates whatsoever He wills, bestows daughters on whosoever He will, and gives sons to whom He choose.
- NQ To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.
- PK Unto Allah belongeth the Sovereignty of the heavens and the earth. He createth what He will. He bestoweth female (offspring) upon whom He will, and bestoweth male (offspring) upon whom He will;
- SH Allah's is the kingdom of the heavens and the earth; He creates what He pleases; He grants to whom He pleases daughters and grants to whom He pleases sons.
- YU To Allah belongs the dominion of the heavens and the earth. He creates what He wills (and plans). He bestows (children) male or female according to His Will (and Plan),

**50.**

- AA On some He bestows both sons and daughters, and some He leaves issueless. He is all-knowing and all-powerful.
- NQ Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All- Knower and is Able to do all things.
- PK Or He mingleth them, males and females, and He maketh barren whom He will. Lo! He is Knower, Powerful.
- SH Or He makes them of both sorts, male and female; and He makes whom He pleases barren; surely He is the Knowing, the Powerful.
- YU Or He bestows both males and females, and He leaves barren whom He will: for He is full of Knowledge and Power.

**51.**

- AA It is not given to man that God should speak to him except by suggestion or indirectly, or send a messenger to convey by His command whatsoever He please. He is all-high and all-wise.
- NQ . It is not given to any human being that Allâh should speak to him unless (it be) by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise[] .
- PK And it was not (vouchsafed) to any mortal that Allah should speak to him unless (it be) by revelation or from behind a veil, or (that) He sendeth a messenger to reveal what He will by His leave. Lo! He is Exalted, Wise.
- SH And it is not for any mortal that Allah should speak to them, they could not bear to hear and they did not see.
- YU It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise.

**52.**

- AA So have We revealed to you the Qur'an by Our command. You did not know what the Scripture was before, nor (the laws of) faith. And We made it a light by which We show the way to those of Our creatures as We please; and you certainly guide them to the right path,
- NQ And thus We have sent to you (O Muhammad SAW) Ruhan (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad SAW) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's religion of Islâmic Monotheism).

- PK** And thus have We inspired in thee (Muhammad) a Spirit of Our command. Thou knewest not what the Scripture was, nor what the Faith. But We have made it a light whereby We guide whom We will of Our bondmen. And lo! thou verily dost guide unto a right path,
- SH** And thus did We reveal to you an inspired book by Our command. You did not know what the Book was, nor (what) the faith (was), but We made it a light, guiding thereby whom We please of Our servants; and most surely you show the way to the right path:
- YU** And thus have We, by Our Command, sent inspiration to thee: thou knewest not (before) what was Revelation, and what was Faith; but We have made the (Qur'an) a Light, wherewith We guide such of Our servants as We will; and verily thou dost guide (men) to the Straight Way,-

**53.**

- AA** The path of God to whom belongs the kingdom of the heavens and the earth. And will not all things go back to God?
- NO** The Path of Allâh, to Whom belongs all that is in the heavens and all that is in the earth. Verily, all the matters at the end go to Allâh (for decision).
- PK** The path of Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. Do not all things reach Allah at last?
- SH** The path of Allah, Whose is whatsoever is in the heavens and whatsoever is in the earth; now surely to Allah do all affairs eventually come.
- YU** The Way of Allah, to Whom belongs whatever is in the heavens and whatever is on earth. Behold (how) all affairs tend towards Allah!

43  
**Az-Zukhruf**  
**Ornaments of Gold**  
**Luxury**

**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. HA MIM.

**NQ** HâMîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

**PK** Ha. Mim.

**SH** Ha Mim.

**YU** Ha-Mim

**2.**

**AA** I call to witness the lucent Book,

**NQ** By the manifest Book (that makes things clear, i.e. this Qur'ân).

**PK** By the Scripture which maketh plain,

**SH** I swear by the Book that makes things clear:

**YU** By the Book that makes things clear,-

**3.**

**AA** That We made it a distinctly lucid Qur'an that you may understand.

**NQ** We verily, have made it a Qur'ân in Arabic, that you may be able to understand (its meanings and its admonitions).

**PK** Lo! We have appointed it a Lecture, in Arabic that haply ye may understand.

**SH** Surely We have made it an Arabic Quran that you may understand.

**YU** We have made it a Qur'an in Arabic, that ye may be able to understand (and learn wisdom).

**4.**

**AA** It is inscribed in the original Book (of Books) with Us, sublime, dispenser of (all) laws.

**NQ** And Verily, it (this Qur'ân) is in the Mother of the Book (i.e. Al-Lauh Al-Mahfûz), before Us, indeed Exalted, full of Wisdom.

**PK** And Lo! in the Source of Decrees, which We possess, it is indeed sublime, decisive.

**SH** And surely it is in the original of the Book with Us, truly elevated, full of wisdom.

**YU** And verily, it is in the Mother of the Book, in Our Presence, high (in dignity), full of wisdom.

**5.**

**AA** Should We have withdrawn the Reminder from you as you are a people who exceed the bounds?

- NO Shall We then (warn you not and) take away the Reminder (this Qur'ân) from you, because you are a people Musrifûn.[]
- PK Shall We utterly ignore you because you are a wanton folk?
- SH What! shall We then turn away the reminder from you altogether because you are an extravagant people?
- YU Shall We then take away the Message from you and repel (you), for that ye are a people transgressing beyond bounds?

**6.**

- AA Many a prophet had We sent to the earlier communities,
- NO And how many a Prophet have We sent amongst the men of old.
- PK How many a prophet did We send among the men of old!
- SH And how many a prophet have We sent among the ancients.
- YU But how many were the prophets We sent amongst the peoples of old?

**7.**

- AA But never did a prophet come at whom they did not scoff.
- NO And never came there a Prophet to them but they used to mock at him.
- PK And never came there unto them a prophet but they used to mock him.
- SH And there came not to them a prophet but they mocked at him.
- YU And never came there a prophet to them but they mocked him.

**8.**

- AA So We destroyed far more powerful (nations) than they. The example of earlier people is there.
- NO Then We destroyed men stronger (in power) than these, and the example of the ancients has passed away (before them).
- PK Then We destroyed men mightier than these in prowess; and the example of the men of old hath gone (before them).
- SH Then We destroyed those who were stronger than these in prowess, and the case of the ancients has gone before,
- YU So We destroyed (them)- stronger in power than these; - and (thus) has passed on the Parable of the peoples of old.

**9.**

- AA If you ask them: "Who created the heavens and the earth?" they will answer: "The Mighty and All-knowing created them,"
- NO And indeed if you ask them, "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them."
- PK And if thou (Muhammad) ask them: Who created the heavens and the earth, they will surely answer: The Mighty, the Knower created them;
- SH And if you should ask them, Who created the heavens and the earth? they would most certainly say: The Mighty, the Knowing One, has created them;
- YU If thou wert to question them, 'Who created the heavens and the earth?' They would be sure to reply, 'they were created by (Him), the Exalted in Power, Full of Knowledge'; -

**10.**

- AA He who made the earth a bed for you, and laid out tracks upon it so that you may find the way;
- NO Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way,

- PK Who made the earth a resting-place for you, and placed roads for you therein, that haply ye may find your way;
- SH He Who made the earth a resting-place for you, and made in it ways for you that you may go aright;
- YU (Yea, the same that) has made for you the earth (like a carpet) spread out, and has made for you roads (and channels) therein, in order that ye may find guidance (on the way);

**11.**

- AA Who sent down water in due measure from the sky, then quickened a region that was dead -- So shall We bring you forth --
- NO And Who sends down water (rain) from the sky in due measure. Then We revive a dead land therewith, and even so you will be brought forth (from the dead),
- PK And Who sendeth down water from the sky in (due) measure, and We revive a dead land therewith. Even so will ye be brought forth;
- SH And He Who sends down water from the cloud according to a measure, then We raise to life thereby a dead country, even thus shall you be brought forth;
- YU That sends down (from time to time) rain from the sky in due measure; - and We raise to life therewith a land that is dead; even so will ye be raised (from the dead); -

**12.**

- AA He who created pairs of everything, and fashioned for you boats and beasts on which you ride,
- NO And Who has created all the pairs and has appointed for you ships and cattle on which you ride,
- PK He Who created all the pairs, and appointed for you ships and cattle whereupon ye ride.
- SH And He Who created pairs of all things, and made for you of the ships and the cattle what you ride on,
- YU That has created pairs in all things, and has made for you ships and cattle on which ye ride,

**13.**

- AA So that when you sit astride of them and think of the bounties of your Lord, you may say: "All glory to Him who subjugated these for us. We were incapable of doing so.
- NO In order that you may mount firmly on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glory to Him who has subjected this to us, and we could never have it (by our efforts)."
- PK That ye may mount upon their backs, and may remember your Lord's favour when ye mount thereon, and may say: Glorified be He Who hath subdued these unto us, and we were not capable (of subduing them);
- SH That you may firmly sit on their backs, then remember the favor of your Lord when you are firmly seated thereon, and say: Glory be to Him Who made this subservient to us and we were not able to do it
- YU In order that ye may sit firm and square on their backs, and when so seated, ye may celebrate the (kind) favour of your Lord, and say, "Glory to Him Who has subjected these to our (use), for we could never have accomplished this (by ourselves),

**14.**

- AA Surely we have to go back to our Lord."

NO And verily, to Our Lord we indeed are to return!

PK And lo! unto our Lord we surely are returning.

SH And surely to our Lord we must return.

YU "And to our Lord, surely, must we turn back!"

### 15.

AA Yet they make some of His creatures His offspring! Man is surely most ungrateful.

NO Yet they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate!

PK And they allot to Him a portion of His bondmen! Lo! man is verily a mere ingrate.

SH And they assign to Him a part of His servants; man, to be sure, is clearly ungrateful.

YU Yet they attribute to some of His servants a share with Him (in his godhead)! truly is man a blasphemous ingrate avowed!

### 16.

AA Or has He taken from those He has created daughters for Himself, and assigned sons to you?

NO Or has He taken daughters out of what He has created, and He has selected for you sons?

PK Or chooseth He daughters of all that He hath created, and honoureth He you with sons?

SH What! has He taken daughters to Himself of what He Himself creates and chosen you to have sons?

YU What! has He taken daughters out of what He himself creates, and granted to you sons for choice?

### 17.

AA Yet when news of (a daughter) they had reserved for Ar-Rahman comes to one of them, his face is blackened (with shame), and he grieves in silence inwardly.

NO And if one of them is informed of the news of (the birth of) that which he set forth as a parable to the Most Beneficent (Allâh) (i.e. of a girl), his face becomes dark, gloomy, and he is filled with grief!

PK And if one of them hath tidings of that which he likeneth to the Beneficent One, his countenance becometh black and he is full of inward rage.

SH And when one of them is given news of that of which he sets up as a likeness for the Beneficent Allah, his face becomes black and he is full of rage.

YU When news is brought to one of them of (the birth of) what he sets up as a likeness to (Allah) Most Gracious, his face darkens, and he is filled with inward grief!

### 18.

AA Can one who has been raised on ornaments and cannot present her case coolly in a dispute (be associated with God?)

NO (Do they then like for Allâh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and in dispute cannot make herself clear?

PK (Liken they then to Allah) that which is bred up in outward show, and in dispute cannot make itself plain?

SH What! that which is made in ornaments and which in contention is unable to

make plain speech!

YU Is then one brought up among trinkets, and unable to give a clear account in a dispute (to be associated with Allah)?

## 19.

AA Yet they have made the angels, who are creatures of Ar-Rahman, females. Did they witness their creation? We shall record their testimony, and they will be interrogated.

NQ And they make the angels who themselves are slaves to the Most Beneficent (Allâh) females. Did they witness their creation? Their evidence will be recorded, and they will be questioned!

PK And they make the angels, who are the slaves of the Beneficent, females. Did they witness their creation? Their testimony will be recorded and they will be questioned.

SH And they make the angels-- them who are the servants of the Beneficent Allah-- female (divinities). What! did they witness their creation? Their evidence shall be written down and they shall be questioned.

YU And they make into females angels who themselves serve Allah. Did they witness their creation? Their evidence will be recorded, and they will be called to account!

## 20.

AA Yet they say: "If Ar-Rahman had so pleased we would not have worshipped them." They have no knowledge of it in the least. They only make up lies.

NQ And they said: "If it had been the Will of the Most Beneficent (Allâh), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie!

PK And they say: If the Beneficent One had (so) willed, we should not have worshipped them. They have no knowledge whatsoever of that. They do but guess.

SH And they say: If the Beneficent Allah had pleased, we should never have worshipped them. They have no knowledge of this; they only lie.

YU ("Ah!") they say, "If it had been the will of (Allah) Most Gracious, we should not have worshipped such (deities)!" Of that they have no knowledge! they do nothing but lie!

## 21.

AA Did We give them a Scripture before this to which they are holding fast?

NQ Or have We given them any Book before this (the Qur'ân), to which they are holding fast?

PK Or have We given them any scripture before (this Qur'an) so that they are holding fast thereto?

SH Or have We given them a book before it so that they hold fast to it?

YU What! have We given them a Book before this, to which they are holding fast?

## 22.

AA In fact they say: "We found our fathers following a certain way, and are guided by their footprints."

NQ Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps."

PK Nay, for they say only: Lo! we found our fathers following a religion, and we are guided by their footprints.

SH Nay! they say: We found our fathers on a course, and surely we are guided by their footsteps.

YU Nay! they say: "We found our fathers following a certain religion, and we do guide ourselves by their footsteps."

### 23.

AA Thus, We never sent an admonisher to a settlement before you but the decadent among them said. "We found our fathers following this way, and we are walking in their footsteps."

NQ And similarly, We sent not a warner before you (O Muhammad SAW) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."

PK And even so We sent not a warner before thee (Muhammad) into any township but its luxurious ones said: Lo! we found our fathers following a religion, and we are following their footprints.

SH And thus, We did not send before you any warner in a town, but those who led easy lives in it said: Surely we found our fathers on a course, and surely we are followers of their footsteps.

YU Just in the same way, whenever We sent a Warner before thee to any people, the wealthy ones among them said: "We found our fathers following a certain religion, and we will certainly follow in their footsteps."

### 24.

AA "Even if I bring you a better guidance," he rejoined, "than the one you found your fathers on?" Still they said: "We do not believe in what you have brought."

NQ (The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, We disbelieve in that with which you have been sent."

PK (And the warner) said: What! Even though I bring you better guidance than that ye found your fathers following? They answered: Lo! in what ye bring we are disbelievers.

SH (The warner) said: What! even if I bring to you a better guide than that on which you found your fathers? They said: Surely we are unbelievers in that with which you are sent.

YU He said: "What! Even if I brought you better guidance than that which ye found your fathers following?" They said: "For us, we deny that ye (prophets) are sent (on a mission at all)."

### 25.

AA Then We punished them. So look at the fate of those who denied.

NQ So We took revenge of them, then see what was the end of those who denied (Islâmic Monotheism).

PK So We requited them. Then see the nature of the consequence for the rejecters!

SH So We inflicted retribution on them, then see how was the end of the rejecters.

YU So We exacted retribution from them: now see what was the end of those who rejected (Truth)!

### 26.

AA When Abraham said to his father and his people: "I am rid of what you worship

NQ And (remember) when Ibrahim (Abraham) said to his father and his people: "Verily, I am innocent of what you worship,

PK And when Abraham said unto his father and his folk: Lo! I am innocent of what ye worship

SH And when Ibrahim said to his father and his people: Surely I am clear of what

you worship,

YU Behold! Abraham said to his father and his people: "I do indeed clear myself of what ye worship:

### 27.

AA Other than Him who created me. He will show me the right way."

NQ "Except Him (i.e. I worship none but Allâh Alone) Who did create me, and verily, He will guide me."

PK Save Him Who did create me, for He will surely guide me.

SH Save Him Who created me, for surely He will guide me.

YU "(I worship) only Him Who made me, and He will certainly guide me."

### 28.

AA This is the legacy he left to his descendants so that they may turn (to God).

NQ And he made it [i.e. Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh Alone)] a Word lasting among his offspring (True Monotheism), that they may turn back (i.e. to repent to Allâh or receive admonition).

PK And he made it a word enduring among his seed, that haply they might return.

SH And he made it a word to continue in his posterity that they may return.

YU And he left it as a Word to endure among those who came after him, that they may turn back (to Allah).

### 29.

AA In fact, I allowed them and their fathers to enjoy this life till the truth, and the apostle preaching it lucidly, came to them.

NQ Nay, but I gave (the good things of this life) to these (polytheists) and their fathers to enjoy, till there came to them the truth (the Qur'ân), and a Messenger (Muhammad SAW) making things clear.

PK Nay, but I let these and their fathers enjoy life (only) till there should come unto them the Truth and a messenger making plain.

SH Nay! I gave them and their fathers to enjoy until there came to them the truth and a Messenger making manifest (the truth).

YU Yea, I have given the good things of this life to these (men) and their fathers, until the Truth has come to them, and a messenger making things clear.

### 30.

AA Yet when the truth had come to them, they said: "This is sorcery. We shall never believe in it."

NQ And when the truth (this Qur'ân) came to them, they (the disbelievers in this Qur'ân) said: "This is magic, and we disbelieve therein."

PK And now that the Truth hath come unto them they say: This is mere magic, and lo! we are disbelievers therein.

SH And when there came to them the truth they said: This is magic, and surely we are disbelievers in it.

YU But when the Truth came to them, they said: "This is sorcery, and we do reject it."

### 31.

AA They also said: "Why was this Qur'an not sent down to some great man of the two cities?"

NQ And they say: "Why is not this Qur'ân sent down to some great man of the two towns (Makkah and Tâ'if)?"

PK And they say: If only this Qur'an had been revealed to some great man of the

two towns?

SH And they say: Why was not this Quran revealed to a man of importance in the two towns?

YU Also, they say: "Why is not this Qur'an sent down to some leading man in either of the two (chief) cities?"

### 32.

AA Are they the ones who dispense the favour of your Lord? It is He who apportions the means of livelihood among them in this world, and raises some in position over the others to make some others submissive. The favours of your Lord are better than what they amass.

NO Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad SAW) is better than the (wealth of this world) which they amass.

PK Is it they who apportion thy Lord's mercy? We have apportioned among them their livelihood in the life of the world, and raised some of them above others in rank that some of them may take labour from others; and the mercy of thy Lord is better than (the wealth) that they amass.

SH Will they distribute the mercy of your Lord? We distribute among them their livelihood in the life of this world, and We j have exalted some of them above others in degrees, that some of them may take others in subjection; and the mercy of your Lord is better than what they amass.

YU Is it they who would portion out the Mercy of thy Lord? It is We Who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks, so that some may command work from others. But the Mercy of thy Lord is better than the (wealth) which they amass.

### 33.

AA Had it not been that all people would become one community (of unbelievers), We might have given those who disbelieve in Ar-Rahman roofs of silver for their dwellings and (silver) stairs for mounting,

NO And were it not that all mankind would have become of one community (all disbelievers, desiring worldly life only), We would have provided for those who disbelieve in the Most Beneficent (Allāh), silver roofs for their houses, and elevators (and stair-ways, etc. of silver) whereby they ascend,

PK And were it not that mankind would have become one community, We might well have appointed, for those who disbelieve in the Beneficent, roofs of silver for their houses and stairs (of silver) whereby to mount,

SH And were it not that all people had been a single nation, We would certainly have assigned to those who disbelieve in the Beneficent Allah (to make) of silver the roofs of their houses and the stairs by which they ascend.

YU And were it not that (all) men might become of one (evil) way of life, We would provide, for everyone that blasphemes against (Allah) Most Gracious, silver roofs for their houses and (silver) stair-ways on which to go up,

### 34.

AA And doors (of silver) for their houses, (silver) couches for reclining,

NO And for their houses, doors (of silver), and thrones (of silver) on which they could recline,

PK And for their houses doors (of silver) and couches of silver whereon to recline,

SH And the doors of their houses and the couches on which they recline,

YU And (silver) doors to their houses, and thrones (of silver) on which they could

recline,

### 35.

- AA And ornaments of gold. But all this would have been nothing but the vanity of this world. The Hereafter with your Lord is for those who take heed for themselves and follow the straight path.
- NQ And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones etc. of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is only for the Muttaqûn[.].
- PK And ornaments of gold. Yet all that would have been but a provision of the life of the world. And the Hereafter with your Lord would have been for those who keep from evil.
- SH And (other) embellishments of gold; and all this is naught but provision of this world's life, and the hereafter is with your Lord only for those who guard (against evil).
- YU And also adornments of gold. But all this were nothing but conveniences of the present life: The Hereafter, in the sight of thy Lord is for the Righteous.

### 36.

- AA We shall attach to him who goes blind to the remembrance of Ar-Rahman a devil as companion, --
- NQ And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (Allâh) (i.e. this Qur'ân and worship of Allâh), We appoint for him Shaitân (Satan devil) to be a Qarîn (an intimate companion) to him.
- PK And he whose sight is dim to the remembrance of the Beneficent, We assign unto him a devil who becometh his comrade;
- SH And whoever turns himself away from the remembrance of the Beneficent Allah, We appoint for him a Shaitan, so he becomes his associate.
- YU If anyone withdraws himself from remembrance of (Allah) Most Gracious, We appoint for him an evil one, to be an intimate companion to him.

### 37.

- AA Surely the (devils) obstruct them from the path, though they think they are rightly guided, --
- NQ And verily, they (Satans / devils) hinder them from the Path (of Allâh), but they think that they are guided aright!
- PK And lo! they surely turn them from the way of Allah, and yet they deem that they are rightly guided;
- SH And most surely they turn them away from the path, and they think that they are guided aright:
- YU Such (evil ones) really hinder them from the Path, but they think that they are being guided aright!

### 38.

- AA Until when he comes before Us he will say (to the devil): "Would to God there was a distance of the East and West between you and me, for you were an evil companion!"
- NQ Till, when (such a one) comes to Us, he says [to his Qarîn (Satan / devil companion)] "Would that between me and you were the distance of the two easts (or the east and west)" a worst (type of) companion (indeed)!
- PK Till, when he cometh unto Us, he saith (unto his comrade): Ah, would that between me and thee there were the distance of the two horizons - an evil comrade!
- SH Until when he comes to Us, he says: O would that between me and you there

were the distance of the East and the West; so evil is the associate!

YU At length, when (such a one) comes to Us, he says (to his evil companion):  
"Would that between me and thee were the distance of East and West!" Ah!  
evil is the companion (indeed)!

### 39.

AA But nothing will avail you on that day, for you were unjust, and you will be partners in the punishment.

NO It will profit you not this Day (O you who turn away from Allâh's remembrance and His worship, etc.) as you did wrong, (and) that you will be sharers (you and your Qarîn) in the punishment.

PK And it profiteth you not this day, because ye did wrong, that ye will be sharers in the doom.

SH And since you were unjust, it will not profit you this day that you are sharers in the chastisement.

YU When ye have done wrong, it will avail you nothing, that Day, that ye shall be partners in Punishment!

### 40.

AA Can you make the deaf to hear, or show the blind, and those lost in clear error, the way?

NO Can you (O Muhammad SAW) make the deaf to hear, or can you guide the blind or him who is in manifest error?

PK Canst thou (Muhammad) make the deaf to hear, or canst thou guide the blind or him who is in error manifest?

SH What! can you then make the deaf to hear or guide the blind and him who is in clear error?

YU Canst thou then make the deaf to hear, or give direction to the blind or to such as (wander) in manifest error?

### 41.

AA We shall punish them whether We take you away,

NO And even if We take you (O Muhammad SAW) away, We shall indeed take vengeance on them.

PK And if We take thee away, We surely shall take vengeance on them,

SH But if We should take you away, still We shall inflict retribution on them;

YU Even if We take thee away, We shall be sure to exact retribution from them,

### 42.

AA Or show you some of what We have promised them. They are certainly well within Our power.

NO Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them.

PK Or (if) We show thee that wherewith We threaten them; for lo! We have complete command of them.

SH Rather We will certainly show you that which We have promised them; for surely We are the possessors of full power over them.

YU Or We shall show thee that (accomplished) which We have promised them: for verily We shall prevail over them.

### 43.

AA So hold fast to what has been revealed to you. You are truly on the right path.

NO So hold you (O Muhammad SAW) fast to that which is inspired in you. Verily,

you are on a Straight Path.

PK So hold thou fast to that which is inspired in thee. Lo! thou art on a right path.

SH Therefore hold fast to that which has been revealed to you; surely you are on the right path.

YU So hold thou fast to the Revelation sent down to thee; verily thou art on a Straight Way.

#### 44.

AA It is a (source) of greatness for you and your people. You will surely be questioned about it.

NQ And verily, this (the Qur'ân) is indeed a Reminder for you (O Muhammad SAW) and your people (Quraish people, or your followers), and you will be questioned (about it).

PK And lo! it is in truth a Reminder for thee and for thy folk; and ye will be questioned.

SH And most surely it is a reminder for you and your people, and you shall soon be questioned.

YU The (Qur'an) is indeed the message, for thee and for thy people; and soon shall ye (all) be brought to account.

#### 45.

AA Inquire of apostles We had sent before you if We appointed gods to be worshipped other than Ar-Rahman.

NQ And ask (O Muhammad SAW) those of Our Messengers whom We sent before you: "Did We ever appoint âliha (gods) to be worshipped besides the Most Beneficent (Allâh)?"

PK And ask those of Our messengers whom We sent before thee: Did We ever appoint gods to be worshipped beside the Beneficent?

SH And ask those of Our messengers whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent Allah?

YU And question thou our messengers whom We sent before thee; did We appoint any deities other than (Allah) Most Gracious, to be worshipped?

#### 46.

AA We sent Moses with Our signs to the Pharaoh and his nobles. He said: "I have been sent by the Lord of all the worlds."

NQ And indeed We did send Mûsa (Moses) with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir'aun (Pharaoh) and his chiefs (inviting them to Allâh's Religion of Islâm) He said: "Verily, I am a Messenger of the Lord of the 'Alamîn (mankind, jinns and all that exists)."

PK And verily We sent Moses with Our revelations unto Pharaoh and his chiefs, and he said: I am a messenger of the Lord of the Worlds.

SH And certainly We sent Musa with Our communications to Firon and his chiefs, so he said: Surely I am the messenger of the Lord of the worlds.

YU We did send Moses aforetime, with Our Signs, to Pharaoh and his Chiefs: He said, "I am a messenger of the Lord of the Worlds."

#### 47.

AA But when he brought to them Our signs they laughed at them,

NQ But when he came to them with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) behold! They laughed at them.

PK But when he brought them Our tokens, behold! they laughed at them.

SH But when he came to them with Our signs, lo! they laughed at them.

YU But when he came to them with Our Signs, behold they ridiculed them.

#### 48.

AA (Even though) each miracle that We showed them was greater than the other. So We seized them with chastisement so that they may turn back.

NQ And not an Ayâh (sign, etc.) We showed them but it was greater than its fellow, and We seized them with torment, in order that they might turn [from their polytheism to Allâh's Religion (Islâmic Monotheism)].

PK And every token that We showed them was greater than its sister (token), and We grasped them with the torment, that haply they might turn again.

SH And We did not show them a sign but it was greater than its like, and We overtook them with chastisement that they may turn.

YU We showed them Sign after Sign, each greater than its fellow, and We seized them with Punishment, in order that they might turn (to Us).

#### 49.

AA But they said: "O sorcerer, call on your Lord for us in accordance with the compact He has made with you. We shall certainly come to guidance."

NQ And they said [to Mûsa (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)."

PK And they said: O wizard! Entreat thy Lord for us by the pact that He hath made with thee. Lo! we verily will walk aright.

SH And they said: O magician! call on your Lord for our sake, as He has made the covenant with you; we shall surely be the followers of the right way.

YU And they said, "O thou sorcerer! Invoke thy Lord for us according to His covenant with thee; for we shall truly accept guidance."

#### 50.

AA Yet no sooner did We take away the affliction from them than they broke their pledge.

NQ But when We removed the torment from them, behold! They broke their covenant (that they will believe if We remove the torment for them).

PK But when We eased them of the torment, behold! they broke their word.

SH But when We removed from them the chastisement, lo! they broke the pledge.

YU But when We removed the Penalty from them, behold, they broke their word.

#### 51.

AA And the Pharaoh said to his people: "O people, is not mine the kingdom of Egypt and these rivers that flow at my feet? Can you still not comprehend?"

NQ And Fir'aun (Pharaoh) proclaimed among his people, saying: "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?"

PK And Pharaoh caused a proclamation to be made among his people saying: O my people! Is not mine the sovereignty of Egypt and these rivers flowing under me? Can ye not then discern?"

SH And Firon proclaimed amongst his people: O my people! is not the kingdom of Egypt mine? And these rivers flow beneath me; do you not then see?"

YU And Pharaoh proclaimed among his people, saying: "O my people! Does not the dominion of Egypt belong to me, (witness) these streams flowing underneath my (palace)? What! see ye not then?"

#### 52.

AA Am I (not) better than him who is contemptible, and cannot even express

himself clearly?

NQ "Am I not better than this one [Mûsa (Moses)], who is Mahîn [has no honour nor any respect, and is weak and despicable] and can scarcely express himself clearly?

PK I am surely better than this fellow, who is despicable and can hardly make (his meaning) plain!

SH Nay! I am better than this fellow, who is contemptible, and who can hardly speak distinctly:

YU "Am I not better than this (Moses), who is a contemptible wretch and can scarcely express himself clearly?

### 53.

AA Why were then no bracelets of gold shed upon him from above, or angels sent down as a retinue with him?"

NQ "Why then are not golden bracelets bestowed on him, or angels sent along with him?"

PK Why, then, have armlets of gold not been set upon him, or angels sent along with him?

SH But why have not bracelets of gold been put upon him, or why have there not come with him angels as companions?

YU "Then why are not gold bracelets bestowed on him, or (why) come (not) with him angels accompanying him in procession?"

### 54.

AA Thus he made light (of the matter) to his people, and they obeyed him. They were certainly wicked.

NQ Thus he [Fir'aun (Pharaoh)] befooled and misled his people, and they obeyed him. Verily, they were ever a people who were Fâsiqûn (rebellious, disobedient to Allâh).

PK Thus he persuaded his people to make light (of Moses), and they obeyed him. Lo! they were a wanton folk.

SH So he incited his people to levity and they obeyed him: surely they were a transgressing people.

YU Thus did he make fools of his people, and they obeyed him: truly were they a people rebellious (against Allah).

### 55.

AA But when they roused Our anger We inflicted retributive punishment and drowned them all,

NQ So when they angered Us, We punished them, and drowned them all.

PK So, when they angered Us, We punished them and drowned them every one.

SH Then when they displeased Us, We inflicted a retribution on them, so We drowned them all together,

YU When at length they provoked Us, We exacted retribution from them, and We drowned them all.

### 56.

AA And made them a precedent and example for posterity.

NQ And We made them a precedent (as a lesson for those coming after them), and an example to later generations.

PK And We made them a thing past, and an example for those after (them).

SH And We made them a precedent and example to the later generations.

YU And We made them (a people) of the Past and an Example to later ages.

### 57.

AA When the example of Mary's son is quoted before them, your people cry out at it,

NQ And when the son of Maryam (Mary) is quoted as an example [i.e. 'Iesa (Jesus) is worshipped like their idols), behold! Your people cry aloud (laugh out at the example).

PK And when the son of Mary is quoted as an example, behold! the folk laugh out,

SH And when a description of the son of Marium is given, lo! your people raise a clamor thereat.

YU When (Jesus) the son of Mary is held up as an example, behold, thy people raise a clamour thereat (in ridicule)!

### 58.

AA And say: "Are our deities better or he?" They say this only for disputing. Surely they are a contentious people.

NQ And say: "Are our âliha (gods) better or is he ['Iesa (Jesus)]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. [(See VV. 21:97-101) - The Qur'an.]

PK And say: Are our gods better, or is he? They raise not the objection save for argument. Nay! but they are a contentious folk.

SH And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; nay, they are a contentious people.

YU And they say, "Are our gods best, or he?" This they set forth to thee, only by way of disputation: yea, they are a contentious people.

### 59.

AA (Jesus) was only a creature whom We favoured and made an example for the children of Israel.

NQ He ['Iesa (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example to the Children of Israel (i.e. his creation without a father).

PK He is nothing but a slave on whom We bestowed favour, and We made him a pattern for the Children of Israel.

SH He was naught but a servant on whom We bestowed favor, and We made him an example for the children of Israel.

YU He was no more than a servant: We granted Our favour to him, and We made him an example to the Children of Israel.

### 60.

AA If We pleased We could have put angels in place of you as trustees on the earth.

NQ And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. [Tafsir At-Tabarî, Vol:25, Page 89].

PK And had We willed We could have set among you angels to be viceroys in the earth.

SH And if We please, We could make among you angels to be successors in the land.

YU And if it were Our Will, We could make angels from amongst you, succeeding each other on the earth.

### 61.

AA He is certainly the sign of the Hour (of change). So have no doubt about it, and

listen to me. This is the straight path.

- NQ** And he ['Iesa (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Iesa's (Jesus) descent on the earth][]. Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allâh) (i.e. be obedient to Allâh and do what He orders you to do, O mankind)! This is the Straight Path (of Islâmic Monotheism, leading to Allâh and to His Paradise).
- PK** And lo! verily there is knowledge of the Hour. So doubt ye not concerning it, but follow Me. This is the right path.
- SH** And most surely it is a knowledge of the hour, therefore have no doubt about it and follow me: this is the right path.
- YU** And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment): therefore have no doubt about the (Hour), but follow ye Me: this is a Straight Way.

## 62.

- AA** Let not Satan misdirect you. He is your open enemy.
- NQ** And let not Shaitân (Satan) hinder you (from the right religion, i.e. Islâmic Monotheism), Verily, he (Satan) to you is a plain enemy.
- PK** And let not Satan turn you aside. Lo! he is an open enemy for you.
- SH** And let not the Shaitan prevent you; surely he is your j open enemy.
- YU** Let not the Evil One hinder you: for he is to you an enemy avowed.

## 63.

- AA** When Jesus came with the signs, he said: "I have come to you with authority, and to explain some thing about which you are at variance. So fear God, and follow me.
- NQ** And when 'Iesa (Jesus) came with (Our) clear Proofs, he said: "I have come to you with Al-Hikmah (Prophethood), and in order to make clear to you some of the (points) in which you differ, therefore fear Allâh and obey me,
- PK** When Jesus came with clear proofs (of Allah's Sovereignty), he said: I have come unto you with wisdom, and to make plain some of that concerning which ye differ. So keep your duty to Allah, and obey me.
- SH** And when Isa came with clear arguments he said: I have come to you indeed with wisdom, and that I may make clear to you part of what you differ in; so be careful of (your duty to) Allah and obey me:
- YU** When Jesus came with Clear Signs, he said: "Now have I come to you with Wisdom, and in order to make clear to you some of the (points) on which ye dispute: therefore fear Allah and obey me.

## 64.

- AA** Verily God is my Lord and your Lord; so worship Him. This is the straight path."
- NQ** "Verily, Allâh! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allâh's religion of true Islâmic Monotheism)."
- PK** Lo! Allah, He is my Lord and your Lord. So worship Him. This is a right path.
- SH** Surely Allah is my Lord and your Lord, therefore serve Him; this is the right path:
- YU** "For Allah, He is my Lord and your Lord: so worship ye Him: this is a Straight Way."

## 65.

- AA But the factions differed among themselves. Woe alas to the sinners for the torment of the grievous Day!
- NQ But the sects from among themselves differed. So woe to those who do wrong (by ascribing things to 'Iesa (Jesus) that are not true) from the torment of a painful Day (i.e. the Day of Resurrection)!
- PK But the factions among them differed. Then woe unto those who do wrong from the doom of a painful day.
- SH But parties from among them differed, so woe to those who were unjust because of the chastisement of a painful day.
- YU But sects from among themselves fell into disagreement: then woe to the wrong-doers, from the Penalty of a Grievous Day!

**66.**

- AA Are they waiting (for any thing) but the Hour (of Doom) which would descend upon them suddenly, and catch them unawares?
- NQ Do they only wait for the Hour that it shall come upon them suddenly, while they perceive not?
- PK Await they aught save the Hour, that it shall come upon them suddenly, when they know not?
- SH Do they wait for aught but the hour, that it should come ! upon them all of a sudden while they do not perceive?
- YU Do they only wait for the Hour - that it should come on them all of a sudden, while they perceive not?

**67.**

- AA Friends will turn into enemies on that day, except those who fear and follow the straight path. O My creatures, there will be no fear or regret
- NQ Friends on that Day will be foes one to another except Al-Muttaqûn (pious - see V.2:2).
- PK Friends on that day will be foes one to another, save those who kept their duty (to Allah).
- SH The friends shall on that day be enemies one to another, except those who guard (against evil).
- YU Friends on that day will be foes, one to another, - except the Righteous.

**68.**

- NQ (It will be said to the true believers of Islâmic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,
- PK O My slaves! For you there is no fear this day, nor is it ye who grieve;
- SH O My servants! there is no fear for you this day, nor shall you grieve.
- YU My devotees! no fear shall be on you that Day, nor shall ye grieve, -

**69.**

- AA For (those of) you on that day who believed in My revelations and submitted.
- NQ (You) who believed in Our Ayât (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allâh's Will, and believe in the Oneness of Allâh - Islâmic Monotheism).
- PK (Ye) who believed Our revelations and were self-surrendered,
- SH Those who believed in Our communications and were submissive:
- YU (Being) those who have believed in Our Signs and bowed (their wills to Ours) in Islam.

**70.**

- AA (You will) enter the garden, you and your spouses, and be glad."  
 NQ Enter Paradise, you and your wives, in happiness.  
 PK Enter the Garden, ye and your wives, to be made glad.  
 SH Enter the garden, you and your wives; you shall be made happy.  
 YU Enter ye the Garden, ye and your wives, in (beauty and) rejoicing.

**71.**

- AA Golden platters and goblets will be passed around, and everything the heart desires and pleases the eye will be there, where you will abide for ever.  
 NQ Trays of gold and cups will be passed round them, (there will be) therein all that the one's innerselves could desire, all that the eyes could delight in, and you will abide therein forever.  
 PK Therein are brought round for them trays of gold and goblets, and therein is all that souls desire and eyes find sweet. And ye are immortal therein.  
 SH There shall be sent round to them golden bowls and drinking-cups and therein shall be what their souls yearn after and (wherein) the eyes shall delight, and you shall abide therein.  
 YU To them will be passed round, dishes and goblets of gold: there will be there all that the souls could desire, all that their ayes could delight in: and ye shall abide therein (for eye).

**72.**

- AA This is the Paradise you will inherit (as meed) for your deeds.  
 NQ This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).  
 PK This is the Garden which ye are made to inherit because of what ye used to do.  
 SH And this is the garden which you are given as an inheritance on account of what you did.  
 YU Such will be the Garden of which ye are made heirs for your (good) deeds (in life).

**73.**

- AA You will have fruits in abundance there to eat.  
 NQ Therein for you will be fruits in plenty, of which you will eat (as you desire).  
 PK Therein for you is fruit in plenty whence to eat.  
 SH For you therein are many fruits of which you shall eat.  
 YU Ye shall have therein abundance of fruit, from which ye shall have satisfaction.

**74.**

- AA The sinners will certainly dwell for ever in the torment of Hell.  
 NQ Verily, the Mujrimûn (criminals, sinners, disbelievers, etc.) will be in the torment of Hell to abide therein forever.  
 PK Lo! the guilty are immortal in hell's torment.  
 SH Surely the guilty shall abide in the chastisement of hell.  
 YU The sinners will be in the Punishment of Hell, to dwell therein (for aye):

**75.**

- AA It will not decrease for them; dumb with despair they will stay in it.  
 NQ (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.  
 PK It is not relaxed for them, and they despair therein.

- SH It shall not be abated from them and they shall therein be despairing.  
 YU Nowise will the (Punishment) be lightened for them, and in despair will they be there overwhelmed.

**76.**

- AA We did not wrong them, they wronged themselves.  
 NQ We wronged them not, but they were the Zâlimûn (polytheists, wrong-doers, etc.).  
 PK We wronged them not, but they it was who did the wrong.  
 SH And We are not unjust to them, but they themselves were unjust.  
 YU Nowise shall We be unjust to them: but it is they who have been unjust themselves.

**77.**

- AA They will call (to the keeper of Hell-gate): "O Malik, let your Lord decide our fate." He will answer: "You are to stay."  
 NQ And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily you shall abide forever."  
 PK And they cry: O master! Let thy Lord make an end of us. He saith: Lo! here ye must remain.  
 SH And they shall call out: O Malik! let your Lord make an end of us. He shall say: Surely you shall tarry.  
 YU They will cry: "O Malik! would that thy Lord put an end to us!" He will say, "Nay, but ye shall abide!"

**78.**

- AA We have brought to you the truth, but most of you despise the truth.  
 NQ Indeed We have brought the truth (Muhammad SAW with the Qur'ân), to you, but most of you have a hatred for the truth.[]  
 PK We verily brought the Truth unto you, but ye were, most of you, averse to the Truth.  
 SH Certainly We have brought you the truth, but most of you are averse to the truth.  
 YU Verily We have brought the Truth to you: but most of you have a hatred for Truth.

**79.**

- AA Have they settled upon a plan? We shall also settle on one.  
 NQ Or have they plotted some plan? Then We too are planning.  
 PK Or do they determine any thing (against the Prophet)? Lo! We (also) are determining.  
 SH Or have they settled an affair? Then surely We are the settlers.  
 YU What! have they settled some plan (among themselves)? But it is We Who settle things.

**80.**

- AA Or do they think We do not hear their secrecies and stealthy consultations? In fact, Our messengers who attend them record everything.  
 NQ Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our Messengers (appointed angels in charge of mankind) are by them, to record.  
 PK Or deem they that We cannot hear their secret thoughts and private confidences? Nay, but Our envoys, present with them, do record.

- SH Or do they think that We do not hear what they conceal and their secret discourses? Aye! and Our messengers with them write down.
- YU Or do they think that We hear not their secrets and their private counsels? Indeed (We do), and Our messengers are by them, to record.

**81.**

- AA Say: "If Ar-Rahman had a son I would have been the first of worshippers."
- NQ Say (O Muhammad SAW): "If the Most Beneficent (Allâh) had a son (or children as you pretend), then I am the first of Allâh's worshippers [who deny and refute this claim of yours (and the first to believe in Allâh Alone and testify that He has no children)]." [Tafsir At-Tabari].
- PK Say (O Muhammad): If the Beneficent One hath a son, then, I shall be first among the worshippers. (But there is no son).
- SH Say: If the Beneficent Allah has a son, I am the foremost of those who serve.
- YU Say: "If (Allah) Most Gracious had a son, I would be the first to worship."

**82.**

- AA All too glorious is He, Lord of the heavens and the earth, the Lord of all power, for what they ascribe to Him
- NQ Glorified be the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).
- PK Glorified be the Lord of the heavens and the earth, the Lord of the Throne, from that which they ascribe (unto Him)!
- SH Glory to the Lord of the heavens and the earth, the Lord of power, from what they describe.
- YU Glory to the Lord of the heavens and the earth, the Lord of the Throne (of Authority)! (He is free) from the things they attribute (to him)!

**83.**

- AA Leave them to their vain discoursing and horse-play till they come to meet their promised day (of reckoning).
- NQ So leave them (alone) to speak nonsense and play until they meet the Day of theirs, which they have been promised.
- PK So let them flounder (in their talk) and play until they meet the Day which they are promised.
- SH So leave them plunging into false discourses and sporting until they meet their day which they are threatened with.
- YU So leave them to babble and play (with vanities) until they meet that Day of theirs, which they have been promised.

**84.**

- AA He is God in heaven and God on earth, and He is all-wise and all-knowing.
- NQ It is He (Allâh) Who is the only Ilâh (God to be worshipped) in the heaven and the only Ilâh (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower.
- PK And He it is Who in the heaven is Allah, and in the earth Allah. He is the Wise, the Knower.
- SH And He it is Who is Allah in the heavens and Allah in the earth; and He is the Wise, the Knowing.
- YU It is He Who is Allah in heaven and Allah on earth; and He is full of Wisdom and Knowledge.

**85.**

- AA Blessed be He, who holds the kingdom of the heavens and the earth and all

that lies between them. He alone has knowledge of the Hour, and to Him will you return.

- NO And blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.
- PK And blessed be He unto Whom belongeth the Sovereignty of the heavens and the earth and all that is between them, and with Whom is knowledge of the Hour, and unto Whom ye will be returned.
- SH And blessed is He Whose is the kingdom of the heavens and the earth and what is between them, and with Him is the knowledge of the hour, and to Him shall you be brought back.
- YU And blessed is He to Whom belongs the dominion of the heavens and the earth, and all between them: with Him is the Knowledge of the Hour (of Judgment): and to Him shall ye be brought back.

### 86.

- AA Those they invoke apart from Him have no power of intercession, except those who testify to the truth and have knowledge.
- NO And those whom they invoke instead of Him have no power of intercession; except those who bear witness to the truth (i.e. believed in the Oneness of Allâh, and obeyed His Orders), and they know (the facts about the Oneness of Allâh)[] .
- PK And those unto whom they cry instead of Him possess no power of intercession, saving him who beareth witness unto the Truth knowingly.
- SH And those whom they call upon besides Him have no authority for intercession, but he who bears witness of the truth and they know (him).
- YU And those whom they invoke besides Allah have no power of intercession; - only he who bears witness to the Truth, and they know (him).

### 87.

- AA If you ask them who created them, they will answer: "God." How then can they turn away?
- NO And if you ask them who created them, they will surely say: "Allâh". How then are they turned away (from the worship of Allâh, Who created them)?
- PK And if thou ask them who created them, they will surely say: Allah. How then are they turned away?
- SH And if you should ask them who created them, they would certainly say: Allah. Whence are they then turned back?
- YU If thou ask them, who created them, they will certainly say, Allah: How then are they deluded away (from the Truth)?

### 88.

- AA And (the Prophet) will say: "O Lord, these are certainly a people who do not believe."
- NO (Allâh has knowledge) of (Prophet Muhammad's) saying: "O my Lord! Verily, these are a people who believe not!"
- PK And he saith: O my Lord! Lo! these are a folk who believe not.
- SH Consider his cry: O my Lord! surely they are a people who do not believe.
- YU (Allah has knowledge) of the (Prophet's) cry, "O my Lord! Truly these are people who will not believe!"

### 89.

- AA Turn away from them and say: "Peace." They will come to know soon.

- NO So turn away from them (O Muhammad SAW), and say: Salâm (peace)! But they will come to know. []
- PK Then bear with them (O Muhammad) and say: Peace. But they will come to know.
- SH So turn away from them and say, Peace, for they shall soon come to know.
- YU But turn away from them, and say "Peace!" But soon shall they know!

44  
Ad-Dukhân  
Smoke

**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. HA MIM.

**NQ** Hâ-Mîm. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings].

**PK** Ha. Mim.

**SH** Ha Mim!

**YU** Ha-Mim.

**2.**

**AA** The perspicuous Book is witness

**NQ** By the manifest Book (this Qur'ân) that makes things clear,

**PK** By the Scripture that maketh plain

**SH** I swear by the Book that makes manifest (the truth).

**YU** By the Book that makes things clear; -

**3.**

**AA** (That) We sent it down one night of blessing -- so that We could warn --

**NQ** We sent it (this Qur'ân) down on a blessed night [(i.e. night of Qadr, Sûrah No: 97) in the month of Ramadân,, the 9th month of the Islâmic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship].

**PK** Lo! We revealed it on a blessed night - Lo! We are ever warning -

**SH** Surely We revealed it on a blessed night surely We are ever warning--

**YU** We sent it down during a Blessed Night: for We (ever) wish to warn (against Evil).

**4.**

**AA** On which all affairs are sorted out and decided

**NQ** Therein (that night) is decreed every matter of ordainments[] .

**PK** Whereon every wise command is made clear

**SH** Therein every wise affair is made distinct,

**YU** In the (Night) is made distinct every affair of wisdom,

**5.**

**AA** As commands from Us. It is indeed We who send (messengers),

**NQ** Amran (i.e. a Command or this Qur'an or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers),

**PK** As a command from Our presence - Lo! We are ever sending -

**SH** A command from Us; surely We are the senders (of messengers),

**YU** By command, from Our Presence. For We (ever) send (revelations),

**6.**

- AA A mercy from your Lord. Verily He is all-hearing and all-knowing,  
 NQ (As) a Mercy from your Lord. Verily! He is the All-Hearer, the All-Knower.  
 PK A mercy from thy Lord. Lo! He, even He is the Hearer, the Knower,  
 SH A mercy from your Lord, surely He is the Hearing, the Knowing,  
 YU As Mercy from thy Lord: for He hears and knows (all things);

**7.**

- AA The Lord of the heavens and the earth and all that lies between them, if you really do believe.  
 NQ The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.  
 PK Lord of the heavens and the earth and all that is between them, if ye would be sure.  
 SH The Lord of the heavens and the earth and what is between them, if you would be sure.  
 YU The Lord of the heavens and the earth and all between them, if ye (but) have an assured faith.

**8.**

- AA There is no god other than He, who gives you life and death, your Lord and the Lord of your fathers of old.  
 NQ Lâ ilaha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death, your Lord and the Lord of your fore-fathers.  
 PK There is no Allah save Him. He quickeneth and giveth death; your Lord and Lord of your forefathers.  
 SH There is no god but He; He gives life and causes death, your Lord and the Lord of your fathers of yore.  
 YU There is no god but He: It is He Who gives life and gives death,- The Lord and Cherisher to you and your earliest ancestors.

**9.**

- AA Yet they are lost in doubt and play.  
 NQ Nay! They play in doubt.  
 PK Nay, but they play in doubt.  
 SH Nay, they are in doubt, they sport.  
 YU Yet they play about in doubt.

**10.**

- AA So watch for the day when the sky begins to emit clear smoke,  
 NQ Then wait you for the Day when the sky will bring forth a visible smoke.  
 PK But watch thou (O Muhammad) for the day when the sky will produce visible smoke  
 SH Therefore keep waiting for the day when the heaven shall bring an evident smoke,  
 YU Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible,

**11.**

- AA Which would envelope mankind. That would be a grievous affliction.  
 NQ Covering the people, this is a painful torment.

PK That will envelop the people. This will be a painful torment.

SH That shall overtake men; this is a painful punishment.

YU Enveloping the people: this will be a Penalty Grievous.

## 12.

AA "O Lord, take away this torment from us," (they will pray); "we have come to believe."

NQ (They will say): "Our Lord! Remove the torment from us, really we shall become believers!"

PK (Then they will say): Our Lord relieve us of the torment. Lo! we are believers.

SH Our Lord! remove from us the punishment; surely we are believers.

YU (They will say:) "Our Lord! remove the Penalty from us, for we do really believe!"

## 13.

AA How can a warning benefit them? The Apostle who explained all things clearly had come to them,

NQ How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them.

PK How can there be remembrance for them, when a messenger making plain (the Truth) had already come unto them,

SH How shall they be reminded, and there came to them an Messenger making clear (the truth),

YU How shall the message be (effectual) for them, seeing that an Messenger explaining things clearly has (already) come to them,-

## 14.

AA But they turned away from him, and said: "He is well-instructed, (but) possessed."

NQ Then they had turned away from him (Messenger Muhammad SAW) and said: "One (Muhammad SAW) taught (by a human being), a madman!"

PK And they had turned away from him and said: One taught (by others), a madman?

SH Yet they turned their backs on him and said: One taught (by others), a madman.

YU Yet they turn away from him and say: "Tutored (by others), a man possessed!"

## 15.

AA If We remove the torment a little, you revert back (to misdeeds).

NQ Verily, We shall remove the torment for a while. Verily! You will revert.

PK Lo! We withdraw the torment a little. Lo! ye return (to disbelief).

SH Surely We will remove the punishment a little, (but) you will surely return (to evil).

YU We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways).

## 16.

AA The day that We shall seize them with a grievous hold, We will indeed castigate them.

NQ On the Day when We shall seize you with the greatest grasp. Verily, We will exact retribution.

- PK On the day when We shall seize them with the greater seizure, (then) in truth We shall punish.
- SH On the day when We will seize (them) with the most violent seizing; surely We will inflict retribution.
- YU One day We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution!

**17.**

- AA We had tried the people of Pharaoh before them. A respected prophet had come to them (saying):
- NQ And indeed We tried before them Fir'aun's (Pharaoh) people, when there came to them a noble Messenger [i.e. Mûsa (Moses) >>],
- PK And verily We tried before them Pharaoh's folk, when there came unto them a noble messenger,
- SH And certainly We tried before them the people of Firon, and there came to them a noble messenger,
- YU We did, before them, try the people of Pharaoh: there came to them a messenger most honourable,

**18.**

- AA "Deliver the creatures of God to me. I am the trusted messenger sent to you.
- NQ Saying: "Restore to me the slaves of Allâh (i.e. the Children of Israel). Verily! I am to you a Messenger worthy of all trust,
- PK Saying: Give up to me the slaves of Allah. Lo! I am a faithful messenger unto you.
- SH Saying: Deliver to me the servants of Allah, surely I am a faithful messenger to you,
- YU Saying: "Restore to me the Servants of Allah: I am to you an messenger worthy of all trust;

**19.**

- AA Do not think yourselves to be above God: I have come to you with clear authority.
- NQ "And exalt not (yourselves) against Allâh. Truly, I have come to you with a manifest authority.
- PK And saying: Be not proud against Allah. Lo! I bring you a clear warrant.
- SH And that do not exalt yourselves against Allah, surely I will bring to you a clear authority:
- YU "And be not arrogant as against Allah: for I come to you with authority manifest.

**20.**

- AA I have taken refuge in my Lord and your Lord against your stoning me to death.
- NQ "And truly, I seek refuge in my Lord and your Lord, lest you stone me (or call me a sorcerer or kill me).
- PK And lo! I have sought refuge in my Lord and your Lord lest ye stone me to death.
- SH And surely I take refuge with my Lord and your Lord that you should stone me to death:
- YU "For me, I have sought safety with my Lord and your Lord, against your injuring me.

**21.**

AA If you do not believe in me, leave me alone."

NO "But if you believe me not, then keep away from me and leave me alone."

PK And if ye put no faith in me, then let me go.

SH And if you do not believe in me, then leave me alone.

YU "If ye believe me not, at least keep yourselves away from me."

## 22.

AA Then he called to his Lord: "These are a sinful people."

NO (But they were aggressive), so he [Mūsa (Moses)] called upon his Lord (saying): "These are indeed the people who are Mujrimūn (disbelievers, polytheists, sinners, criminals, etc.)."

PK And he cried unto his Lord, (saying): These are guilty folk.

SH Then he called upon his Lord: These are a guilty people.

YU (But they were aggressive:) then he cried to his Lord: "These are indeed a people given to sin."

## 23.

AA "Journey by night with My devotees," (it was said); "you will certainly be pursued.

NO (Allāh said): "Depart you with My slaves by night. Surely, you will be pursued.

PK Then (his Lord commanded): Take away My slaves by night. Lo! ye will be followed,

SH So go forth with My servants by night; surely you will be pursued:

YU (The reply came:) "March forth with My Servants by night: for ye are sure to be pursued.

## 24.

AA (Cross and) leave the sea undisturbed. The (pursuing) hosts will surely be drowned,"

NO "And leave the sea as it is (quiet and divided). Verily, They are a host to be drowned."

PK And leave the sea behind at rest, for lo! they are a drowned host.

SH And leave the sea intervening; surely they are a host that shall be drowned.

YU "And leave the sea as a furrow (divided): for they are a host (destined) to be drowned."

## 25.

AA How many gardens and fountains did they leave behind,

NO How many of gardens and springs do they [Fir'aun's (Pharaoh) people] left.

PK How many were the gardens and the watersprings that they left behind,

SH How many of the gardens and fountains have they left!

YU How many were the gardens and springs they left behind,

## 26.

AA And fields and stately mansions,

NO And green crops (fields etc.) and goodly places,

PK And the cornlands and the goodly sites

SH And cornfields and noble places!

YU And corn-fields and noble buildings,

## 27.

- AA And the comfort they enjoyed.
- NQ And comforts of life wherein they used to take delight!
- PK And pleasant things wherein they took delight!
- SH And goodly things wherein they rejoiced;
- YU And wealth (and conveniences of life), wherein they had taken such delight!

**28.**

- AA Thus it was; and We passed them on to another people.
- NQ Thus (it was)! And We made other people inherit them (i.e. We made the Children of Israel to inherit the kingdom of Egypt).
- PK Even so (it was), and We made it an inheritance for other folk;
- SH Thus (it was), and We gave them as a heritage to another people.
- YU Thus (was their end)! And We made other people inherit (those things)!

**29.**

- AA Neither did the heavens weep for them, nor the earth, nor were they granted respite.
- NQ And the heavens and the earth wept not for them[] , nor were they given a respite.
- PK And the heaven and the earth wept not for them, nor were they reprieved.
- SH So the heaven and the earth did not weep for them, nor were they respited.
- YU And neither heaven nor earth shed a tear over them: nor were they given a respite (again).

**30.**

- AA So We saved the children of Israel from degrading suffering
- NQ And indeed We saved the Children of Israel from the humiliating torment,
- PK And We delivered the Children of Israel from the shameful doom;
- SH And certainly We delivered the children of Israel from the abasing chastisement,
- YU We did deliver aforetime the Children of Israel from humiliating Punishment,

**31.**

- AA They (had experienced) under the Pharaoh. He was certainly a tyrant, guilty of excess.
- NQ From Fir'aun (Pharaoh); Verily! He was arrogant and was of the Musrifûn (those who transgress beyond bound in spending and other things and commit great sins).
- PK (We delivered them) from Pharaoh. Lo! he was a tyrant of the wanton ones.
- SH From Firon; surely he was haughty, (and) one of the extravagant.
- YU Inflicted by Pharaoh, for he was arrogant (even) among inordinate transgressors.

**32.**

- AA And We exalted them over the other people knowingly,
- NQ And We chose them (the Children of Israel) above the 'Alamîn (mankind, and jinns) [during the time of Mûsa (Moses)] with knowledge,
- PK And We chose them, purposely, above (all) creatures.
- SH And certainly We chose them, having knowledge, above the nations.
- YU And We chose them aforetime above the nations, knowingly,

**33.**

- AA And sent them tokens to bring out the best in them.  
 NO And granted them signs in which there was a plain trial.  
 PK And We gave them portents wherein was a clear trial.  
 SH And We gave them of the communications wherein was clear blessing.  
 YU And granted them Signs in which there was a manifest trial

**34.**

- AA Even then they say:  
 NO Verily, these (Quraish) people are saying:  
 PK Lo! these, forsooth, are saying:  
 SH Most surely these do say:  
 YU As to these (Quraish), they say forsooth:

**35.**

- AA "There is no dying for us but once; and we shall not be raised again.  
 NO "There is nothing but our first death, and we shall not be resurrected.  
 PK There is naught but our first death, and we shall not be raised again.  
 SH There is naught but our first death and we shall not be raised again.  
 YU "There is nothing beyond our first death, and we shall not be raised again.

**36.**

- AA So bring our ancestors back, if you are truthful."  
 NO "Then bring back our fore-fathers, if you speak the truth!"  
 PK Bring back our fathers, if ye speak the truth!  
 SH So bring our fathers (back), if you are truthful.  
 YU "Then bring (back) our forefathers, if what ye say is true!"

**37.**

- AA Are they better than the people of Tubba, and those who had lived before them, whom We destroyed as they were sinners?  
 NO Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed Mujrimūn (disbelievers, polytheists, sinners, criminals, etc.).  
 PK Are they better, or the folk of Tubb'a and those before them? We destroyed them, for surely they were guilty.  
 SH Are they better or the people of Tubba and those before them? We destroyed them, for surely they were guilty.  
 YU What! Are they better than the people of Tubba and those who were before them? We destroyed them because they were guilty of sin.

**38.**

- AA We have not created the heavens and the earth and all that lies between them, out of play.  
 NO And We created not the heavens and the earth, and all that is between them, for mere play,  
 PK And We created not the heavens and the earth, and all that is between them, in play.  
 SH And We did not create the heavens and the earth and what is between them in sport.

YU We created not the heavens, the earth, and all between them, merely in (idle) sport:

**39.**

AA We created them with definite purpose; but most of them do not understand.

NQ We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.

PK We created them not save with truth; but most of them know not.

SH We did not create them both but with the truth, but most of them do not know.

YU We created them not except for just ends: but most of them do not understand.

**40.**

AA The Day of Judgement is your promised day of meeting,

NQ Verily, the Day of Judgement (when Allâh will judge between the creatures) is the time appointed for all of them,

PK Assuredly the Day of Decision is the term for all of them,

SH Surely the day of separation is their appointed term, of all of them

YU Verily the Day of sorting out is the time appointed for all of them, -

**41.**

AA The day when friend will help no friend in the least, nor will they be helped,

NQ The Day when Maulan (a near relative) cannot avail Maulan (a near relative) in aught, and no help can they receive,

PK A day when friend can in naught avail friend, nor can they be helped,

SH The day on which a friend shall not avail (his) friend aught, nor shall they be helped,

YU The Day when no protector can avail his client in aught, and no help can they receive,

**42.**

AA Apart from those to whom God is kind. He is all-mighty and all-merciful.

NQ Except him on whom Allâh has Mercy. Verily, He is the All-Mighty, the Most Merciful.

PK Save him on whom Allah hath mercy. Lo! He is the Mighty, the Merciful.

SH Save those on whom Allah shall have mercy; surely He is the Mighty the Merciful.

YU Except such as receive Allah's Mercy: for He is Exalted in Might, Most Merciful.

**43.**

AA The tree of Zaqqum will indeed be

NQ Verily, the tree of Zaqqûm,

PK Lo! the tree of Zaqqum,

SH Surely the tree of the Zaqqum,

YU Verily the tree of Zaqqum

**44.**

AA The food of sinners.

NQ Will be the food of the sinners,

PK The food of the sinner!

SH Is the food of the sinful  
 YU Will be the food of the Sinful,-

**45.**

AA It is like pitch. It will fume in the belly  
 NQ Like boiling oil, it will boil in the bellies,  
 PK Like molten brass, it seetheth in their bellies  
 SH Like dregs of oil; it shall boil in (their) bellies,  
 YU Like molten brass; it will boil in their insides.

**46.**

AA As does boiling water.  
 NQ Like the boiling of scalding water.  
 PK As the seething of boiling water.  
 SH Like the boiling of hot water.  
 YU Like the boiling of scalding water.

**47.**

AA "Seize him and drag him into the depths of Hell," (it will be said),  
 NQ (It will be said) "Seize him and drag him into the midst of blazing Fire,  
 PK (And it will be said): Take him and drag him to the midst of hell,  
 SH Seize him, then drag him down into the middle of the hell;  
 YU (A voice will cry: "Seize ye him and drag him into the midst of the Blazing Fire!

**48.**

AA "Then pour over his head the torment of scalding water."  
 NQ "Then pour over his head the torment of boiling water,  
 PK Then pour upon his head the torment of boiling water.  
 SH Then pour above his head of the torment of the boiling water:  
 YU "Then pour over his head the Penalty of Boiling Water,

**49.**

AA "Taste it," (they will be told). "You were indeed the mighty and noble!  
 NQ "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!  
 PK (Saying): Taste! Lo! thou wast forsooth the mighty, the noble!  
 SH Taste; you forsooth are the mighty, the honorable:  
 YU "Taste thou (this)! Truly wast thou mighty, full of honour!

**50.**

AA This is certainly what you had denied."  
 NQ "Verily! This is that whereof you used to doubt!"  
 PK Lo! this is that whereof ye used to doubt.  
 SH Surely this is what you disputed about.  
 YU "Truly this is what ye used to doubt!"

**51.**

AA Surely those who fear and follow the straight path will be in a place of peace and security  
 Verily! The Muttaqûn (pious - see V.2:2), will be in place of Security

NO (Paradise).

PK Lo! those who kept their duty will be in a place secured.

SH Surely those who guard (against evil) are in a secure place,

YU As to the Righteous (they will be) in a position of Security,

## 52.

AA In the midst of gardens and of springs,

NO Among Gardens and Springs;

PK Amid gardens and watersprings,

SH In gardens and springs;

YU Among Gardens and Springs;

## 53.

AA Dressed in brocade and shot silk, facing one another.

NO Dressed in fine silk and (also) in thick silk, facing each other,

PK Attired in silk and silk embroidery, facing one another.

SH They shall wear of fine and thick silk, (sitting) face to face;

YU Dressed in fine silk and in rich brocade, they will face each other;

## 54.

AA Just like that. We shall pair them with companions with large black eyes.

NO So (it will be), and We shall marry them to Houris[] (female fair ones) with wide, lovely eyes.

PK Even so (it will be). And We shall wed them unto fair ones with wide, lovely eyes.

SH Thus (shall it be), and We will wed them with Houris pure, beautiful ones.

YU So; and We shall join them to fair women with beautiful, big, and lustrous eyes.

## 55.

AA They will call for every kind of fruit with satisfaction.

NO They will call therein for every kind of fruit in peace and security;

PK They call therein for every fruit in safety.

SH They shall call therein for every fruit in security;

YU There can they call for every kind of fruit in peace and security;

## 56.

AA There they will not know any death apart from the first death they had died, and will be kept safe from the torment of Hell

NO They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire,

PK They taste not death therein, save the first death. And He hath saved them from the doom of hell,

SH They shall not taste therein death except the first death, and He will save them from the punishment of the hell,

YU Nor will they there taste Death, except the first death; and He will preserve them from the Penalty of the Blazing Fire,-

## 57.

AA By the beneficence of your Lord. This will be the great success.

As a Bounty from your Lord! That will be the supreme success!

NO

PK A bounty from thy Lord. That is the supreme triumph.

SH A grace from your Lord; this is the great achievement.

YU As a Bounty from thy Lord! that will be the supreme achievement!

### 58.

AA Therefore We have made this (Qur'an) easy in your tongue. They may haply take a warning.

NO Certainly, We have made this (Qur'ân) easy in your tongue, in order that they may remember.

PK And We have made (this Scripture) easy in thy language only that they may heed.

SH So have We made it easy in your tongue that they may be mindful.

YU Verily, We have made this (Qur'an) easy, in thy tongue, in order that they may give heed.

### 59.

AA So you wait. They are also waiting.

NO Wait then (O Muhammad SAW); Verily, they (too) are waiting.

PK Wait then (O Muhammad). Lo! they (too) are waiting.

SH Therefore wait; surely they are waiting.

YU So wait thou and watch; for they (too) are waiting.

45  
**Al-Jâthiya**  
**Crouching**  
**Kneeling**

**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. HA MIM.

**NQ** HâMim. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings].

**PK** Ha. Mim.

**SH** Ha Mim.

**YU** Ha-Mim.

**2.**

**AA** The revelation of this Book is from God, the mighty and all-wise.

**NQ** The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise.

**PK** The revelation of the Scripture is from Allah, the Mighty, the Wise.

**SH** The revelation of the Book is from Allah, the Mighty, the Wise.

**YU** The revelation of the Book is from Allah the Exalted in Power, Full of Wisdom.

**3.**

**AA** Indeed there are signs for believers in the heavens and the earth.

**NQ** Verily, in the heavens and the earth are signs for the believers.

**PK** Lo! in the heavens and the earth are portents for believers.

**SH** Most surely in the heavens and the earth there are signs for the believers.

**YU** Verily in the heavens and the earth, are Signs for those who believe.

**4.**

**AA** In creating you and spreading all the moving things (on earth) are signs for people firm of faith,

**NQ** And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty.

**PK** And in your creation, and all the beasts that He scattereth in the earth, are portents for a folk whose faith is sure.

**SH** And in your (own) creation and in what He spreads abroad of animals there are signs for a people that are sure;

**YU** And in the creation of yourselves and the fact that animals are scattered (through the earth), are Signs for those of assured Faith.

**5.**

**AA** As there are signs in the alternation of night and day, and in rain that God sends with which He revives the earth once dead, as there are in the changing of the winds, for people who can understand.

- NO** And in the alternation of night and day, and the provision (rain) that Allāh sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west etc., sometimes bringing glad tidings of rain etc., and sometimes bringing the torment), are signs for a people who understand.
- PK** And the difference of night and day and the provision that Allah sendeth down from the sky and thereby quickeneth the earth after her death, and the ordering of the winds, are portents for a people who have sense.
- SH** And (in) the variation of the night and the day, and (in) what Allah sends down of sustenance from the cloud, then gives life thereby to the earth after its death, and (in) the changing of the winds, there are signs for a people who understand.
- YU** And in the alternation of Night and Day, and the fact that Allah sends down Sustenance from the sky, and revives therewith the earth after its death, and in the change of the winds,- are Signs for those that are wise.

**6.**

- AA** These are revelations of God which we recite to you correctly: In what other lore but God and His manifestations would they then believe?
- NO** These are the Ayât (proofs, evidences, verses, lessons, revelations, etc.) of Allāh, which We recite to you (O Muhammad SAW) with truth. Then in which speech after Allāh and His Ayât will they believe?
- PK** These are the portents of Allah which We recite unto thee (Muhammad) with truth. Then in what fact, after Allah and His portents, will they believe?
- SH** These are the communications of Allah which We recite to you with truth; then in what announcement would they believe after Allah and His communications?
- YU** Such are the Signs of Allah, which We rehearse to thee in Truth; then in what exposition will they believe after (rejecting) Allah and His Signs?

**7.**

- AA** Alas the woe for every dissembling sinner
- NO** Woe to every sinful liar,
- PK** Woe unto each sinful liar,
- SH** Woe to every sinful liar,
- YU** Woe to each sinful dealer in Falsehoods:

**8.**

- AA** Who hears the revelations of God being recited to him, yet persists in denying with arrogance as though he had never heard them! So warn him of a painful punishment.
- NO** Who hears the Verses of Allāh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment!
- PK** Who heareth the revelations of Allah recited unto him, and then continueth in pride as though he heard them not. Give him tidings of a painful doom.
- SH** Who hears the communications of Allah recited to him, then persists proudly as though he had not heard them; so announce to him a painful punishment.
- YU** He hears the Signs of Allah rehearsed to him, yet is obstinate and lofty, as if he had not heard them: then announce to him a Penalty Grievous!

**9.**

- AA** When he comes to know something of Our messages he makes fun of them: For them is shameful punishment.

- NQ** And when he learns something of Our Verses (this Qur'ân), he makes them a jest. For such there will be a humiliating torment.
- PK** And when he knoweth aught of Our revelations he maketh it a jest. For such there is a shameful doom.
- SH** And when he comes to know of any of Our communications, he takes it for a jest; these it is that shall have abasing chastisement.
- YU** And when he learns something of Our Signs, he takes them in jest: for such there will be a humiliating Penalty.

**10.**

- AA** There is Hell before them; and whatever they have earned will not avail them in the least, nor those whom they take as friends apart from God. There is great chastisement for them.
- NQ** In front of them there is Hell, and that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as Auliya' (protectors, helpers, etc.) besides Allâh. And theirs will be a great torment.
- PK** Beyond them there is hell, and that which they have earned will naught avail them, nor those whom they have chosen for protecting friends beside Allah. Theirs will be an awful doom.
- SH** Before them is hell, and there shall not avail them aught of what they earned, nor those whom they took for guardians besides Allah, and they shall have a grievous punishment.
- YU** In front of them is Hell: and of no profit to them is anything they may have earned, nor any protectors they may have taken to themselves besides Allah: for them is a tremendous Penalty.

**11.**

- AA** This is guidance. Those who deny the revelations of their Lord will suffer a dreadful doom. It is God who subjugated the ocean for you so that ships may ply through it by His command, and you may seek His bounty, and may haply be grateful.
- NQ** This (Qur'ân) is a guidance. And those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, for them there is a painful torment of Rijz (a severe kind of punishment).
- PK** This is guidance. And those who disbelieve the revelations of their Lord, for them there is a painful doom of wrath.
- SH** This is guidance; and (as for) those who disbelieve in the communications of their Lord, they shall have a painful punishment on account of uncleanness.
- YU** This is (true) Guidance and for those who reject the Signs of their Lord, is a grievous Penalty of abomination.

**12.**

- NQ** Allâh it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful,
- PK** Allah it is Who hath made the sea of service unto you that the ships may run thereon by His command, and that ye may seek of His bounty, and that haply ye may be thankful;
- SH** Allah is He Who made subservient to you the sea that the ships may run therein by His command, and that you may seek of His grace, and that you may give thanks.
- YU** It is Allah Who has subjected the sea to you, that ships may sail through it by His command, that ye may seek of his Bounty, and that ye may be grateful.

**13.**

- AA He subjugated for you whatsoever is in the heavens and the earth, each and everything. Verily there are signs in this for those who reflect.
- NQ And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply.
- PK And hath made of service unto you whatsoever is in the heavens and whatsoever is in the earth; it is all from Him. Lo! herein verily are portents for a people who reflect.
- SH And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all, from Himself; most surely there are signs in this for a people who reflect.
- YU And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for those who reflect.

**14.**

- AA Tell the believers to forgive those who do not fear the visitations of God, so that He may requite the people for their deeds.
- NQ Say (O Muhammad SAW) to the believers to forgive those who (harm them and) hope not for the Days of Allāh (i.e. His Recompense), that He may recompense people according to what they have earned (i.e. to punish these disbelievers, who harm the believers).[]
- PK Tell those who believe to forgive those who hope not for the days of Allah; in order that He may requite folk what they used to earn.
- SH Say to those who believe (that) they forgive those who do not fear the days of Allah that He may reward a people for what they earn.
- YU Tell those who believe, to forgive those who do not look forward to the Days of Allah: It is for Him to recompense (for good or ill) each People according to what they have earned.

**15.**

- AA He who does good does so for himself; and he who does evil suffers the consequence thereof. You have then to go back to your Lord.
- NQ Whosoever does a good deed, it is for his ownself, and whosoever does evil, it is against (his ownself). Then to your Lord you will be made to return.
- PK Whoso doeth right, it is for his soul, and whoso doeth wrong, it is against it. And afterward unto your Lord ye will be brought back.
- SH Whoever does good, it is for his own soul, and whoever does evil, it is against himself; then you shall be brought back to your-- Lord.
- YU If any one does a righteous deed, it ensures to the benefit of his own soul; if he does evil, it works against (his own soul). In the end will ye (all) be brought back to your Lord.

**16.**

- AA We gave the children of Israel the Book, and the judgement and the prophethood, provided them with good things, favoured them over other people,
- NQ And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the 'Alamīn (mankind and jinns) (of their time, during that period),
- PK And verily we gave the Children of Israel the Scripture and the Command and the Prophethood, and provided them with good things and favoured them above (all) peoples;

- SH And certainly We gave the Book and the wisdom and the prophecy to the children of Israel, and We gave them of the goodly things, and We made them excel the nations.
- YU We did aforetime grant to the Children of Israel the Book the Power of Command, and Prophethood; We gave them, for Sustenance, things good and pure; and We favoured them above the nations.

**17.**

- AA And gave them a clear exposition of Our laws. And they did not differ until after knowledge came to them, through mutual jealousies. Verily your Lord will judge between them on the Day of Judgement in what they differed about.
- NQ And gave them clear proofs in matters [by revealing to them the Taurât (Torah)]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, Your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.
- PK And gave them plain commandments. And they differed not until after the knowledge came unto them, through rivalry among themselves. Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.
- SH And We gave them clear arguments in the affair, but they did not differ until after knowledge had come to them out of envy among themselves; surely your -Lord will judge between them on the day of resurrection concerning that wherein they differed.
- YU And We granted them Clear Signs in affairs (of Religion): it was only after knowledge had been granted to them that they fell into schisms, through insolent envy among themselves. Verily thy Lord will judge between them on the Day of Judgment as to those matters in which they set up differences.

**18.**

- AA We have put you on the right way in the matter (of divine law). So follow it, and do not follow the wishes of those who are ignorant.
- NQ Then We have put you (O Muhammad SAW) on a plain way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. [Tafsir At-Tabarî Vol. 25, Page 146].
- PK And now have We set thee (O Muhammad) on a clear road of (Our) commandment; so follow it, and follow not the whims of those who know not.
- SH Then We have made you follow a course in the affair, therefore follow it, and do not follow the low desires of those who do not know.
- YU Then We put thee on the (right) Way of Religion: so follow thou that (Way), and follow not the desires of those who know not.

**19.**

- AA They will not avail you in the least against God. Surely the wicked are each other's friends, but God befriends those who fear and follow the right path.
- NQ Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the Zâlimûn (polytheists, wrong-doers, etc.) are Auliyâ' (protectors, helpers, etc.) to one another, but Allâh is the Walî (Helper, Protector, etc.) of the Muttaqûn (pious - see V.2:2).
- PK Lo! they can avail thee naught against Allah. And lo! as for the wrong-doers, some of them are friends of others; and Allah is the Friend of those who ward off (evil).
- SH Surely they shall not avail you in the least against Allah; and surely the unjust are friends of each other, and Allah is the guardian of those who guard (against

evil).

- YU They will be of no use to thee in the sight of Allah: it is only Wrong-doers (that stand as) protectors, one to another: but Allah is the Protector of the Righteous.

## 20.

- AA These are precepts of wisdom for men, and guidance and grace for people who believe with certainty.
- NQ This (Qur'ân) is a clear insight and evidence for mankind, and a guidance and a mercy for people who have Faith with certainty[] .
- PK This is clear indication for mankind, and a guidance and a mercy for a folk whose faith is sure.
- SH These are clear proofs for men, and a guidance and a mercy for a people who are sure.
- YU These are clear evidences to men and a Guidance and Mercy to those of assured Faith.

## 21.

- AA Do those who seek evil think that We shall make them equal in life and death to those who believe and do good? How bad is the judgement that they make! God has created the heavens and the earth with reason, so that He may reward each soul in accordance with what it has done; and no wrong will be done to them.
- NQ Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.
- PK Or do those who commit ill-deeds suppose that We shall make them as those who believe and do good works, the same in life and death? Bad is their judgment!
- SH Nay! do those who have wrought evil deeds think that We will make them like those who believe and do good-- that their life and their death shall be equal? Evil it is that they judge.
- YU What! Do those who seek after evil ways think that We shall hold them equal with those who believe and do righteous deeds,- that equal will be their life and their death? Ill is the judgment that they make.

## 22.

- NQ And Allâh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged [] .
- PK And Allah hath created the heavens and the earth with truth, and that every soul may be repaid what it hath earned. And they will not be wronged.
- SH And Allah created the heavens and the earth with truth and that every soul may be rewarded for what it has earned and they shall not be wronged.
- YU Allah created the heavens and the earth for just ends, and in order that each soul may find the recompense of what it has earned, and none of them be wronged.

## 23.

- AA Just think: Who apart from God can show the way to him who deifies his ego into his god, whom God allows to go astray knowingly, and seals his ears and heart, and covers over his eyes with a veil? Why then do you not contemplate?
- NQ Have you seen him who takes his own lust (vain desires) as his ilâh (god), and Allâh knowing (him as such), left him astray, and sealed his hearing and his

heart, and put a cover on his sight. Who then will guide him after Allâh? Will you not then remember?

PK Hast thou seen him who maketh his desire his god, and Allah sendeth him astray purposely, and sealet up his hearing and his heart, and setteth on his sight a covering? Then who will lead him after Allah (hath condemned him)? Will ye not then heed?

SH Have you then considered him who takes his low desire for his god, and Allah has made him err having knowledge and has set a seal upon his ear and his heart and put a covering upon his eye. Who can then guide him after Allah? Will you not then be mindful?

YU Then seest thou such a one as takes as his god his own vain desire? Allah has, knowing (him as such), left him astray, and sealed his hearing and his heart (and understanding), and put a cover on his sight. Who, then, will guide him after Allah (has withdrawn Guidance)? Will ye not then receive admonition?

## 24.

AA Yet they say: "There is nothing but the life of this world. We die and we live, and only time annihilates us." Yet they have no knowledge of this: They only speculate.

NQ And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (the time)[]. And they have no knowledge of it, they only conjecture.

PK And they say: There is naught but our life of the world; we die and we live, and naught destroyeth us save time; when they have no knowledge whatsoever of (all) that; they do but guess.

SH And they say: There is nothing but our life in this world; we live and die and nothing destroys us but time, and they have no knowledge of that; they only conjecture.

YU And they say: "What is there but our life in this world? We shall die and we live, and nothing but time can destroy us." But of that they have no knowledge: they merely conjecture:

## 25.

AA When Our clear revelations are recited to them, their only argument is to say: "Bring our ancestors back, if what you say is true."

NQ And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"

PK And when Our clear revelations are recited unto them their only argument is that they say: Bring (back) our fathers. then, if ye are truthful.

SH And when Our clear communications are recited to them, their argument is no other than that they say: Bring our fathers (back) if you are truthful.

YU And when Our Clear Signs are rehearsed to them their argument is nothing but this: They say, "Bring (back) our forefathers, if what ye say is true!"

## 26.

AA Say: "God, who gives you life and makes you die, will (raise the dead) then gather you (and your ancestors) together on the Day of Resurrection of which there is no doubt." And yet most men do not understand.

NQ Say (to them): "Allâh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not."

PK Say (unto them, O Muhammad): Allah giveth life to you, then causeth you to die, then gathereth you unto the Day of Resurrection whereof there is no doubt. But most of mankind know not.

- SH Say: Allah gives you life, then He makes you die, then will He gather you to the day of resurrection wherein is no doubt, but most people do not know.
- YU Say: "It is Allah Who gives you life, then gives you death; then He will gather you together for the Day of Judgment about which there is no doubt": But most men do not understand.

**27.**

- AA God's is the kingdom of the heavens and the earth. The day the Hour is proclaimed the liars will be losers.
- NQ And to Allâh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established, on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities, etc.) shall lose (everything).
- PK And unto Allah belongeth the Sovereignty of the heavens and the earth; and on the day when the Hour riseth, on that day those who follow falsehood will be lost.
- SH And Allah's is the kingdom of the heavens and the earth; and on the day when the hour shall come to pass, on that day shall they perish who say false things.
- YU To Allah belongs the dominion of the heavens and the earth, and the Day that the Hour of Judgment is established,- that Day will the dealers in Falsehood perish!

**28.**

- AA You will see each community kneeling down; and each community will be summoned to its ledger (of good and evil deeds). You will receive upon that day your recompense for what you had done.
- NQ And you will see each nation humbled to their knees (kneeling), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do.
- PK And thou wilt see each nation crouching, each nation summoned to its record. (And it will be said unto them): This day ye are requited what ye used to do.
- SH And you shall see every nation kneeling down; every nation shall be called to its book: today you shall be rewarded for what you did.
- YU And thou wilt see every sect bowing the knee: Every sect will be called to its Record: "This Day shall ye be recompensed for all that ye did!"

**29.**

- AA This, Our record, will speak about you truthfully. We had everything you did recorded in it.
- NQ This Our Record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds).
- PK This Our Book pronounceth against you with truth. Lo! We have caused (all) that ye did to be recorded.
- SH This is Our book that speaks against you with justice; surely We wrote what you did,
- YU "This Our Record speaks about you with truth: For We were wont to put on Record all that ye did."

**30.**

- AA So, those who believed and did good things will be admitted to His favour by their Lord. This will be a clear triumph.
- NQ Then, as for those who believed (in the Oneness of Allâh Islâmic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.

- PK Then, as for those who believed and did good works, their Lord will bring them in unto His mercy. That is the evident triumph.
- SH Then as to those who believed and did good, their Lord will make them enter into His mercy; that is the manifest achievement.
- YU Then, as to those who believed and did righteous deeds, their Lord will admit them to His Mercy that will be the achievement for all to see.

**31.**

- AA As for the infidels, (it will be said): "Were not My messages read out to you? But you behaved with self-conceit, and became a sinful people.
- NO But as for those who disbelieved (it will be said to them): "Were not Our Verses recited to you? But you were proud, and you were a people who were Mujrimūn (polytheists, disbelievers, sinners, criminals)."
- PK And as for those who disbelieved (it will be said unto them): Were not Our revelations recited unto you? But ye were scornful and became a guilty folk.
- SH As to those who disbelieved: What! were not My communications recited to you? But you were proud and you were a guilty people.
- YU But as to those who rejected Allah, (to them will be said): "Were not Our Signs rehearsed to you? But ye were arrogant, and were a people given to sin!

**32.**

- AA Whenever it was said: 'God's promise is certainly true, and there is no doubt about the Hour,' you replied: 'We know not what the Hour is. We have only a vague idea, but are not certain.'
- NO And when it was said: "Verily! Allāh's Promise is the truth, and there is no doubt about the coming of the Hour," you said; "We know not what is the Hour, we do not think it but as a conjecture, and we have no firm convincing belief (therein)."
- PK And when it was said: Lo! Allah's promise is the truth, and there is no doubt of the Hour's coming, ye said: We know not what the Hour is. We deem it naught but a conjecture, and we are by no means convinced.
- SH And when it was said, Surely the promise of Allah is true and as for the hour, there is no doubt about it, you said: We do not know what the hour is; we do not think (that it will come to pass) save a passing thought, and we are not at all sure.
- YU "And when it was said that the promise of Allah was true, and that the Hour- there was no doubt about its (coming), ye used to say, 'We know not what is the hour: we only think it is an idea, and we have no firm assurance.'"

**33.**

- AA The evil of what they had done will become clear to them, and they will be seized by what they had scorned.
- NO And the evil of what they did will appear to them, and they will be completely encircled by that which they used to mock at!
- PK And the evils of what they did will appear unto them, and that which they used to deride will befall them.
- SH And the evil (consequences) of what they did shall become manifest to them and that which they mocked shall encompass them.
- YU Then will appear to them the evil (fruits) of what they did, and they will be completely encircled by that which they used to mock at!

**34.**

- AA "We shall ignore you today," they will be told, "as you had forgotten the meeting of this Day. Your dwelling place is Hell, and there is none to save you:

- NQ** And it will be said: "This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you."
- PK** And it will be said: This day We forget you, even as ye forgot the meeting of this your day; and your habitation is the Fire, and there is none to help you.
- SH** And it shall be said: Today We forsake you as you neglected the meeting of this day of yours and your abode is the fire, and there are not for you any helpers:
- YU** It will also be said: "This Day We will forget you as ye forgot the meeting of this Day of yours! and your abode is the Fire, and no helpers have ye!

**35.**

- AA** This because you laughed at God's revelations and were taken in by the life of the world." So they will neither be taken out of it, nor will be asked to seek God's favour on that day.
- NQ** This, because you took the revelations of Allâh (this Qur'ân) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell)[], nor shall they be Yustâ'tabûn (i.e. they shall not return to the worldly life, so that they repent to Allâh, and beg His Pardon for their sins).
- PK** This, forasmuch as ye made the revelations of Allah a jest, and the life of the world beguiled you. Therefor this day they come not forth from thence, nor can they make amends.
- SH** That is because you took the communications of Allah for a jest and the life of this world deceived you. So on that day they shall not be brought forth from it, nor shall they be granted goodwill.
- YU** "This, because ye used to take the Signs of Allah in jest, and the life of the world deceived you:" (From) that Day, therefore, they shall not be taken out thence, nor shall they be received into Grace.

**36.**

- AA** All praise be to God, Lord of the heavens, Lord of the earth, Lord of all the worlds.
- NQ** So all the praises and thanks are to Allâh, the Lord of the heavens and the Lord of the earth, and the Lord of the 'Alamin (mankind, jinns and all that exists).
- PK** Then praise be to Allah, Lord of the heavens and Lord of the earth, the Lord of the Worlds.
- SH** Therefore to Allah is due (all) praise, the Lord of the heavens and the Lord of the earth, the Lord of the worlds.
- YU** Then Praise be to Allah, Lord of the heavens and Lord of the earth,- Lord and Cherisher of all the Worlds!

**37.**

- AA** His is the supremacy in the heavens and the earth; and He is the all-mighty and all-wise.
- NQ** And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.
- PK** And unto Him (alone) belongeth Majesty in the heavens and the earth, and He is the Mighty, the Wise.
- SH** And to Him belongs greatness in the heavens and the earth, and He is the Mighty, the Wise.
- YU** To Him be glory throughout the heavens and the earth: and He is Exalted in Power, Full of Wisdom!

46  
**Al-Ahqâf**  
**The Dunes**  
**The Wind-curved Sandhills, Al Ahqaf**

 **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. HA MIM.

**NQ** HâMîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

**PK** Ha. Mim.

**SH** Ha Mim.

**YU** Ha-Mim.

**2.**

**AA** The revelation of this Book is from God, the mighty and all-wise.

**NQ** The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise.

**PK** The revelation of the Scripture is from Allah the Mighty, the Wise.

**SH** The revelation of the Book is from Allah, the Mighty, the Wise.

**YU** The Revelation of the Book is from Allah the Exalted in Power, Full of Wisdom.

**3.**

**AA** We have not created the heavens and the earth and all that lies between them but with a purpose for an appointed time. Yet the unbelievers turn away from the warning.

**NQ** We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned.

**PK** We created not the heavens and the earth and all that is between them save with truth, and for a term appointed. But those who disbelieve turn away from that whereof they are warned.

**SH** We did not create the heavens and the earth and what is between them two save with truth and (for) an appointed term; and those who disbelieve turn aside from what they are warned of.

**YU** We created not the heavens and the earth and all between them but for just ends, and for a Term Appointed: But those who reject Faith turn away from that whereof they are warned.

**4.**

**AA** Say: "Have you thought of those you invoke apart from God? Show me what they have created of the earth, or, do they have a share in the heavens? Bring me an earlier Book than this, or inherited knowledge, if you are truthful."

**NQ** Say (O Muhammad SAW to these pagans): "Think! All that you invoke besides Allâh show me! What have they created of the earth? Or have they a share in

(the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!"

- PK Say (unto them, O Muhammad): Have ye thought on all that ye invoke beside Allah? Show me what they have created of the earth. Or have they any portion in the heavens? Bring me a scripture before this (Scripture), or some vestige of knowledge (in support of what ye say), if ye are truthful.
- SH Say: Have you considered what you call upon besides Allah? Show me what they have created of the earth, or have they a share in the heavens? Bring me a book before this or traces of knowledge, if you are truthful.
- YU Say: "Do ye see what it is ye invoke besides Allah? Show me what it is they have created on earth, or have they a share in the heavens bring me a book (revealed) before this, or any remnant of knowledge (ye may have), if ye are telling the truth!

## 5.

- AA Who is more astray than he who calls on those, apart from God, who cannot answer their prayers till the Day of Resurrection, and are even unaware of being called.
- NQ And who is more astray than one who calls (invokes) besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?[]
- PK And who is further astray than those who, instead of Allah, pray unto such as hear not their prayer until the Day of Resurrection, and are unconscious of their prayer,
- SH And who is in greater error than he who calls besides Allah upon those that will not answer him till the day of resurrection and they are heedless of their call?
- YU And who is more astray than one who invokes besides Allah, such as will not answer him to the Day of Judgment, and who (in fact) are unconscious of their call (to them)?

## 6.

- AA When all men are gathered together (on that Day) they will become their enemies and deny their worship.
- NQ And when mankind are gathered (on the Day of Resurrection), they (false deities) will become enemies for them and will deny their worshipping.
- PK And when mankind are gathered (to the Judgment) will become enemies for them, and will become deniers of having been worshipped.
- SH And when men are gathered together they shall be their enemies, and shall be deniers of their worshipping (them).
- YU And when mankind are gathered together (at the Resurrection), they will be hostile to them and reject their worship (altogether)!

## 7.

- AA When Our clear revelations are read out to them, the infidels say of the truth, when it has come to them: "This is pure magic."
- NQ And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'ān), when it reaches them: "This is plain magic!"
- PK And when Our clear revelations are recited unto them, those who disbelieve say of the Truth when it reacheth them: This is mere magic.
- SH And when Our clear communications are recited to them, those who disbelieve say with regard to the truth when it comes to them: This is clear magic.
- YU When Our Clear Signs are rehearsed to them, the Unbelievers say, of the Truth when it comes to them: "This is evident sorcery!"

**8.**

- AA Do they say: "He has fabricated it?" Tell them: "If I have fabricated it, you have no power to save me from God. He knows what you are busy with concerning this. He is sufficient as witness between you and me; yet He is forgiving, ever-merciful."
- NO Or say they: "He (Muhammad SAW) has fabricated it." Say: "If I have fabricated it, still you have no power to support me against Allāh. He knows best of what you say among yourselves concerning it (i.e. this Qur'ân)! Sufficient is He for a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."
- PK Or say they: He hath invented it? Say (O Muhammad): If I have invented it, still ye have no power to support me against Allah. He is Best Aware of what ye say among yourselves concerning it. He sufficeth for a witness between me and you. And He is the Forgiving, the Merciful.
- SH Nay! they say: He has forged it. Say: If I have forged it, you do not control anything for me from Allah; He knows best what you utter concerning it; He is enough as a witness between me and you, and He is the Forgiving, the Merciful.
- YU Or do they say, "He has forged it"? Say: "Had I forged it, then can ye obtain no single (blessing) for me from Allah. He knows best of that whereof ye talk (so glibly)! Enough is He for a witness between me and you! And he is Oft-Forgiving, Most Merciful."

**9.**

- AA Say: "I am not a new Messenger to come, nor do I know what is to be done to me or you. I only follow what is revealed to me. My duty is only to warn you clearly."
- NO Say (O Muhammad SAW): "I am not a new thing among the Messengers (of Allāh) (i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."
- PK Say: I am no new thing among the messengers (of Allah), nor know I what will be done with me or with you. I do but follow that which is inspired in me, and I am but a plain warner.
- SH Say: I am not the first of the messengers, and I do not know what will be done with me or with you: I do not follow anything but that which is revealed to me, and I am nothing but a plain warner.
- YU Say: "I am no bringer of new-fangled doctrine among the messengers, nor do I know what will be done with me or with you. I follow but that which is revealed to me by inspiration; I am but a Warner open and clear."

**10.**

- AA Tell them: "Think (of the consequence) if this is from God and you deny it when a witness from the people of Israel had testified to the like of it and come to believe, while you spurn it?" Assuredly God does not guide a wicked people.
- NO Say: "Tell me! If this (Qur'ân) is from Allāh, and you deny it, and a witness from among the Children of Israel ('Abdullāh bin Salām radhiallahu'anhu) testifies that this Qur'ân is from Allāh [like the Taurât (Torah)], so he believed (embraced Islām)[] while you are too proud (to believe)." Verily! Allāh guides not the people who are Zālimûn (polytheists, disbelievers and wrong-doing).
- PK Bethink you: If it is from Allah and ye disbelieve therein, and a witness of the Children of Israel hath already testified to the like thereof and hath believed, and ye are too proud (what plight is yours)? Lo! Allah guideth not wrong-doing folk.

- SH Say: Have you considered if it is from Allah, and you disbelieve in it, and a witness from among the children of Israel has borne witness of one like it, so he believed, while you are big with pride; surely Allah does not guide the unjust people.
- YU Say: "See ye? If (this teaching) be from Allah, and ye reject it, and a witness from among the Children of Israel testifies to its similarity (with earlier scripture), and has believed while ye are arrogant, (how unjust ye are!) truly, Allah guides not a people unjust."

**11.**

- AA Those who deny say of those who believe: "Had there been any good in it they would not have preceded us in coming to it." Since they have not taken guidance from it, they will say: "This is the same old lie."
- NQ And those who disbelieve (strong and wealthy) say of those who believe (weak and poor): "Had it (Islâmic Monotheism to which Muhammad SAW is inviting mankind) been a good thing, they (weak and poor) would not have preceded us thereto!" And when they have not let themselves be guided by it (this Qur'ân), they say: "This is an ancient lie!"
- PK And those who disbelieve say of those who believe: If it had been (any) good, they would not have been before us in attaining it. And since they will not be guided by it, they say: This is an ancient lie;
- SH And those who disbelieve say concerning those who believe: If it had been a good, they would not have gone ahead of us therein. And as they do not seek to be rightly directed thereby, they say: It is an old lie.
- YU The Unbelievers say of those who believe: "If (this Message) were a good thing, (such men) would not have gone to it first, before us!" And seeing that they guide not themselves thereby, they will say, "this is an (old,) falsehood!"

**12.**

- AA There was the Book of Moses before this, a guide and a mercy; and here is this Book confirming it in lucid language, warning those who are wicked, and giving happy tidings to the righteous.
- NQ And before this was the Scripture of Mûsa (Moses) as a guide and a mercy. And this is a confirming Book (the Qur'ân) in the Arabic language, to warn those who do wrong, and as glad tidings to the Muhsinûn (good-doers - see V.2:112).
- PK When before it there was the Scripture of Moses, an example and a mercy; and this is a confirming Scripture in the Arabic language, that it may warn those who do wrong and bring good tidings for the righteous.
- SH And before it the Book of Musa was a guide and a mercy: and this is a Book verifying (it) in the Arabic language that it may warn those who are unjust and as good news for the doers of good.
- YU And before this, was the Book of Moses as a guide and a mercy: And this Book confirms (it) in the Arabic tongue; to admonish the unjust, and as Glad Tidings to those who do right.

**13.**

- AA Surely for those who say, "God is our Lord," and then remain firm, there is no fear or regret.
- NQ Verily, those who say: "Our Lord is (only) Allâh," and thereafter Istaqâmû (i.e. stood firm and straight on the Islâmic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allâh has forbidden and by performing all kinds of good deeds which He has ordained), on them shall be no fear, nor shall they grieve.
- PK Lo! those who say: Our Lord is Allah, and thereafter walk aright, there shall no

fear come upon them neither shall they grieve.

- SH Surely those who say, Our Lord is Allah, then they continue on the right way, they shall have no fear nor shall they grieve.
- YU Verily those who say, "Our Lord is Allah," and remain firm (on that Path),- on them shall be no fear, nor shall they grieve.

#### 14.

- AA They are men of Paradise where they will abide for ever as a recompense for what they had done.
- NO Such shall be the dwellers of Paradise, abiding therein (forever), a reward for what they used to do.
- PK Such are rightful owners of the Garden, immortal therein, as a reward for what they used to do.
- SH These are the dwellers of the garden, abiding therein: a reward for what they did.
- YU Such shall be Companions of the Gardens, dwelling therein (for aye): a recompense for their (good) deeds.

#### 15.

- AA We have enjoined on man to be good to his parents: His mother carries him in her womb with hardship, and gives birth to him in pain. Thirty months is the period of her carrying and weaning him. When he attains to manhood and the age of forty, he says: "O Lord, guide me to thank You for the favours You have bestowed on me and my parents, and to do things good as may please You, and give me a righteous off-spring. I turn to You in penitence and submit."
- NO And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship and she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty (30) months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."
- PK And We have commended unto man kindness toward parents. His mother beareth him with reluctance, and bringeth him forth with reluctance, and the bearing of him and the weaning of him is thirty months, till, when he attaineth full strength and reacheth forty years, he saith: My Lord! Arouse me that I may give thanks for the favour wherewith Thou hast favoured me and my parents, and that I may do right acceptable unto Thee. And be gracious unto me in the matter of my seed. Lo! I have turned unto Thee repentant, and lo! I am of those who surrender (unto Thee).
- SH And We have enjoined on man doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: My Lord! grant me that I may give thanks for Thy favor which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of my offspring; surely I turn to Thee, and surely I am of those who submit.
- YU We have enjoined on man kindness to his parents: In pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. At length, when he reaches the age of full strength and attains forty years, he says, "O my Lord! Grant me that I may be grateful for Thy favour which Thou has bestowed upon me, and upon both my parents, and that I may work righteousness such as Thou mayest approve;

and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam."

**16.**

- AA** They are those from whom We accept the very best of what they have done, and overlook their faults. They will be among the inmates of Paradise: A true promise they have been made.
- NQ** They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise, a promise of truth, which they have been promised.
- PK** Those are they from whom We accept the best of what they do, and overlook their evil deeds. (They are) among the owners of the Garden. This is the true promise which they were promised (in the world).
- SH** These are they from whom We accept the best of what they have done and pass over their evil deeds, among the dwellers of the garden; the promise of truth which they were promised.
- YU** Such are they from whom We shall accept the best of their deeds and pass by their ill deeds: (They shall be) among the Companions of the Garden: a promise! of truth, which was made to them (in this life).

**17.**

- AA** But he who says to his parents: "Shame on you: You intimidate me that I will be resurrected when many generations will have passed before me?" And (the parents) would implore God's help: "Woe to you. You better believe. The promise of God is certainly true." Yet he answers: "These are only fables of long ago."
- NQ** But he who says to his parents: "Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?" While they (father and mother) invoke Allāh for help (and rebuke their son): "Woe to you! Believe! Verily, the Promise of Allāh is true." But he says: "This is nothing but the tales of the ancient."
- PK** And whoso saith unto his parents: Fie upon you both! Do ye threaten me that I shall be brought forth (again) when generations before me have passed away? And they twain cry unto Allah for help (and say): Woe unto thee! Believe! Lo! the promise of Allah is true. But he saith: This is naught save fables of the men of old:
- SH** And he who says to his parents: Fie on you! do you threaten me that I shall be brought forth when generations have already passed away before me? And they both call for Allah's aid: Woe to you! believe, surely the promise of Allah is true. But he says: This is nothing but stories of the ancients.
- YU** But (there is one) who says to his parents, "Fie on you! Do ye hold out the promise to me that I shall be raised up, even though generations have passed before me (without rising again)?" And they two seek Allah's aid, (and rebuke the son): "Woe to thee! Have faith! for the promise of Allah is true." But he says, "This is nothing but tales of the ancients!"

**18.**

- AA** They are those on whom the sentence of God would be justified as on communities of jinns and men before them. They will surely perish.
- NQ** They are those against whom the Word (of torment) is justified among the previous generations of jinns and mankind that have passed away. Verily! They are ever the losers.
- PK** Such are those on whom the Word concerning nations of the jinn and mankind which have passed away before them hath effect. Lo! they are the losers.
- SH** These are they against whom the word has proved true among nations of the

jinn and the men that have already passed away before them; surely they are losers.

- YU Such are they against whom is proved the sentence among the previous generations of Jinns and men, that have passed away; for they will be (utterly) lost.

## 19.

- AA Each will have a position in accordance with his deeds; and no wrong will be done to them.
- NO And for all, there will be degrees according to that which they did, that He (Allâh) may recompense them in full for their deeds. And they will not be wronged.
- PK And for all there will be ranks from what they do, that He may pay them for their deeds; and they will not be wronged.
- SH And for all are degrees according to what they did, and that He may pay them back fully their deeds and they shall not be wronged.
- YU And to all are (assigned) degrees according to the deeds which they (have done), and in order that (Allah) may recompense their deeds, and no injustice be done to them.

## 20.

- AA The day the unbelievers are brought to the Fire, (it will be said): "You wasted all your good deeds in the life of the world, and enjoyed them to the full. You will now be requited with a shameful punishment, for you behaved with arrogance for no reason on the earth, and acted wickedly."
- NO On the Day when those who disbelieve (in the Oneness of Allâh Islâmic Monotheism) will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel and disobey (Allâh).
- PK And on the day when those who disbelieve are exposed to the Fire (it will be said): Ye squandered your good things in the life of the world and sought comfort therein. Now this day ye are rewarded with the doom of ignominy because ye were disdainful in the land without a right, and because ye used to transgress.
- SH And on the day when those who disbelieve shall be brought before the fire: You did away with your good things in your life of the world and you enjoyed them for a while, so today you shall be rewarded with the punishment of abasement because you were unjustly proud in the land and because you transgressed.
- YU And on the Day that the Unbelievers will be placed before the Fire, (It will be said to them): "Ye received your good things in the life of the world, and ye took your pleasure out of them: but today shall ye be recompensed with a Penalty of humiliation: for that ye were arrogant on earth without just cause, and that ye (ever) transgressed."

## 21.

- AA Remember (Hud) the brother of 'Ad. When he warned his people in Ahqaf -- though many a warner had come and gone before and after him: "Do not worship any one but God, for I fear the punishment of an awful day for you,"
- NO And remember (Hûd) the brother of 'Ad, when he warned his people in Al-Ahqâf (the curved sandhills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but Allâh; truly, I fear for you the torment of a mighty Day."
- PK And make mention (O Muhammad) of the brother of A'ad when he warned his

folk among the wind-curved sandhills - and verily warners came and went before and after him - saying: Serve none but Allah. Lo! I fear for you the doom of a tremendous Day.

- SH And mention the brother of Ad; when he warned his people in the sandy plains,-- and indeed warners came before him and after him-- saying Serve none but Allah; surely I fear for you the punishment of a grievous day.
- YU Mention (Hud) one of 'Ad's (own) brethren: Behold, he warned his people about the winding Sand-tracts: but there have been warners before him and after him: "Worship ye none other than Allah: Truly I fear for you the Penalty of a Mighty Day."

## 22.

- AA They said: "Have you come to turn us away from our gods? Then bring upon us what you predict for us, if you are a man of truth."
- NQ They said: "Have you come to turn us away from our âliha (gods)? Then bring us that with which you threaten us, if you are one of the truthful!"
- PK They said: Hast come to turn us away from our gods? Then bring upon us that wherewith thou threatenest us, if thou art of the truthful.
- SH They said: Have you come to us to turn us away from our gods; then bring us what you threaten us with, if you are of the truthful ones.
- YU They said: "Hast thou come in order to turn us aside from our gods? Then bring upon us the (calamity) with which thou dost threaten us, if thou art telling the truth?"

## 23.

- AA He said: "Only God has the knowledge. I only convey to you what I have been sent with. But I see you are a foolish people."
- NQ He said: "The knowledge (of the time of its coming) is with Allâh only, and I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!"
- PK He said: The knowledge is with Allah only. I convey unto you that wherewith I have been sent, but I see you are a folk that know not.
- SH He said: The knowledge is only with Allah, and I deliver to you the message with which I am sent, but I see you are a people who are ignorant.
- YU He said: "The Knowledge (of when it will come) is only with Allah: I proclaim to you the mission on which I have been sent: But I see that ye are a people in ignorance!"..

## 24.

- AA So when they saw it as a cloud advancing towards their valleys, they said: "This is just a passing cloud that will bring us rain." "No. It is what you were trying to hasten: The wind which carries the grievous punishment!"
- NQ Then, when they saw it as a dense cloud coming towards their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened! a wind wherein is a painful torment!
- PK Then, when they beheld it as a dense cloud coming toward their valleys, they said: Here is a cloud bringing us rain. Nay, but it is that which ye did seek to hasten, a wind wherein is painful torment,
- SH So when they saw it as a cloud appearing in the sky advancing towards their valleys, they said: This is a cloud which will give us rain. Nay! it is what you sought to hasten on, a blast of wind in which is a painful punishment,
- YU Then, when they saw the (Penalty in the shape of) a cloud traversing the sky, coming to meet their valleys, they said, "This cloud will give us rain!" "Nay, it is the (Calamity) ye were asking to be hastened!- A wind wherein is a Grievous

Penalty!

## 25.

- AA It will destroy everything at the bidding of its Lord." So in the morning there was nothing but their empty dwellings to be seen. That is how We requite the sinners.
- NQ Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the people who are Mujrimûn (polytheists, disbelievers, sinners, etc.)!
- PK Destroying all things by commandment of its Lord. And morning found them so that naught could be seen save their dwellings. Thus do We reward the guilty folk.
- SH Destroying everything by the command of its Lord, so they became such that naught could be seen except their dwellings. Thus do We reward the guilty people.
- YU "Everything will it destroy by the command of its Lord!" Then by the morning they - nothing was to be seen but (the ruins of) their houses! thus do We recompense those given to sin!

## 26.

- AA We had strengthened them as We have not strengthened you, had given them ears and eyes and hearts; but nothing stood them in good stead, neither their ears nor eyes nor hearts, for they rejected the signs of God, and were seized by what they had mocked.
- NQ And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts, but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the Ayât (Allâh's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations, etc.) of Allâh, and they were completely encircled by that which they used to mock at!
- PK And verily We had empowered them with that wherewith We have not empowered you, and had assigned them ears and eyes and hearts; but their ears and eyes and hearts availed them naught since they denied the revelations of Allah; and what they used to mock befell them.
- SH And certainly We had established them in what We have not established you in, and We had given-- them ears and eyes and hearts, but neither their ears, nor their eyes, nor their hearts availed them aught, since they denied the communications of Allah, and that which they mocked encompassed them.
- YU And We had firmly established them in a (prosperity and) power which We have not given to you (ye Quraish!) and We had endowed them with (faculties of) hearing, seeing, heart and intellect: but of no profit to them were their (faculties of) hearing, sight, and heart and intellect, when they went on rejecting the Signs of Allah; and they were (completely) encircled by that which they used to mock at!

## 27.

- AA We have destroyed habitations all around you, having explained Our signs in different ways to them that they may turn back.
- NQ And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allâh - Islâmic Monotheism).
- PK And verily We have destroyed townships round about you, and displayed (for them) Our revelation, that haply they might return.

- SH And certainly We destroyed the towns which are around you, and We repeat the communications that they might turn.
- YU We destroyed aforetime populations round about you; and We have shown the Signs in various ways, that they may turn (to Us).

**28.**

- AA Why then did the gods they had taken apart from God as propitiators, not come to their aid? In fact they strayed away from them. It was all a lie what they had contrived!
- NQ Then why did those whom they had taken for âliha (gods) besides Allâh, as a way of approach (to Allâh) not help them? Nay, but they vanished completely from them (when there came the torment). And that was their lie, and their inventions which they had been inventing (before their destruction).
- PK Then why did those whom they had chosen for gods as a way of approach (unto Allah) not help them? Nay, but they did fail them utterly. And (all) that was their lie, and what they used to invent.
- SH Why did not then those help them whom they took for gods besides Allah to draw (them) nigh (to Him)? Nay! they were lost to them; and this was their lie and what they forged.
- YU Why then was no help forthcoming to them from those whom they worshipped as gods, besides Allah, as a means of access (to Allah)? Nay, they left them in the lurch: but that was their falsehood and their invention.

**29.**

- AA And (remember), when We turned a company of jinns towards you to listen to the Qur'an, they arrived when it was being recited, and they said: "Keep silent." When it was over they came back to their people, warning them:
- NQ And (remember) when We sent towards you (Muhammad SAW) Nafran (three to ten persons) of the jinns, (quietly) listening to the Qur'ân, when they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.
- PK And when We inclined toward thee (Muhammad) certain of the jinn, who wished to hear the Qur'an and, when they were in its presence, said: Give ear! and, when it was finished, turned back to their people, warning.
- SH And when We turned towards you a party of the jinn who listened to the Quran; so when they came to it, they said: Be silent; then when it was finished, they turned back to their people warning (them).
- YU Behold, We turned towards thee a company of Jinns (quietly) listening to the Qur'an: when they stood in the presence thereof, they said, "Listen in silence!" When the (reading) was finished, they returned to their people, to warn (them of their sins).

**30.**

- AA "O our people:" they said: "we have listened to a Book which has come down after Moses, confirming what was (sent down) before it, showing the way to the truth and a path that is straight.
- NQ They said: "O our people! Verily! We have heard a Book (this Qur'ân) sent down after Mûsa (Moses), confirming what came before it, it guides to the truth and to a Straight Path (i.e. Islâm).
- PK They said: O our people! Lo! we have heard a scripture which hath been revealed after Moses, confirming that which was before it, guiding unto the truth and a right road.
- SH They said: O our people! we have listened to a Book revealed after Musa verifying that which is before it, guiding to the truth and to a right path:

YU They said, "O our people! We have heard a Book revealed after Moses, confirming what came before it: it guides (men) to the Truth and to a Straight Path.

### 31.

AA O our people, hearken to the summoner of God, and believe in him, so that He may forgive you your sins and save you from a painful doom.

NQ O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's Messenger Muhammad SAW), and believe in him (i.e. believe in that which Muhammad SAW has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire)[ ] .

PK O our people! respond to Allah's summoner and believe in Him. He will forgive you some of your sins and guard you from a painful doom.

SH O our people! accept the Divine caller and believe in Him, He will forgive you of your faults and protect you from a painful punishment.

YU "O our people, hearken to the one who invites (you) to Allah, and believe in him: He will forgive you your faults, and deliver you from a Penalty Grievous.

### 32.

AA He who does not listen to the summoner of God cannot weaken (the power of) God on earth, nor will he have protectors other than Him. They are clearly in the wrong."

NQ And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no Auliyâ' (protectors) for him besides Allâh (from Allâh's Punishment). Those are in manifest error.

PK And whoso respondeth not to Allah's summoner he can nowise escape in the earth, and he hath no protecting friends instead of Him. Such are in error manifest.

SH And whoever does not accept the-Divine caller, he shall not escape in the earth and he shall not have guardians besides Him, these are in manifest error.

YU "If any does not hearken to the one who invites (us) to Allah, he cannot frustrate (Allah's Plan) on earth, and no protectors can he have besides Allah: such men (wander) in manifest error."

### 33.

AA Do they not realise that God who created the heavens and the earth, and did not tire creating them, is able to bring the dead to life? And why not? He has the power over everything.

NQ Do they not see that Allâh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.

PK Have they not seen that Allah, Who created the heavens and the earth and was not wearied by their creation, is Able to give life to the dead? Aye, He verily is Able to do all things.

SH Have they not considered that Allah, Who created the heavens and the earth and was not tired by their creation, is able to give life to the dead? Aye! He has surely power over all things.

YU See they not that Allah, Who created the heavens and the earth, and never wearied with their creation, is able to give life to the dead? Yea, verily He has power over all things.

### 34.

AA The day the unbelievers will be stood before the Fire, (they will be asked:) "Is this not the reality?" They will answer: "In truth, by our Lord!" It will be said: "Then taste the torment of what you had denied."

- NQ** And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, By our Lord!" He will say: "Then taste the torment, because you used to disbelieve!"
- PK** And on the day when those who disbelieve are exposed to the Fire (they will be asked): Is not this real? They will say: Yea, by our Lord. He will say: Then taste the doom for that ye disbelieved.
- SH** And on the day when those who disbelieve shall be brought before the fire: Is it not true? They shall say: Aye! by our Lord! He will say: Then taste the punishment, because you disbelieved.
- YU** And on the Day that the Unbelievers will be placed before the Fire, (they will be asked,) "Is this not the Truth?" they will say, "Yea, by our Lord!" (One will say:) "Then taste ye the Penalty, for that ye were wont to deny (Truth)!"

**35.**

- AA** So bear with patience, as the apostles who were constant, bore; and do not be hasty (in demanding punishment) for them. On the day they see what they had been foretold, (they will realise) that they did not stay in the world but only an hour of the day. This is the message to be conveyed: Shall any perish but the ungodly?
- NQ** Therefore be patient (O Muhammad SAW) as did the Messengers of strong will [] and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! This Qur'ân is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are Al-Fâsiqûn (the rebellious, disobedient to Allâh).
- PK** Then have patience (O Muhammad) even as the stout of heart among the messengers (of old) had patience, and seek not to hasten on (the doom) for them. On the day when they see that which they are promised (it will seem to them) as though they had tarried but an hour of daylight. A clear message. Shall any be destroyed save evil-living folk?
- SH** Therefore bear up patiently as did the messengers endowed with constancy bear up with patience and do not seek to hasten for them (their doom). On the day that they shall see what they are promised they shall be as if they had not tarried save an hour of the day. A sufficient exposition! Shall then any be destroyed save the transgressing people?
- YU** Therefore patiently persevere, as did (all) messengers of inflexible purpose; and be in no haste about the (Unbelievers). On the Day that they see the (Punishment) promised them, (it will be) as if they had not tarried more than an hour in a single day. (Thine but) to proclaim the Message: but shall any be destroyed except those who transgress?

47

# Al-Qitâl

## Muhammad

 **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. THOSE WHO DISBELIEVE and obstruct (others) from the way of God will have wasted their deeds.
- NQ** Those who disbelieve [in the Oneness of Allâh, and in the Message of Prophet Muhammad SAW ], and hinder (men) from the Path of Allâh (Islâmic Monotheism), He will render their deeds vain[ ] .
- PK** Those who disbelieve and turn (men) from the way of Allah, He rendereth their actions vain.
- SH** (As for) those who disbelieve and turn away from Allah's way, He shall render their works ineffective.
- YU** Those who reject Allah and hinder (men) from the Path of Allah,- their deeds will Allah render astray (from their mark).

### 2.

- AA** But those who believe and do the right, and believe what has been revealed to Muhammad, which is the truth from their Lord, will have their faults condoned by Him and their state improved.
- NQ** But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (SAW), for it is the truth from their Lord, He will expiate from them their sins, and will make good their state.
- PK** And those who believe and do good works and believe in that which is revealed unto Muhammad - and it is the truth from their Lord - He riddeth them of their ill-deeds and improveth their state.
- SH** And (as for) those who believe and do good, and believe in what has been revealed to Muhammad, and it is the very truth from their Lord, He will remove their evil from them and improve their condition.
- YU** But those who believe and work deeds of righteousness, and believe in the (Revelation) sent down to Muhammad - for it is the Truth from their Lord,- He will remove from them their ills and improve their condition.

### 3.

- AA** That is because those who refuse to believe only follow what is false; but those who believe follow the truth from their Lord. That is how God gives men precepts of wisdom.
- NQ** That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allâh set forth their parables for mankind.
- PK** That is because those who disbelieve follow falsehood and because those who believe follow the truth from their Lord. Thus Allah coineth their similitudes for mankind.

- SH That is because those who disbelieve follow falsehood, and have given them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret; and whoever denies faith, his work indeed is of no account, and in the hereafter he shall be one of the losers.
- YU This because those who reject Allah follow vanities, while those who believe follow the Truth from their Lord: Thus does Allah set forth for men their lessons by similitudes.

#### 4.

- AA So, when you clash with the unbelievers, smite their necks until you overpower them, then hold them in bondage. Then either free them graciously or after taking a ransom, until war shall have come to end. If God had pleased He could have punished them (Himself), but He wills to test some of you through some others. He will not allow the deeds of those who are killed in the cause of God to go waste.
- NQ So, when you meet (in fight Jihād in Allāh's Cause), those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islām), until the war lays down its burden. Thus [you are ordered by Allāh to continue in carrying out Jihād against the disbelievers till they embrace Islām (i.e. are saved from the punishment in the Hell-fire) or at least come under your protection], but if it had been Allāh's Will, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. But those who are killed in the Way of Allāh, He will never let their deeds be lost,[]
- PK Now when ye meet in battle those who disbelieve, then it is smiting of the necks until, when ye have routed them, then making fast of bonds; and afterward either grace or ransom till the war lay down its burdens. That (is the ordinance). And if Allah willed He could have punished them (without you) but (thus it is ordained) that He may try some of you by means of others. And those who are slain in the way of Allah, He rendereth not their actions vain.
- SH So when you meet in battle those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favor or let them ransom (themselves) until the war terminates. That (shall be so); and if Allah had pleased He would certainly have exacted what is due from them, but that He may try some of you by means of others; and (as for) those who are slain in the way of Allah, He will by no means allow their deeds to perish.
- YU Therefore, when ye meet the Unbelievers (in fight), smite at their necks; At length, when ye have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: Until the war lays down its burdens. Thus (are ye commanded): but if it had been Allah's Will, He could certainly have exacted retribution from them (Himself); but (He lets you fight) in order to test you, some with others. But those who are slain in the Way of Allah,- He will never let their deeds be lost.

#### 5.

- AA He will show them the way, and better their state,
- NQ He will guide them and set right their state.
- PK He will guide them and improve their state,
- SH He will guide them and improve their condition.
- YU Soon will He guide them and improve their condition,

#### 6.

- AA And will admit them into gardens with which he has acquainted them.
- NO And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise more than they used to know their houses in the world).
- PK And bring them in unto the Garden which He hath made known to them.
- SH And cause them to enter the garden which He has made known to them.
- YU And admit them to the Garden which He has announced for them.

**7.**

- AA O you who believe, if you help (in the cause of) God He will surely come to your aid, and firmly plant your feet.
- NO O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.
- PK O ye who believe! If ye help Allah, He will help you and will make your foothold firm.
- SH O you who believe ! if you help (the cause of) Allah, He will help you and make firm your feet.
- YU O ye who believe! If ye will aid (the cause of) Allah, He will aid you, and plant your feet firmly.

**8.**

- AA As for the unbelievers, they will suffer misfortunes, and their deeds will be rendered ineffective.
- NO But those who disbelieve (in the Oneness of Allâh Islâmic Monotheism), for them is destruction, and (Allâh) will make their deeds vain.
- PK And those who disbelieve, perdition is for them, and He will make their actions vain.
- SH And (as for) those who disbelieve, for them is destruction and He has made their deeds ineffective.
- YU But those who reject (Allah), - for them is destruction, and (Allah) will render their deeds astray (from their mark).

**9.**

- AA That is so as they were averse to what has been revealed by God, and their actions will be nullified.
- NO That is because they hate that which Allâh has sent down (this Qur'ân and Islâmic laws, etc.), so He has made their deeds fruitless.
- PK That is because they are averse to that which Allah hath revealed, therefor maketh He their actions fruitless.
- SH That is because they hated what Allah revealed, so He rendered their deeds null.
- YU That is because they hate the Revelation of Allah; so He has made their deeds fruitless.

**10.**

- AA Have they not journeyed in the land and seen the fate of those before them? Destroyed they were utterly by God; and a similar (fate) awaits the unbelievers.
- NO Have they not travelled through the earth, and seen what was the end of those before them? Allâh destroyed them completely and a similar (fate awaits) the disbelievers.
- PK Have they not travelled in the land to see the nature of the consequence for those who were before them? Allah wiped them out. And for the disbelievers

there will be the like thereof.

- SH Have they not then journeyed in the land and seen how was the end of those before them: Allah brought down destruction upon them, and the unbelievers shall have the like of it.
- YU Do they not travel through the earth, and see what was the End of those before them (who did evil)? Allah brought utter destruction on them, and similar (fates await) those who reject Allah.

### 11.

- AA This is so for God is the friend of those who believe while the unbelievers have no friend.
- NQ That is because Allāh is the Maula (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no Maula (lord, master, helper, protector, etc.).
- PK That is because Allah is patron of those who believe, and because the disbelievers have no patron.
- SH That is because Allah is the Protector of those who believe, and because the unbelievers shall have no protector for them.
- YU That is because Allah is the Protector of those who believe, but those who reject Allah have no protector.

### 12.

- AA Verily God will admit those who believe and do the right into gardens with streams of water running by. But the unbelievers revel and carouse and subsist like beasts, and Hell will be their residence.
- NQ Certainly! Allāh will admit those who believe (in the Oneness of Allāh Islāmic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise), while those who disbelieve enjoy themselves and eat as cattle eat, and the Fire will be their abode.
- PK Lo! Allah will cause those who believe and do good works to enter Gardens underneath which rivers flow; while those who disbelieve take their comfort in this life and eat even as the cattle eat, and the Fire is their habitation.
- SH Surely Allah will make those who believe and do good enter gardens beneath which rivers flow; and those who disbelieve enjoy themselves and eat as the beasts eat, and the fire is their abode.
- YU Verily Allah will admit those who believe and do righteous deeds, to Gardens beneath which rivers flow; while those who reject Allah will enjoy (this world) and eat as cattle eat; and the Fire will be their abode.

### 13.

- AA How many were the habitations, mightier than your city which has turned you out, which We destroyed; and they did not have a helper.
- NQ And many a town, stronger than your town (Makkah) (O Muhammad SAW) which has driven you out We have destroyed. And there was none to help them.
- PK And how many a township stronger than thy township (O Muhammad) which hath cast thee out, have We destroyed, and they had no helper!
- SH And how many a town which was far more powerful than the town of yours which has driven you out: We destroyed them so there was no helper for them.
- YU And how many cities, with more power than thy city which has driven thee out, have We destroyed (for their sins)? and there was none to aid them.

### 14.

- AA Can one who stands on a clear proof from his Lord, be like one enamoured of

his evil deeds and follows his inane desires?

- NQ Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?
- PK Is he who relieth on a clear proof from his Lord like those for whom the evil that they do is beautified while they follow their own lusts?
- SH What! is he who has a clear argument from his Lord like him to whom the evil of his work is made fairseeming: and they follow their low desires.
- YU Is then one who is on a clear (Path) from his Lord, no better than one to whom the evil of his conduct seems pleasing, and such as follow their own lusts?

## 15.

- AA The semblance of Paradise promised the pious and devout (is that of a garden) with streams of water that will not go rank, and rivers of milk whose taste will not undergo a change, and rivers of wine delectable to drinkers, and streams of purified honey, and fruits of every kind in them, and forgiveness of their Lord. Are these like those who will live for ever in the Fire and be given boiling water to drink which will cut their intestines to shreds?
- NQ =2>The description of Paradise which the Muttaqûn (pious - see V.2:2) have been promised is that in it are rivers of water the taste and smell of which are not changed; rivers of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey (clear and pure) therein for them is every kind of fruit; and forgiveness from their Lord. (Are these) like those who shall dwell for ever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels?
- PK A similitude of the Garden which those who keep their duty (to Allah) are promised: Therein are rivers of water unpolluted, and rivers of milk whereof the flavour changeth not, and rivers of wine delicious to the drinkers, and rivers of clear-run honey; therein for them is every kind of fruit, with pardon from their Lord. (Are those who enjoy all this) like those who are immortal in the Fire and are given boiling water to drink so that it teareth their bowels?
- SH A parable of the garden which those guarding (against evil) are promised: Therein are rivers of water that does not alter, and rivers of milk the taste whereof does not change, and rivers of drink delicious to those who drink, and rivers of honey clarified and for them therein are all fruits and protection from their Lord. (Are these) like those who abide in the fire and who are made to drink boiling water so it rends their bowels asunder.
- YU (Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits; and Grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell for ever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels (to pieces)?

## 16.

- AA There are some who listen to you; but as soon as they go from you they say to those who were given knowledge: "What is this he is saying now?" They are those whose hearts have been sealed by God, and they follow their own lusts.
- NQ And among them are some who listen to you (O Muhammad SAW) till, when they go out from you, they say to those who have received knowledge: "What has he said just now? Such are men whose hearts Allâh has sealed, and they follow their lusts (evil desires).
- PK Among them are some who give ear unto thee (Muhammad) till, when they go forth from thy presence they say unto those who have been given knowledge: What was that he said just now? Those are they whose hearts Allah hath

sealed, and they follow their own lusts.

- SH And there are those of them who seek to listen to you, until when they go forth from you, they say to those who have been given the knowledge: What was it that he said just now? These are they upon whose hearts Allah has set a seal and they follow their low desires.
- YU And among them are men who listen to thee, but in the end, when they go out from thee, they say to those who have received Knowledge, "What is it he said just then?" Such are men whose hearts Allah has sealed, and who follow their own lusts.

### 17.

- AA But those who are rightly guided will be given greater guidance by Him, and they will have their intrinsic piety.
- NQ While as for those who accept guidance, He increases their guidance, and bestows on them their piety.
- PK While as for those who walk aright, He addeth to their guidance, and giveth them their protection (against evil).
- SH And (as for) those who follow the right direction, He increases them in guidance and gives them their guarding (against evil).
- YU But to those who receive Guidance, He increases the (light of) Guidance, and bestows on them their Piety and Restraint (from evil).

### 18.

- AA Do they wait for any thing but the Hour (of change), that it may come upon them suddenly? Its signs have already appeared. How then will they be warned when it has come upon them?
- NQ Do they then await (anything) other than the Hour, that it should come upon them suddenly? But some of its portents (indications and signs) have already come, and when it (actually) is on them, how can they benefit then by their reminder?[]
- PK Await they aught save the Hour, that it should come upon them unawares? And the beginnings thereof have already come. But how, when it hath come upon them, can they take their warning?
- SH Do they then wait for aught but the hour that it should come to them all of a sudden? Now indeed the tokens of it have (already) come, but how shall they have their reminder when it comes on them?
- YU Do they then only wait for the Hour, - that it should come on them of a sudden? But already have come some tokens thereof, and when it (actually) is on them, how can they benefit then by their admonition?

### 19.

- AA Know then, therefore, there is no god but He, and ask forgiveness for your sins and those of believing men and women. God knows your wanderings and your destination.
- NQ So know (O Muhammad SAW) that Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh)[], and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allâh knows well your moving about, and your place of rest (in your homes).
- PK So know (O Muhammad) that there is no Allah save Allah, and ask forgiveness for thy sin and for believing men and believing women. Allah knoweth (both) your place of turmoil and your place of rest.
- SH So know that there is no god but Allah, and, ask protection for your fault and for the believing men and the believing women; and Allah knows the place of your returning and the place of your abiding.

YU Know, therefore, that there is no god but Allah, and ask forgiveness for thy fault, and for the men and women who believe: for Allah knows how ye move about and how ye dwell in your homes.

## 20.

AA Those who believe say: "How is it no Surah was revealed?" But when a categorical Surah is revealed that mentions war, you should see those who are sceptical staring at you like a man in the swoon of death. Alas the woe for them!

NO Those who believe say: "Why is not a Sûrah (chapter of the Qur'ân) sent down (for us)? But when a decisive Sûrah (explaining and ordering things) is sent down, and fighting (Jihād holy fighting in Allâh's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allâh and to obey Him).

PK And those who believe say: If only a surah were revealed! But when a decisive surah is revealed and war is mentioned therein, thou seest those in whose hearts is a disease looking at thee with the look of men fainting unto death. Therefor woe unto them!

SH And those who believe say: Why has not a chapter been revealed? But when a decisive chapter is revealed, and fighting is mentioned therein you see those in whose hearts is a disease look to you with the look of one fainting because of death. Woe to them then!

YU Those who believe say, "Why is not a sura sent down (for us)?" But when a sura of basic or categorical meaning is revealed, and fighting is mentioned therein, thou wilt see those in whose hearts is a disease looking at thee with a look of one in swoon at the approach of death. But more fitting for them-

## 21.

AA Obedience and modest speech (would have been more becoming). And when the matter has been determined it is best for them to be true to God.

NO Obedience (to Allâh) and good words (were better for them). And when the matter (preparation for Jihād) is resolved on, then if they had been true to Allâh, it would have been better for them.

PK Obedience and a civil word. Then, when the matter is determined, if they are loyal to Allah it will be well for them.

SH Obedience and a gentle word (was proper); but when the affair becomes settled, then if they remain true to Allah it would certainly be better for them.

YU Were it to obey and say what is just, and when a matter is resolved on, it were best for them if they were true to Allah.

## 22.

AA Is it possible that if placed in authority you will create disorder in the land and sever your bonds of relationship?

NO Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?[]

PK Would ye then, if ye were given the command, work corruption in the land and sever your ties of kinship?

SH But if you held command, you were sure to make mischief in the land and cut off the ties of kinship!

YU Then, is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin?

## 23.

AA They are those who were condemned by God, whose ears were blocked by Him

and their eyes blinded.

- NQ** Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.
- PK** Such are they whom Allah curseth so that He deafeneth them and maketh blind their eyes.
- SH** Those it is whom Allah has cursed so He has made them deaf and blinded their eyes.
- YU** Such are the men whom Allah has cursed for He has made them deaf and blinded their sight.

## 24.

- AA** Do they not ponder on what the Qur'an says? Or have their hearts been sealed with locks?
- NQ** Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?
- PK** Will they then not meditate on the Qur'an, or are there locks on the hearts?
- SH** Do they not then reflect on the Quran? Nay, on the hearts there are locks.
- YU** Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them?

## 25.

- AA** Those who turn their backs after the way of guidance has been opened to them, have been surely tempted by Satan and beguiled by illusory hopes.
- NQ** Verily, those who have turned back (have apostated) as disbelievers after the guidance has been manifested to them, Shaitân (Satan) has beautified for them (their false hopes), and (Allâh) prolonged their term (age).
- PK** Lo! those who turn back after the guidance hath been manifested unto them, Satan hath seduced them, and He giveth them the rein.
- SH** Surely (as for) those who return on their backs after that guidance has become manifest to them, the Shaitan has made it a light matter to them; and He gives them respite.
- YU** Those who turn back as apostates after Guidance was clearly shown to them,- the Evil One has instigated them and busied them up with false hopes.

## 26.

- AA** This was so because they said to those who disdain what God has revealed: "We shall obey you in some things." But God knows their secret intentions well.
- NQ** This is because they said to those who hate what Allâh has sent down: "We will obey you in part of the matter," but Allâh knows their secrets.
- PK** That is because they say unto those who hate what Allah hath revealed: We will obey you in some matters; and Allah knoweth their secret talk.
- SH** That is because they say to those who hate what Allah has revealed: We will obey you in some of the affairs; and Allah knows their secrets.
- YU** This, because they said to those who hate what Allah has revealed, "We will obey you in part of (this) matter"; but Allah knows their (inner) secrets.

## 27.

- AA** How will it be when the angels draw out their souls striking their faces and their backs?
- NQ** Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs?
- PK** Then how (will it be with them) when the angels gather them, smiting their faces and their backs!

- SH But how will it be when the angels cause them to die smiting their backs.
- YU But how (will it be) when the angels take their souls at death, and smite their faces and their backs?

**28.**

- AA Because they followed what displeases God, and they were averse to pleasing Him. So We nullified their deeds.
- NO That is because they followed that which angered Allāh, and hated that which pleased Him. So He made their deeds fruitless.
- PK That will be because they followed that which angereth Allah, and hated that which pleaseth Him. Therefor He hath made their actions vain.
- SH That is because they follow what is displeasing to Allah and are averse to His pleasure, therefore He has made null their deeds.
- YU This because they followed that which called forth the Wrath of Allah, and they hated Allah's good pleasure; so He made their deeds of no effect.

**29.**

- AA Do they whose minds are filled with doubt, think that God will not expose their malice?
- NO Or do those in whose hearts is a disease (of hypocrisy), think that Allāh will not bring to light all their hidden ill-wills?
- PK Or do those in whose hearts is a disease deem that Allah will not bring to light their (secret) hates?
- SH Or do those in whose hearts is a disease think that Allah will not bring forth their spite?
- YU Or do those in whose hearts is a disease, think that Allah will not bring to light all their rancour?

**30.**

- AA Had We pleased We could have shown them to you that you could know them by their marks, and recognise them from the way they twist their words. Yet God knows all your deeds.
- NO Had We willed, We could have shown them to you, and you should have known them by their marks, but surely, you will know them by the tone of their speech! And Allāh knows all your deeds.
- PK And if We would, We could show them unto thee (Muhammad) so that thou shouldst know them surely by their marks. And thou shalt know them by the burden of their talk. And Allah knoweth your deeds.
- SH And if We please We would have made you know them so that you would certainly have recognized them by their marks and most certainly you can recognize them by the intent of (their) speech; and Allah knows your deeds.
- YU Had We so wiled, We could have shown them up to thee, and thou shouldst have known them by their marks: but surely thou wilt know them by the tone of their speech! And Allah knows all that ye do.

**31.**

- AA We shall try you in order to know who are the fighters among you, and who are men of fortitude, and verify your histories.
- NO And surely, We shall try you till We test those who strive hard (for the Cause of Allāh) and the patient ones, and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).
- PK And verily We shall try you till We know those of you who strive hard (for the cause of Allah) and the steadfast, and till We test your record.
- SH And most certainly We will try you until We have known those among you who

exert themselves hard, and the patient, and made your case manifest.

YU And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle).

### 32.

AA Surely those who do not believe, and obstruct others from the path of God, and oppose the Prophet after the way of guidance has been opened to them, will not hurt God in the least, and He will nullify all that they have done.

NQ Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm), and oppose the Messenger ( SAW) (by standing against him and hurting him), after the guidance[] has been clearly shown to them, they will not hurt Allâh in the least, but He will make their deeds fruitless,

PK Lo! those who disbelieve and turn from the way of Allah and oppose the messenger after the guidance hath been manifested unto them, they hurt Allah not a jot, and He will make their actions fruitless.

SH Surely those who disbelieve and turn away from Allah's way and oppose the Messenger after that guidance has become clear to them cannot harm Allah in any way, and He will make null their deeds.

YU Those who reject Allah, hinder (men) from the Path of Allah, and resist the Messenger, after Guidance has been clearly shown to them, will not injure Allah in the least, but He will make their deeds of no effect.

### 33.

AA O you who believe, obey God and the Prophet, and do not waste your deeds.

NQ O you who believe! Obey Allâh, and obey the Messenger (Muhammad SAW) and render not vain your deeds.

PK O ye who believe! Obey Allah and obey the messenger, and render not your actions vain.

SH O you who believe! obey Allah and obey the Messenger, and do not make your deeds of no effect.

YU O ye who believe! Obey Allah, and obey the messenger, and make not vain your deeds!

### 34.

AA Those who do not believe and obstruct others from the way of God, and die disbelieving, will not be pardoned by God.

NQ Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm); then die while they are disbelievers, Allâh will not forgive them.[]

PK Lo! those who disbelieve and turn from the way of Allah and then die disbelievers, Allah surely will not pardon them.

SH Surely those who disbelieve and turn away from Allah's way, then they die while they are unbelievers, Allah will by no means forgive them.

YU Those who reject Allah, and hinder (men) from the Path of Allah, then die rejecting Allah,- Allah will not forgive them.

### 35.

AA So do not become weak-kneed and sue for peace, for you will have the upper hand as God is with you and will not overlook your deeds.

NQ So be not weak and ask not for peace (from the enemies of Islâm), while you are having the upper hand. Allâh is with you, and will never decrease the reward of your good deeds.

PK So do not falter and cry out for peace when ye (will be) the uppermost, and Allah is with you, and He will not grudge (the reward of) your actions.

SH And be not slack so as to cry for peace and you have the upper hand, and Allah

is with you, and He will not bring your deeds to naught.

YU Be not weary and faint-hearted, crying for peace, when ye should be uppermost: for Allah is with you, and will never put you in loss for your (good) deeds.

### 36.

AA Verily the life of this world is no more than a sport and frivolity. If you believe and fear God, he will give you your reward, and will not ask for your possessions.

NQ The life of this world is but play and pastime, but if you believe (in the Oneness of Allāh Islāmīc Monotheism), and fear Allāh, and avoid evil, He will grant you your wages, and will not ask you your wealth.

PK The life of the world is but a sport and a pastime. And if ye believe and ward off (evil). He will give you your wages, and will not ask of you your wordly wealth.

SH The life of this world is only idle sport and play, and if you believe and guard (against evil) He will give you your rewards, and will not ask of you your possessions.

YU The life of this world is but play and amusement: and if ye believe and guard against Evil, He will grant you your recompense, and will not ask you (to give up) your possessions.

### 37.

AA If He asks for all you possess and insist upon it, you will become niggardly, and it will bring out your malevolence.

NQ If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills.

PK If He should ask it of you and importune you, ye would hoard it, and He would bring to light your (secret) hates.

SH If He should ask you for it and urge you, you will be niggardly, and He will bring forth your malice.

YU If He were to ask you for all of them, and press you, ye would covetously withhold, and He would bring out all your ill-feeling.

### 38.

AA Beware! You are called to spend in the way of God, yet some among you close their fists. But he who is niggardly is so for his own self: God is above need, and it is you who are needy. If you turn away then God will bring other people in your place who, moreover, will not be like you.

NQ Behold! You are those who are called to spend in the Cause of Allāh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allāh is Rich (Free of all wants), and you (mankind) are poor. And if you turn away (from Islām and the obedience of Allāh), He will exchange you for some other people, and they will not be your likes.

PK Lo! ye are those who are called to spend in the way of Allah, yet among you there are some who hoard. And as for him who hoardeth, he hoardeth only from his soul. And Allah is the Rich, and ye are the poor. And if ye turn away He will exchange you for some other folk, and they will not be the likes of you.

SH Behold! you are those who are called upon to spend in Allah's way, but among you are those who are niggardly, and whoever is niggardly is niggardly against his own soul; and Allah is Self-sufficient and you have need (of Him), and if you turn back He will bring in your place another people, then they will not be like you.

- ۞ Behold, ye are those invited to spend (of your substance) in the Way of Allah: But among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants, and it is ye that are needy. If ye turn back (from the Path), He will substitute in your stead another people; then they would not be like you!

# 48

## Al-Fath

### Conquest

### Victory

 **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. WE HAVE GIVEN you a splendid victory
- NQ** Verily, We have given you (O Muhammad SAW) a manifest victory.
- PK** Lo! We have given thee (O Muhammad) a signal victory,
- SH** Surely We have given to you a clear victory
- YU** Verily We have granted thee a manifest Victory:

#### 2.

- AA** That God may save you from earlier and subsequent blames, and complete His favours on you, and guide you on the straight path,
- NQ** That Allâh may forgive you your sins of the past and the future[], and complete His Favour on you, and guide you on the Straight Path;
- PK** That Allah may forgive thee of thy sin that which is past and that which is to come, and may perfect His favour unto thee, and may guide thee on a right path,
- SH** That Allah may forgive your community their past faults and those to follow and complete His favor to you and keep you on a right way,
- YU** That Allah may forgive thee thy faults of the past and those to follow; fulfil His favour to thee; and guide thee on the Straight Way;

#### 3.

- AA** And help you with surpassing help.
- NQ** And that Allâh may help you with strong help.
- PK** And that Allah may help thee with strong help -
- SH** And that Allah might help you with a mighty help.
- YU** And that Allah may help thee with powerful help.

#### 4.

- AA** It is He who sent down the sense of security into the hearts of believers so that their faith may increase with belief, -- God's are the armies of the heavens and the earth; and God is all-knowing and all-wise; --
- NQ** He it is Who sent down As-Sakinah (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allâh belong the hosts of the heavens and the earth, and Allâh is Ever All-Knower, All-Wise.
- PK** He it is Who sent down peace of reassurance into the hearts of the believers that they might add faith unto their faith. Allah's are the hosts of the heavens

and the earth, and Allah is ever Knower, Wise -

- SH He it is Who sent down tranquillity into the hearts of the believers that they might have more of faith added to their faith-- and Allah's are the hosts of the heavens and the earth, and Allah is Knowing, Wise--
- YU It is He Who sent down tranquillity into the hearts of the Believers, that they may add faith to their faith; - for to Allah belong the Forces of the heavens and the earth; and Allah is Full of Knowledge and Wisdom; -

## 5.

- AA And that He may admit men and women who believe into gardens with rivers running by, to live for ever there, and absolve their evil, -- This, in the sight of God, will be the great fulfilment --
- NQ That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise), to abide therein forever, and to expiate from them their sins, and that is with Allâh, a supreme success,
- PK That He may bring the believing men and the believing women into Gardens underneath which rivers flow, wherein they will abide, and may remit from them their evil deeds - That, in the sight of Allah, is the supreme triumph -
- SH That He may cause the believing men and the believing women to enter gardens beneath which rivers flow to abide therein and remove from them their evil; and that is a grand achievement with Allah
- YU That He may admit the men and women who believe, to Gardens beneath which rivers flow, to dwell therein for aye, and remove their ills from them; - and that is, in the sight of Allah, the highest achievement (for man),-

## 6.

- AA And that He may punish men and women (who are) hypocrites, and idolaters and idolatresses who entertain evil notions of God: It is against them that the wheel of misfortune will turn, and God will be wroth with them, and condemn them. For them He has prepared Hell, an evil destination!
- NQ And that He may punish the Munâfiqûn (hypocrites), men and women, and also the Mushrikûn[] men and women, who think evil thoughts about Allâh, for them is a disgraceful torment, and the Anger of Allâh is upon them, and He has cursed them and prepared Hell for them, and worst indeed is that destination.
- PK And may punish the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women, who think an evil thought concerning Allah. For them is the evil turn of fortune, and Allah is wroth against them and hath cursed them, and hath made ready for them hell, a hapless journey's end.
- SH And (that) He may punish the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is wroth with them and has cursed them and prepared hell for them, and evil is the resort.
- YU And that He may punish the Hypocrites, men and women, and the Polytheists men and women, who imagine an evil opinion of Allah. On them is a round of Evil: the Wrath of Allah is on them: He has cursed them and got Hell ready for them: and evil is it for a destination.

## 7.

- AA For God's are the armies of the heavens and the earth; and God is all-knowing and all-wise.
- NQ And to Allâh belong the hosts of the heavens and the earth. And Allâh is Ever All-Knower, All-Wise.
- PK Allah's are the hosts of the heavens and the earth, and Allah is ever Mighty, Wise.

SH And Allah's are the hosts of the heavens and the earth; and Allah is Mighty, Wise.

YU For to Allah belong the Forces of the heavens and the earth; and Allah is Exalted in Power, Full of Wisdom.

### 8.

AA We have sent you as witness (of the truth) and harbinger of good news and a warner,

NQ Verily, We have sent you (O Muhammad SAW) as a witness, as a bearer of glad tidings, and as a warner[].

PK Lo! We have sent thee (O Muhammad) as a witness and a bearer of good tidings and a warner,

SH Surely We have sent you as a witness and as a bearer of good news and as a warner,

YU We have truly sent thee as a witness, as a bringer of Glad Tidings, and as a Warner:

### 9.

AA So that (men) may believe in God and His Apostle, and honour Him and revere Him, and sing His praises morning and evening.

NQ In order that you (O mankind) may believe in Allâh and His Messenger (SAW), and that you assist and honour him (SAW), and (that you) glorify (Allâh's) praises morning and afternoon.

PK That ye (mankind) may believe in Allah and His messenger, and may honour Him, and may revere Him, and may glorify Him at early dawn and at the close of day.

SH That you may believe in Allah and His Messenger and may aid him and revere him; and (that) you may declare His glory, morning and evening.

YU In order that ye (O men) may believe in Allah and His Messenger, that ye may assist and honour Him, and celebrate His praise morning and evening.

### 10.

AA Those who swear allegiance to you indeed swear allegiance to God; and God's protection is over them. Then whosoever breaks the promise breaks it to his own loss; but whosoever fulfills the promise made to God will receive a great reward from Him.

NQ Verily, those who give Bai'â (pledge) to you (O Muhammad SAW) they are giving Bai'â (pledge) to Allâh. The Hand of Allâh is over their hands. Then whosoever breaks his pledge, breaks only to his own harm, and whosoever fulfills what he has covenanted with Allâh, He will bestow on him a great reward.

PK Lo! those who swear allegiance unto thee (Muhammad), swear allegiance only unto Allah. The Hand of Allah is above their hands. So whosoever breaketh his oath, breaketh it only to his soul's hurt; while whosoever keepeth his covenant with Allah, on him will He bestow immense reward.

SH Surely those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward.

YU Verily those who plight their fealty to thee do no less than plight their fealty to Allah: the Hand of Allah is over their hands: then any one who violates his oath, does so to the harm of his own soul, and any one who fulfils what he has covenanted with Allah,- Allah will soon grant him a great Reward.

### 11.

- AA The Arabs of the desert who had stayed behind will now say to you: "We were occupied with our flocks and herds and families, so ask forgiveness for us. They say with their tongues what is not in their hearts. Tell them: "Who can prevail with God for you if He wish you harm or benefit? Surely God is well aware of what you do.
- NO Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allâh, if He intends you hurt or intends you benefit? Nay, but Allâh is Ever All-Aware of what you do.
- PK Those of the wandering Arabs who were left behind will tell thee: Our possessions and our households occupied us, so ask forgiveness for us! They speak with their tongues that which is not in their hearts. Say: Who can avail you aught against Allah, if He intend you hurt or intend you profit? Nay, but Allah is ever Aware of what ye do.
- SH Those of the dwellers of the desert who were left behind will say to you: Our property and our families kept us busy, so ask forgiveness for us. They say with their tongues what is not in their hearts. Say: Then who can control anything for you from Allah if He intends to do you harm or if He intends to do you good; nay, Allah is Aware of what you do:
- YU The desert Arabs who lagged behind will say to thee: "We were engaged in (looking after) our flocks and herds, and our families: do thou then ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allah, if His Will is to give you some loss or to give you some profit? But Allah is well acquainted with all that ye do.

**12.**

- AA In fact you imagined that the Prophet and the faithful would never come back home; and this seemed pleasing to your hearts, and you entertained evil thoughts. You are a people lost.
- NO "Nay, but you thought that the Messenger (SAW) and the believers would never return to their families; and that was made fair-seeming in their hearts, and you did think an evil thought and you became a useless people going for destruction."
- PK Nay, but ye deemed that the messenger and the believers would never return to their own folk, and that was made fairseeming in your hearts, and ye did think an evil thought, and ye were worthless folk.
- SH Nay! you rather thought that the Messenger and the believers would not return to their families ever, and that was made fairseeming to your hearts and you thought an evil thought and you were a people doomed to perish.
- YU "Nay, ye thought that the Messenger and the Believers would never return to their families; this seemed pleasing in your hearts, and ye conceived an evil thought, for ye are a people lost (in wickedness)."

**13.**

- AA He who does not believe in God and His Apostle (should know) We have prepared for unbelievers a blazing fire."
- NO And whosoever does not believe in Allâh and His Messenger (Muhammad SAW), then verily, We have prepared for the disbelievers a blazing Fire[] .
- PK And so for him who believeth not in Allah and His messenger - Lo! We have prepared a flame for disbelievers.
- SH And whoever does not believe in Allah and His Messenger, then surely We have prepared burning fire for the unbelievers.

YU And if any believe not in Allah and His Messenger, We have prepared, for those who reject Allah, a Blazing Fire!

#### 14.

AA To God belongs the kingdom of the heavens and the earth; He may forgive whosoever He please, and afflict whosoever He will. Yet God is forgiving and kind.

NQ And to Allāh belongs the sovereignty of the heavens and the earth, He forgives whom He wills, and punishes whom He wills. And Allāh is Ever Oft-Forgiving, Most Merciful.

PK And Allah's is the Sovereignty of the heavens and the earth. He forgiveth whom He will, and punisheth whom He will. And Allah is ever Forgiving, Merciful.

SH And Allah's is the kingdom. of the heavens and the earth; He forgives whom He pleases and punishes whom He pleases, and Allah is Forgiving, Merciful.

YU To Allah belongs the dominion of the heavens and the earth: He forgives whom He wills, and He punishes whom He wills: but Allah is Oft-Forgiving, Most Merciful.

#### 15.

AA Those who had stayed behind will say: "When you depart for taking the spoils, allow us to follow you." They wish to change the word of God. Tell them: "You will not follow us. That is what God has already said before." They will say: "You are envious of our gain." The fact is they understand but little.

NQ Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you," They want to change Allāh's Words. Say: "You shall not follow us; thus Allāh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.

PK Those who were left behind will say, when ye set forth to capture booty: Let us go with you. They fain would change the verdict of Allah. Say (unto them, O Muhammad): Ye shall not go with us. Thus hath Allah said beforehand. Then they will say: Ye are envious of us. Nay, but they understand not, save a little.

SH Those who are left behind will say when you set forth for the gaining of acquisitions: Allow us (that) we may follow you. They desire to change the world of Allah. Say: By no means shall you follow us; thus did Allah say before. But they will say: Nay! you are jealous of us. Nay! they do not understand but a little.

YU Those who lagged behind (will say), when ye (are free to) march and take booty (in war): "Permit us to follow you." They wish to change Allah's decree: Say: "Not thus will ye follow us: Allah has already declared (this) beforehand": then they will say, "But ye are jealous of us." Nay, but little do they understand (such things).

#### 16.

AA Say to the desert Arabs who had stayed behind: "You will be called against a formidable people. You will fight them till they surrender. If you obey, then He will give you a good reward; but if you turn back, as you had done before, He will punish you with a grievous affliction."

NQ Say (O Muhammad SAW) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allāh will give you a fair reward, but if you turn away as you did turn away before, He will punish you with a painful torment."

PK Say unto those of the wandering Arabs who were left behind: Ye will be called against a folk of mighty prowess, to fight them until they surrender; and if ye

obey, Allah will give you a fair reward; but if ye turn away as ye did turn away before, He will punish you with a painful doom.

- SH Say to those of the dwellers of the desert who were left behind: You shall soon be invited (to fight) against a people possessing mighty prowess; you will fight against them until they submit; then if you obey, Allah will grant you a good reward; and if you turn back as you turned back before, He will punish you with a painful punishment.
- YU Say to the desert Arabs who lagged behind: "Ye shall be summoned (to fight) against a people given to vehement war: then shall ye fight, or they shall submit. Then if ye show obedience, Allah will grant you a goodly reward, but if ye turn back as ye did before, He will punish you with a grievous Penalty."

## 17.

- AA It is not binding on the blind, the lame or the sick (to follow this command); but those who obey God and His Apostle will be admitted by God to gardens with running streams; but those who turn back will suffer a painful doom.
- NQ No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not forth to war). And whosoever obeys Allâh and His Messenger (Muhammad SAW), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.
- PK There is no blame for the blind, nor is there blame for the lame, nor is there blame for the sick (that they go not forth to war). And whoso obeyeth Allah and His messenger, He will make him enter Gardens underneath which rivers flow; and whoso turneth back, him will He punish with a painful doom.
- SH There is no harm in the blind, nor is there any harm in the lame, nor is there any harm in the sick (if they do not go forth); and whoever obeys Allah and His Messenger, He will cause him to enter gardens beneath which rivers flow, and whoever turns back, He will punish him with a painful punishment.
- YU No blame is there on the blind, nor is there blame on the lame, nor on one ill (if he joins not the war): But he that obeys Allah and his Messenger, - (Allah) will admit him to Gardens beneath which rivers flow; and he who turns back, (Allah) will punish him with a grievous Penalty.

## 18.

- AA God was pleased with the believers when they swore allegiance to you under the tree, for He knew well what was in their hearts, and sent down tranquility on them, and rewarded them with an expeditious victory
- NQ Indeed, Allâh was pleased with the believers when they gave their Bai'â (pledge) to you (O Muhammad SAW) under the tree, He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory,
- PK Allah was well pleased with the believers when they swore allegiance unto thee beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and hath rewarded them with a near victory;
- SH Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquillity on them and rewarded them with a near victory,
- YU Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquillity to them; and He rewarded them with a speedy Victory;

## 19.

- AA And the many spoils that they were to take. God is all-mighty and all-wise.
- NQ And abundant spoils that they will capture. And Allâh is Ever All-Mighty, All-

Wise.

PK And much booty that they will capture. Allah is ever Mighty, Wise.

SH And many acquisitions which they will take; and Allah is Mighty, Wise.

YU And many gains will they acquire (besides): and Allah is Exalted in Power, Full of Wisdom.

## 20.

AA God had promised you many spoils that you would capture; so He gave this soon enough to you, and stayed the hands of men from you that it may serve as a sign for believers, and guide you on the straight path;

NO Allāh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to a Straight Path.

PK Allah promiseth you much booty that ye will capture, and hath given you this in advance, and hath withheld men's hands from you, that it may be a token for the believers, and that He may guide you on a right path.

SH Allah promised you many acquisitions which you will take, then He hastened on this one for you and held back the hands of men from you, and that it may be a sign for the believers and that He may guide you on a right path.

YU Allah has promised you many gains that ye shall acquire, and He has given you these beforehand; and He has restrained the hands of men from you; that it may be a Sign for the Believers, and that He may guide you to a Straight Path;

## 21.

AA And other (benefits) which you have not yet obtained, are within the compass of God, for God has power over everything.

NO And other (victories and much booty there are, He promises you) which are not yet within your power, indeed Allāh compasses them, And Allāh is Ever Able to do all things.

PK And other (gain), which ye have not been able to achieve, Allah will compass it, Allah is Able to do all things.

SH And others which you have not yet been able to achieve Allah has surely encompassed them, and Allah has power over all things.

YU And other gains (there are), which are not within your power, but which Allah has compassed: and Allah has power over all things.

## 22.

AA Had the unbelievers fought you they would have turned their backs and not found a protector or helper.

NO And if those who disbelieve fight against you, they certainly would have turned their backs, then they would have found neither a Walī (protector) nor a helper.

PK And if those who disbelieve join battle with you they will take to flight, and afterward they will find no protecting friend nor helper.

SH And if those who disbelieve fight with you, they would certainly turn (their) backs, then they would not find any protector or a helper.

YU If the Unbelievers should fight you, they would certainly turn their backs; then would they find neither protector nor helper.

## 23.

AA This is the law of God, effective as before: You will not find any change in the law of God.

NO That has been the Way of Allāh already with those who passed away before.

And you will not find any change in the Way of Allāh.

- PK It is the law of Allah which hath taken course aforetime. Thou wilt not find for the law of Allah aught of power to change.
- SH Such has been the course of Allah that has indeed run before, and you shall not find a change in Allah's course.
- YU (Such has been) the practice (approved) of Allah already in the past: no change wilt thou find in the practice (approved) of Allah.

## 24.

- AA It was He who restrained their hands from you in the heart of Makkah, and your hands from them, after He had given you victory over them, as God sees all that you do.
- NQ And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allāh is Ever the All-Seer of what you do.
- PK And He it is Who hath withheld men's hands from you, and hath withheld your hands from them, in the valley of Mecca, after He had made you victors over them. Allah is Seer of what ye do.
- SH And He it is Who held back their hands from you and your hands from them in the valley of Mecca after He had given you victory over them; and Allah is Seeing what you do.
- YU And it is He Who has restrained their hands from you and your hands from them in the midst of Makka, after that He gave you the victory over them. And Allah sees well all that ye do.

## 25.

- AA It were those who disbelieved who hindered you from (going to) the Holy Mosque, preventing your offerings from arriving at the place of sacrifice. Had it not been for (the presence of) believers, men and women, (among the unbelievers) of whom you were unaware, and whom you might have trampled and thus incurred guilt unknowingly on account of them, (the matter would have been settled). (But this was not done) so that God may admit into His favour whom He willed. If these (believers) had been separated from them, He would have inflicted a grievous punishment on the unbelievers.
- NQ They are the ones who disbelieved (in the Oneness of Allāh Islāmic Monotheism), and hindered you from AlMasjidAlHarām (the sacred mosque of Makkah) and the sacrificial animals, detained from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them, and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His Mercy whom He will, if they (the believers and the disbelievers) should have been apart, We verily had punished those of them who disbelieved, with painful torment.
- PK These it was who disbelieved and debarred you from the Inviolable Place of Worship, and debarred the offering from reaching its goal. And if it had not been for believing men and believing women, whom ye know not - lest ye should tread them under foot and thus incur guilt for them unknowingly; that Allah might bring into His mercy whom He will - If (the believers and the disbelievers) had been clearly separated We verily had punished those of them who disbelieved with painful punishment.
- SH It is they who disbelieved and turned you away from the Sacred Mosque and (turned off) the offering withheld from arriving at its destined place; and were it not for the believing men and the believing women, whom, not having known, you might have trodden down, and thus something hateful might have afflicted you on their account without knowledge-- so that Allah may cause to

enter into His mercy whomsoever He pleases; had they been widely separated one from another, We would surely have punished those who disbelieved from among them with a painful punishment.

- YU They are the ones who denied Revelation and hindered you from the Sacred Mosque and the sacrificial animals, detained from reaching their place of sacrifice. Had there not been believing men and believing women whom ye did not know that ye were trampling down and on whose account a crime would have accrued to you without (your) knowledge, (Allah would have allowed you to force your way, but He held back your hands) that He may admit to His Mercy whom He will. If they had been apart, We should certainly have punished the Unbelievers among them with a grievous Punishment.

## 26.

- AA When the unbelievers fostered a sense of honour in their hearts, a sense of pagan honour, God sent down a sense of tranquility on His Apostle and the believers, and obliged them to an act of self-restraint, for they were deserving and worthy of it. God is cognizant of everything.
- NO When those who disbelieve had put in their hearts pride and haughtiness the pride and haughtiness of the time of ignorance, then Allâh sent down His Sakinah (calmness and tranquillity) upon His Messenger ( SAW) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allâh), and they were well entitled to it and worthy of it. And Allâh is the All- Kowner of everything.
- PK When those who disbelieve had set up in their hearts zealotry, the zealotry of the Age of Ignorance, then Allah sent down His peace of reassurance upon His messenger and upon the believers and imposed on them the word of self-restraint, for they were worthy of it and meet for it. And Allah is Aware of all things.
- SH When those who disbelieved harbored in their hearts (feelings of) disdain, the disdain of (the days of) ignorance, but Allah sent down His tranquillity on His Messenger and on the believers, and made them keep the word of guarding (against evil), and they were entitled to it and worthy of it; and Allah is Cognizant of all things.
- YU While the Unbelievers got up in their hearts heat and cant - the heat and cant of ignorance,- Allah sent down His Tranquillity to his Messenger and to the Believers, and made them stick close to the command of self-restraint; and well were they entitled to it and worthy of it. And Allah has full knowledge of all things.

## 27.

- AA God has truly made the vision of His Apostle come true: You will surely enter the Holy Mosque in security if God please, without any fear, having shaved your heads and cut your hair. He knew what you did not know, and has vouchsafed you, apart from this, a victory near at hand.
- NO Indeed Allâh shall fulfil the true vision which He showed to His Messenger (SAW) [i.e. the Prophet SAW saw a dream that he has entered Makkah along with his companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter AlMasjidalHarâm; if Allâh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.
- PK Allah hath fulfilled the vision for His messenger in very truth. Ye shall indeed enter the Inviolable Place of Worship, if Allah will, secure, (having your hair) shaven and cut, not fearing. But He knoweth that which ye know not, and hath given you a near victory beforehand.

- SH Certainly Allah had shown to His Messenger the vision with truth: you shall most certainly enter the Sacred Mosque, if Allah pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not fear, but He knows what you do not know, so He brought about a near victory before that.
- YU Truly did Allah fulfil the vision for His Messenger: ye shall enter the Sacred Mosque, if Allah wills, with minds secure, heads shaved, hair cut short, and without fear. For He knew what ye knew not, and He granted, besides this, a speedy victory.

**28.**

- AA It is He who has sent His Apostle with the guidance and the true faith, so that He may exalt it over every other creed. God is sufficient as a witness.
- NQ He it is Who has sent His Messenger (Muhammad SAW) with guidance and the religion of truth (Islâm), that He may make it (Islâm) superior over all religions. And All-Sufficient is Allâh as a Witness.
- PK He it is Who hath sent His messenger with the guidance and the religion of truth, that He may cause it to prevail over all religion. And Allah sufficeth as a Witness.
- SH He it is Who sent His Messenger with the guidance and the true religion that He may make it prevail over all the religions; and Allah is enough for a witness.
- YU It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allah for a Witness.

**29.**

- AA Muhammad is the Prophet of God; and those who are with him are severe with infidels but compassionate among themselves. You may see them kneeling and bowing in reverence, seeking His favour and acceptance. Their mark is on their foreheads from the effect of prostrations. Their likeness in the Torah, and their likeness in the Gospel, is like a seed that sends out a stalk, then makes it firm, and it becomes strong and rises straight upon its stem, gladdening the cultivator's heart, in order to fill the unbelievers with dismay. God has promised those who believe and do the right forgiveness and a great reward.
- NQ Muhammad (SAW) is the Messenger of Allâh, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet Muhammad SAW till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).
- PK Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves. Thou (O Muhammad) seest them bowing and falling prostrate (in worship), seeking bounty from Allah and (His) acceptance. The mark of them is on their foreheads from the traces of prostration. Such is their likeness in the Torah and their likeness in the Gospel - like as sown corn that sendeth forth its shoot and strengtheneth it and riseth firm upon its stalk, delighting the sowers - that He may enrage the disbelievers with (the sight of) them. Allah hath promised, unto such of them as believe and do good works, forgiveness and immense reward.
- SH Muhammad is the Messenger of Allah, and those with him are firm of heart

against the unbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure; their marks are in their faces because of the effect of prostration; that is their description in the Taurat and their description in the Injeel; like as seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the unbelievers on account of them; Allah has promised those among them who believe and do good, forgiveness and a great reward.

- vũ Muhammad is the messenger of Allah; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks, (being) the traces of their prostration. This is their similitude in the Taurat; and their similitude in the Gospel is: like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the Unbelievers with rage at them. Allah has promised those among them who believe and do righteous deeds forgiveness, and a great Reward.

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# Al-Hujurât

## Apartments

### The Private Apartments, The Inner Apartments

 **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. O YOU WHO believe, do not forestall the judgements of God and His Apostle, and have fear of God. Verily God hears all and knows everything.
- NQ** O you who believe! Do not put (yourselves) forward[] before Allâh and His Messenger (SAW), and fear Allâh. Verily! Allâh is All-Hearing, All-Knowing.
- PK** O ye who believe! Be not forward in the presence of Allah and His messenger, and keep your duty to Allah. Lo! Allah is Hearer, Knower.
- SH** O you who believe! be not forward in the presence of Allah and His Messenger, and be careful of (your duty to) Allah; surely Allah is Hearing, Knowing.
- YU** O Ye who believe! Put not yourselves forward before Allah and His Messenger; but fear Allah: for Allah is He Who hears and knows all things.

#### 2.

- AA** O you who believe, do not raise your voices above the voice of the Prophet, and do not speak loudly to him as you do with one another lest your deeds are nullified unconsciously.
- NQ** O you who believe! Raise not your voices above the voice of the Prophet (SAW), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not.
- PK** O ye who believe! Lift not up your voices above the voice of the Prophet, nor shout when speaking to him as ye shout one to another, lest your works be rendered vain while ye perceive not.
- SH** O you who believe! do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive.
- YU** O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not.

#### 3.

- AA** They who speak in a low voice in the presence of God's Apostle, have had their hearts tried by God for reverence. There is forgiveness for them and a great reward.
- NQ** Verily! Those who lower their voices in the presence of Allâh's Messenger (SAW), they are the ones whose hearts Allâh has tested for piety. For them is forgiveness and a great reward.
- PK** Lo! they who subdue their voices in the presence of the messenger of Allah,

those are they whose hearts Allah hath proven unto righteousness. Theirs will be forgiveness and immense reward.

SH Surely those who lower their voices before Allah's Messenger are they whose hearts Allah has proved for guarding (against evil); they shall have forgiveness and a great reward.

YU Those that lower their voices in the presence of Allah's Messenger, - their hearts has Allah tested for piety: for them is Forgiveness and a great Reward.

#### 4.

AA Many of those who call you from outside the apartments are not considerate.

NQ Verily! Those who call you from behind the dwellings, most of them have no sense.

PK Lo! those who call thee from behind the private apartments, most of them have no sense.

SH (As for) those who call out to you from behind the private chambers, surely most of them do not understand.

YU Those who shout out to thee from without the inner apartments - most of them lack understanding.

#### 5.

AA If they had waited for you to come out it would have been better for them. But God is forgiving and kind.

NQ And if they had patience till you could come out to them, it would have been better for them. And Allāh is Oft-Forgiving, Most Merciful.

PK And if they had had patience till thou camest forth unto them, it had been better for them. And Allah is Forgiving, Merciful.

SH And if they wait patiently until you come out to them, it would certainly be better for them, and Allah is Forgiving, Merciful.

YU If only they had patience until thou couldst come out to them, it would be best for them: but Allah is Oft-Forgiving, Most Merciful.

#### 6.

AA O you who believe, if a dissolute person brings some news, verify it first lest you attack a people ignorantly and later regret what you had done.

NQ O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.

PK O ye who believe! If an evil-liver bring you tidings, verify it, lest ye smite some folk in ignorance and afterward repent of what ye did.

SH O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.

YU O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done.

#### 7.

AA Know that the Apostle of God is among you: If he agreed with you in most matters you would surely come to grief. But God has made faith more desirable to you, and attractive to your hearts, and rendered disbelief and sin and disobedience repugnant. They are those who are well directed

NQ And know that, among you there is the Messenger of Allāh (SAW). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble, but Allāh has endeared the Faith to you and has

beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger SAW) hateful to you. These! They are the rightly guided ones,

- PK** And know that the messenger of Allah is among you. If he were to obey you in much of the government, ye would surely be in trouble; but Allah hath endeared the faith to you and hath beautified it in your hearts, and hath made disbelief and lewdness and rebellion hateful unto you. Such are they who are the rightly guided.
- SH** And know that among you is Allah's Messenger; should he obey you in many a matter, you would surely fall into distress, but Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief and transgression and disobedience; these it is that are the followers of a right way.
- YU** And know that among you is Allah's Messenger: were he, in many matters, to follow your (wishes), ye would certainly fall into misfortune: But Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you Unbelief, wickedness, and rebellion: such indeed are those who walk in righteousness; -

## 8.

- AA** By God's benevolence and His grace. God is all-knowing and all-wise.
- NO** (This is) a Grace from Allâh and His Favour. And Allâh is All-Knowing, All-Wise.
- PK** (It is) a bounty and a grace from Allah; and Allah is Knower, Wise.
- SH** By grace from Allah and as a favor; and Allah is Knowing, Wise.
- YU** A Grace and Favour from Allah; and Allah is full of Knowledge and Wisdom.

## 9.

- AA** If two groups of believers come to fight one another, promote peace between them. Then if one of them turns aggressive against the other, fight against the aggressive party till it returns to God's authority. If it does so, make peace among them equitably and be impartial. Verily God loves those who are just.
- NO** And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allâh; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are equitable.
- PK** And if two parties of believers fall to fighting, then make peace between them. And if one party of them doeth wrong to the other, fight ye that which doeth wrong till it return unto the ordinance of Allah; then, if it return, make peace between them justly, and act equitably. Lo! Allah loveth the equitable.
- SH** And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably.
- YU** If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just).

## 10.

- AA** The faithful are surely brothers; so restore friendship among your brothers, and fear God that you may be favoured.
- NO** The believers are nothing else than brothers (in Islâmic religion). So make

reconciliation between your brothers, and fear Allāh, that you may receive mercy.

- PK The believers are naught else than brothers. Therefore make peace between your brethren and observe your duty to Allah that haply ye may obtain mercy.
- SH The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you.
- YU The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy.

## 11.

- AA O you who believe, men should not laugh at other men, for it may be they are better than them; and women should not laugh at other women, for they may perhaps be better than them. Do not slander one another, nor give one another nick-names. After believing, it is bad to give (another) a bad name. Those who do not repent behave wickedly.
- NQ O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked", etc.]. And whosoever does not repent, then such are indeed Zâlimûn (wrong-doers, etc.).
- PK O ye who believe! Let not a folk deride a folk who may be better than they (are), not let women (deride) women who may be better than they are; neither defame one another, nor insult one another by nicknames. Bad is the name of lewdness after faith. And whoso turneth not in repentance, such are evil-doers.
- SH O you who believe! let not (one) people laugh at (another) people perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith, and whoever does not turn, these it is that are the unjust.
- YU O ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong.

## 12.

- AA O you who believe, avoid most suspicions: Some suspicions are indeed sins. So do not pry into others' secrets and do not backbite. Would any of you like to eat a dead brother's flesh? You would surely be revolted by it Then fear God. He is certainly forgiving and kind.
- NQ O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting)[]. And fear Allāh. Verily, Allāh is the One Who accepts repentance, Most Merciful.
- PK O ye who believe! Shun much suspicion; for lo! some suspicion is a crime. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that (so abhor the other)! And keep your duty (to Allah). Lo! Allah is Relenting, Merciful.
- SH O you who believe! avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of

(your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful.

- YU O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it...But fear Allah: For Allah is Oft-Returning, Most Merciful.

### 13.

- AA O men, We created you from a male and female, and formed you into nations and tribes that you may recognise each other. He who has more integrity has indeed greater honour with God. Surely God is all-knowing and well-informed.
- NQ O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwa [i.e. one of the Muttaqûn (pious - see V.2:2)]. Verily, Allâh is All-Knowing, All-Aware.
- PK O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.
- SH O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware.
- YU O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).

### 14.

- AA The Arabs of the desert say: "We believe." Tell them: "You do not believe. Better say: 'We submit'; for belief has not yet penetrated your hearts." If you begin to obey God and His Apostle, He will not withhold the least (of the recompense) of your labour. Verily God is forgiving and kind."
- NQ The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islâm),' for Faith has not yet entered your hearts. But if you obey Allâh and His Messenger (SAW), He will not decrease anything in reward for your deeds. Verily, Allâh is Oft-Forgiving, Most Merciful."
- PK The wandering Arabs say: We believe. Say (unto them, O Muhammad): Ye believe not, but rather say "We submit," for the faith hath not yet entered into your hearts. Yet, if ye obey Allah and His messenger, He will not withhold from you aught of (the reward of) your deeds. Lo! Allah is Forgiving, Merciful.
- SH The dwellers of the desert say: We believe. Say: You do not believe but say, We submit; and faith has not yet entered into your hearts; and if you obey Allah and His Messenger, He will not diminish aught of your deeds; surely Allah is Forgiving, Merciful.
- YU The desert Arabs say, "We believe." Say, "Ye have no faith; but ye (only) say, 'We have submitted our wills to Allah,' For not yet has Faith entered your hearts. But if ye obey Allah and His Messenger, He will not belittle aught of your deeds: for Allah is Oft-Forgiving, Most Merciful."

### 15.

- AA They alone are believers who come to believe in God and His Apostle, then never doubt again, and struggle wealth and soul in the way of God. They are the truthful and sincere.
- NQ Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the

Cause of Allâh. Those! They are the truthful.

- PK The (true) believers are those only who believe in Allah and His messenger and afterward doubt not, but strive with their wealth and their lives for the cause of Allah. Such are the sincere.
- SH The believers are only those who believe in Allah and His Messenger then they doubt not and struggle hard with their wealth and their lives in the way of Allah; they are the truthful ones.
- YU Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: Such are the sincere ones.

## 16.

- AA Say: "Are you trying to convince God of your faithfulness? But God knows all there is in the heavens and the earth, for God has knowledge of everything."
- NQ Say: "Will you inform Allâh about your religion? While Allâh knows all that is in the heavens and all that is in the earth, and Allâh is All-Aware of everything.
- PK Say (unto them, O Muhammad): Would ye teach Allah your religion, when Allah knoweth all that is in the heavens and all that is in the earth, and Allah is Aware of all things?
- SH Say: Do you apprise Allah of your religion, and Allah knows what is in the heavens and what is in the earth; and Allah is Cognizant of all things.
- YU Say: "What! Will ye instruct Allah about your religion? But Allah knows all that is in the heavens and on earth: He has full knowledge of all things.

## 17.

- AA They impress upon you that they have submitted. Tell them: "Do not favour me with your submission. In fact God has favoured you by showing you the way to belief, if you are men of truth."
- NQ They regard as favour upon you (O Muhammad SAW) that they have embraced Islâm. Say: "Count not your Islâm as a favour upon me. Nay, but Allâh has conferred a favour upon you, that He has guided you to the Faith, if you indeed are true.
- PK They make it a favour unto thee (Muhammad) that they have surrendered (unto Him). Say: Deem not your Surrender a favour unto me; but Allah doth confer a favour on you, inasmuch as He hath led you to the Faith, if ye are earnest.
- SH They think that they lay you under an obligation by becoming Muslims. Say: Lay me not under obligation by your Islam: rather Allah lays you under an obligation by guiding you to the faith if you are truthful.
- YU They impress on thee as a favour that they have embraced Islam. Say, "Count not your Islam as a favour upon me: Nay, Allah has conferred a favour upon you that He has guided you to the faith, if ye be true and sincere.

## 18.

- AA Verily God knows the unknown of the heavens and the earth; and God perceives all you do.
- NQ Verily, Allâh knows the unseen of the heavens and the earth. And Allâh is the All-Seer of what you do.
- PK Lo! Allah knoweth the Unseen of the heavens and the earth. And Allah is Seer of what ye do.
- SH Surely Allah knows the unseen things of the heavens and the earth; and Allah sees what you do.
- YU "Verily Allah knows the secrets of the heavens and the earth: and Allah Sees well all that ye do."

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## Qâf

## Qaf

**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. QAF. I CALL to witness the glorious Qur'an.
- NQ** Qâf. [These letters (Qâf, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. By the Glorious Qur'ân.
- PK** Qaf. By the Glorious Qur'an,
- SH** Qaf. I swear by the glorious Quran (that Muhammad is the Messenger of Allah)
- YU** Qaf: By the Glorious Qur'an (Thou art Allah's Messenger).

### 2.

- AA** They are rather surprised that a warner from among themselves has come to them. So the unbelievers say: "This is astonishing:
- NQ** Nay, they wonder that there has come to them a warner (Muhammad SAW) from among themselves. So the disbelievers say: "This is a strange thing!
- PK** Nay, but they marvel that a warner of their own hath come unto them; and the disbelievers say: This is a strange thing:
- SH** Nay! they wonder that there has come to them a warner from among themselves, so the unbelievers say: This is a wonderful thing:
- YU** But they wonder that there has come to them a Warner from among themselves. So the Unbelievers say: "This is a wonderful thing!

### 3.

- AA** When we are dead and turned to dust, this returning (to life) is most far-fetched."
- NQ** "When we are dead and have become dust (shall we be resurrected?) That is a far return."
- PK** When we are dead and have become dust (shall we be brought back again)? That would be a far return!
- SH** What! when we are dead and have become dust? That is afar (from probable) return.
- YU** "What! When we die and become dust, (shall we live again?) That is a (sort of) return far (from our understanding)."

### 4.

- AA** We know what the earth consumes of them, for We have the Book that preserves everything.
- NQ** We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees).
- PK** We know that which the earth taketh of them, and with Us is a recording Book.
- SH** We know indeed what the earth diminishes of them, and with Us is a writing that preserves.
- YU** We already know how much of them the earth takes away: With Us is a record

guarding (the full account).

## 5.

- AA But no! They called the truth a lie when it came to them; so they are in a confused state.
- NQ Nay, but they have denied the truth (this Qur'ân) when it has come to them, so they are in a confused state (can not differentiate between right and wrong).
- PK Nay, but they have denied the truth when it came unto them, therefor they are now in troubled case.
- SH Nay, they rejected the truth when it came to them, so they are (now) in a state of confusion.
- YU But they deny the Truth when it comes to them: so they are in a confused state.

## 6.

- AA Have they not looked at the sky above them, how We have fashioned and adorned it, and it has no flaw?
- NQ Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?
- PK Have they not then observed the sky above them, how We have constructed it and beautified it, and how there are no rifts therein?
- SH Do they not then look up to heaven above them how We have made it and adorned it and it has no gaps?
- YU Do they not look at the sky above them?- How We have made it and adorned it, and there are no flaws in it?

## 7.

- AA We stretched the earth and placed upon it firm stabilisers and We made every kind of splendid thing to grow upon it
- NQ And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants).
- PK And the earth have We spread out, and have flung firm hills therein, and have caused of every lovely kind to grow thereon,
- SH And the earth, We have made it plain and cast in it mountains and We have made to grow therein of all beautiful kinds,
- YU And the earth- We have spread it out, and set thereon mountains standing firm, and produced therein every kind of beautiful growth (in pairs)-

## 8.

- AA As instruction and reminder to every penitent creature.
- NQ An insight and a Reminder for every slave turning to Allâh (i.e. the one who believes in Allâh and performs deeds of His obedience, and always begs His pardon).
- PK A vision and a reminder for every penitent slave.
- SH To give sight and as a reminder to every servant who turns frequently (to Allah).
- YU To be observed and commemorated by every devotee turning (to Allah).

## 9.

- AA And We send down water as a blessing from the sky, and grow gardens with it and the grain for harvest,
- NQ And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped.

- PK And We send down from the sky blessed water whereby We give growth unto gardens and the grain of crops,  
 SH And We send down from the cloud water abounding in good, then We cause to grow thereby gardens and the grain that is reaped,  
 YU And We send down from the sky rain charted with blessing, and We produce therewith gardens and Grain for harvests;

**10.**

- AA And tall date-palms with their spathes pile on pile  
 NQ And tall date-palms, with ranged clusters;  
 PK And lofty date-palms with ranged clusters,  
 SH And the tall palm-trees having spadices closely set one above another,  
 YU And tall (and stately) palm-trees, with shoots of fruit-stalks, piled one over another; -

**11.**

- AA As a provision for men, and enlivened a region that was dead. Even thus will be the life after death.  
 NQ A provision for (Allâh's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead).  
 PK Provision (made) for men; and therewith We quicken a dead land. Even so will be the resurrection of the dead.  
 SH A sustenance for the servants, and We give life thereby to a dead land; thus is the rising.  
 YU As sustenance for (Allah's) Servants; - and We give (new) life therewith to land that is dead: Thus will be the Resurrection.

**12.**

- AA The people of Noah, Ar-Rass and Thamud denied before you,  
 NQ Denied before them (i.e. these pagans of Makkah who denied you, O Muhammad SAW) the people of Nûh (Noah), and the dwellers of Rass, and the Thamûd,  
 PK The folk of Noah denied (the truth) before them, and (so did) the dwellers at Ar-Rass and (the tribe of) Thamud,  
 SH (Others) before them rejected (prophets): the people of Nuh and the dwellers of Ar-Rass and Samood,  
 YU Before them was denied (the Hereafter) by the People of Noah, the Companions of the Rass, the Thamud,

**13.**

- AA As did the people of 'Ad and Pharaoh and the brethren of Lot,  
 NQ And 'Ad, and Fir'aun (Pharaoh), and the brethren of Lout (Lot),  
 PK And (the tribe of) A'ad, and Pharaoh, and the brethren of Lot,  
 SH And Ad and Firon and Lut's brethren,  
 YU The 'Ad, Pharaoh, the brethren of Lut,

**14.**

- AA And the dwellers of the Wood and people of Tubba'. Each of them denied the apostles. So My threat became a reality.  
 NQ And the dwellers of the Wood, and the people of Tubba'; everyone of them denied (their) Messengers, so My Threat took effect.  
 PK And the dwellers in the wood, and the folk of Tubb'a: every one denied their

messengers, therefor My threat took effect.

- SH And the dwellers of the grove and the people of Tuba; all rejected the messengers, so My threat came to pass.
- YU The Companions of the Wood, and the People of Tubba'; each one (of them) rejected the messengers, and My warning was duly fulfilled (in them).

### 15.

- AA Were We exhausted by the act of the first creation? And yet they are confused about a new creation.
- NQ Were We then tired with the first creation? Nay, They are in confused doubt about a new creation (i.e. Resurrection)?
- PK Were We then worn out by the first creation? Yet they are in doubt about a new creation.
- SH Were We then fatigued with the first creation? Yet are they in doubt with regard to a new creation.
- YU Were We then weary with the first Creation, that they should be in confused doubt about a new Creation?

### 16.

- AA He created man and surely know what misdoubts arise in their hearts; for We are closer to him than his jugular vein.
- NQ And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).
- PK We verily created man and We know what his soul whispereth to him, and We are nearer to him than his jugular vein.
- SH And certainly We created man, and We know what his mind suggests to him, and We are nearer to him than his life-vein.
- YU It was We Who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein.

### 17.

- AA When the two (angels) who keep the account, one sitting on the right, one on the left, take it down,
- NQ (Remember!) that the two receivers (recording angels) receive (each human being after he or she has attained the age of puberty), one sitting on the right and one on the left (to note his or her actions)[] .
- PK When the two Receivers receive (him), seated on the right hand and on the left,
- SH When the two receivers receive, sitting on the right and on the left.
- YU Behold, two (guardian angels) appointed to learn (his doings) learn (and noted them), one sitting on the right and one on the left.

### 18.

- AA There is not a word he utters but an observer is ready (to make note of it).
- NQ Not a word does he (or she) utter, but there is a watcher by him ready (to record it).[]
- PK He uttereth no word but there is with him an observer ready.
- SH He utters not a word but there is by him a watcher at hand.
- YU Not a word does he utter but there is a sentinel by him, ready (to note it).

### 19.

- AA The palsy of death will surely come. This is what you wished to avert.
- NQ And the stupor of death will come in truth: "This is what you have been

avoiding!"

PK And the agony of death cometh in truth. (And it is said unto him): This is that which thou wast wont to shun.

SH And the stupor of death will come in truth; that is what you were trying to escape.

YU And the stupor of death will bring Truth (before his eyes): "This was the thing which thou wast trying to escape!"

## 20.

AA And the trumpet blast will sound: It would be the Day of Doom.

NQ And the Trumpet will be blown, that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection).

PK And the trumpet is blown. This is the threatened Day.

SH And the trumpet shall be blown; that is the day of the threatening.

YU And the Trumpet shall be blown: that will be the Day whereof Warning (had been given).

## 21.

AA Each soul will come with a driver and a witness.

NQ And every person will come forth along with an (angel) to drive (him), and an (angel) to bear witness.

PK And every soul cometh, along with it a driver and a witness.

SH And every soul shall come, with it a driver and a witness.

YU And there will come forth every soul: with each will be an (angel) to drive, and an (angel) to bear witness.

## 22.

AA (And the driver will say:) "You were oblivious of this, so we have removed the veil, and how keen is your sight today!"

NQ (It will be said to the sinners): "Indeed you were heedless of this, now We have removed your covering, and sharp is your sight this Day!"

PK (And unto the evil-doer it is said): Thou wast in heedlessness of this. Now We have removed from thee thy covering, and piercing is thy sight this day.

SH Certainly you were heedless of it, but now We have removed from you your veil, so your sight today is sharp.

YU (It will be said:) "Thou wast heedless of this; now have We removed thy veil, and sharp is thy sight this Day!"

## 23.

AA His companion will say: "Here is (the record) I have ready with me."

NQ And his companion (angel) will say: "Here is (this Record) ready with me!"

PK And (unto the evil-doer) his comrade saith: This is that which I have ready (as testimony).

SH And his companions shall say: This is what is ready with me.

YU And his Companion will say: "Here is (his Record) ready with me!"

## 24.

AA "Cast each stubborn unbeliever into Hell," (they will be told),

NQ (And it will be said): "Both of you throw (Order from Allâh to the two angels) into Hell, every stubborn disbeliever (in the Oneness of Allâh, in His Messengers, etc.).

PK (And it is said): Do ye twain hurl to hell each rebel ingrate,

SH Do cast into hell every ungrateful, rebellious one,  
 YU (The sentence will be:) "Throw, throw into Hell every contumacious Rejecter  
 (of Allah)!-

**25.**

AA "Every obstructor of good, transgressor, and the sceptic,  
 NO "Hinderer of good, transgressor, doubter,  
 PK Hinderer of good, transgressor, doubter,  
 SH Forbider of good, exceeeder of limits, doubter,  
 YU "Who forbade what was good, transgressed all bounds, cast doubts and  
 suspicions;

**26.**

AA Who had set up another god with God. Cast him into severe torment."  
 NO "Who set up another ilâh (god) with Allâh, then (both of you) cast him in the  
 severe torment."  
 PK Who setteth up another god along with Allah. Do ye twain hurl him to the  
 dreadful doom.  
 SH Who sets up another god with Allah, so do cast him into severe chastisement.  
 YU "Who set up another god beside Allah: Throw him into a severe penalty."

**27.**

AA His companion will say: "O Lord, I did not lead him to wickedness, but he was  
 himself far astray."  
 NO His companion (Satan devil)] will say: "Our Lord! I did not push him to  
 transgress, (in disbelief, oppression, and evil deeds) but he was himself in  
 error far astray."  
 PK His comrade saith: Our Lord! I did not cause him to rebel, but he was (himself)  
 far gone in error.  
 SH His companion will say: Our Lord! I did not lead him into inordinacy but he  
 himself was in a great error.  
 YU His Companion will say: "Our Lord! I did not make him transgress, but he was  
 (himself) far astray."

**28.**

AA "Do not argue in My presence. I had announced the promise of doom in  
 advance.  
 NO Allâh will say: "Dispute not in front of Me, I had already, in advance, sent you  
 the threat.  
 PK He saith: Contend not in My presence, when I had already proffered unto you  
 the warning.  
 SH He will say: Do not quarrel in My presence, and indeed I gave you the  
 threatening beforehand:  
 YU He will say: "Dispute not with each other in My Presence: I had already in  
 advance sent you Warning.

**29.**

AA There is no changing of My word, nor am I unjust to My creatures." shall ask  
 Hell that day: "Are you full?" It will answer: "Are there still more?"  
 NO The Sentence that comes from Me cannot be changed, and I am not unjust (to  
 the least) to the slaves."  
 PK The sentence that cometh from Me cannot be changed, and I am in no wise a  
 tyrant unto the slaves.

SH My word shall not be changed, nor am I in the least unjust to the servants.

YU "The Word changes not before Me, and I do not the least injustice to My Servants."

### 30.

NQ On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?"[]

PK On the day when We say unto hell: Art thou filled? and it saith: Can there be more to come?

SH On the day that We will say to hell: Are you filled up? And it will say: Are there any more?

YU One Day We will ask Hell, "Art thou filled to the full?" It will say, "Are there any more (to come)?"

### 31.

AA And Paradise will be brought near, not far from those who took heed for themselves and feared God.

NQ And Paradise will be brought near to the Muttaqûn (pious - see V.2:2) not far off.

PK And the Garden is brought nigh for those who kept from evil, no longer distant.

SH And the garden shall be brought near to those who guard (against evil), not far off:

YU And the Garden will be brought nigh to the Righteous,- no more a thing distant.

### 32.

AA "This is what you had been promised," (will be said) to every penitent who remembered (his duty),

NQ (It will be said): "This is what you were promised, - (it is) for those oft-returning (to Allâh) in sincere repentance, and those who preserve their covenant with Allâh (by obeying Him in all what He has ordered, and worship none but Allâh Alone, i.e. follow Allâh's Religion, Islâmîc Monotheism).

PK (And it is said): This is that which ye were promised. (It is) for every penitent and heedful one,

SH This is what you were promised, (it is) for every one who turns frequently (to Allah), keeps (His limits);

YU (A voice will say:) "This is what was promised for you,- for every one who turned (to Allah) in sincere repentance, who kept (His Law),

### 33.

AA Who feared Ar-Rahman in secret, and came with a penitent heart:

NQ "Who feared the Most Beneficent (Allâh) in the Ghaib (unseen): (i.e. in this worldly life before seeing and meeting Him), and brought a heart turned in repentance (to Him - and absolutely free from each and every kind of polytheism),

PK Who feareth the Beneficent in secret and cometh with a contrite heart.

SH Who fears the Beneficent Allah in secret and comes with a penitent heart:

YU "Who feared (Allah) Most Gracious Unseen, and brought a heart turned in devotion (to Him):

### 34.

AA "Enter it in peace. This is the day of life abiding."

NQ "Enter you therein in peace and security; this is a Day of eternal life!"

PK Enter it in peace. This is the day of immortality.

SH Enter it in peace, that is the day of abiding.

YU "Enter ye therein in Peace and Security; this is a Day of Eternal Life!"

### 35.

AA Theirs will be whatsoever they wish: And with Us there is more.

NQ There they will have all that they desire, and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic swt ).

PK There they have all that they desire, and there is more with Us.

SH They have therein what they wish and with Us is more yet.

YU There will be for them therein all that they wish,- and more besides in Our Presence.

### 36.

AA How many generations have We destroyed before them who were mightier in power than they. Then they searched throughout the land to see if there was a way of escape.

NQ And how many a generation We have destroyed before them, who were stronger in power than them, and (when Our Torment came) they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)?

PK And how many a generation We destroyed before them, who were mightier than these in prowess so that they overran the lands! Had they any place of refuge (when the judgment came)?

SH And how many a generation did We destroy before them who were mightier in prowess than they, so they went about and about in the lands. Is there a place of refuge?

YU But how many generations before them did We destroy (for their sins),- stronger in power than they? Then did they wander through the land: was there any place of escape (for them)?

### 37.

AA Surely there is a reminder in this for whosoever has a heart (to feel), or takes heed.

NQ Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.

PK Lo! therein verily is a reminder for him who hath a heart, or giveth ear with full intelligence.

SH Most surely there is a reminder in this for him who has a heart or he gives ear and is a witness.

YU Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses (the truth).

### 38.

AA We created the heavens and the earth and all that lies between them, in six spans, and no weariness came upon Us.

NQ And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.

PK And verily We created the heavens and the earth, and all that is between them, in six Days, and naught of weariness touched Us.

SH And certainly We created the heavens and the earth and what is between them in six periods and there touched Us not any fatigue.

YU We created the heavens and the earth and all between them in Six Days, nor

did any sense of weariness touch Us.

### 39.

- AA So you bear with patience what they say, and sing the praises of your Lord before the rising of the sun and its setting,
- NO So bear with patience (O Muhammad SAW) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the Fajr, Zuhr, and 'Asr prayers)[ ] .
- PK Therefor (O Muhammad) bear with what they say, and hymn the praise of thy Lord before the rising and before the setting of the sun;
- SH Therefore be patient of what they say, and sing the praise of your Lord before the rising of the sun and before the setting.
- YU Bear, then, with patience, all that they say, and celebrate the praises of thy Lord, before the rising of the sun and before (its) setting.

### 40.

- AA And glorify Him for some portion of the night, and additional adorations.
- NO And during a part of the night (also), glorify His praises (i.e. Maghrib and 'Isha prayers), and (so likewise) after the prayers [As-Sunnah, Nawâfil optional and additional prayers, and also glorify, praise and magnify Allâh - Subhân Allâh, Alhamdu lillâh, Allâhu-Akbar].
- PK And in the night-time hymn His praise, and after the (prescribed) prostrations.
- SH And glorify Him in the night and after the prayers.
- YU And during part of the night, (also,) celebrate His praises, and (so likewise) after the postures of adoration.

### 41.

- AA Take heed that the day the crier calls from a place close (to every one),
- NO And listen on the Day when the caller will call from a near place,
- PK And listen on the day when the crier crieth from a near place,
- SH And listen on the day when the crier shall cry from a near place
- YU And listen for the Day when the Caller will call out from a place quiet near,-

### 42.

- AA The day they actually hear the blast, will be the Day of rising of the dead.
- NO The Day when they will hear As-Saihah (shout, etc.) in truth, that will be the Day of coming out (from the graves i.e. the Day of Resurrection).
- PK The day when they will hear the (Awwful) Cry in truth. That is the day of coming forth (from the graves).
- SH The day when they shall hear the cry in truth; that is the day of coming forth.
- YU The Day when they will hear a (mighty) Blast in (very) truth: that will be the Day of Resurrection.

### 43.

- AA We are the one who give life and death, and to Us will be the destination.
- NO Verily, We it is Who give life and cause death; and to Us is the final return,
- PK Lo! We it is Who quicken and give death, and unto Us is the journeying.
- SH Surely We give life and cause to die, and to Us is the eventual coming;
- YU Verily it is We Who give Life and Death; and to Us is the Final Goal-

### 44.

- AA The day the earth will split asunder they will come out hurriedly. This gathering

together is easy for Us.

- NQ On the Day when the earth shall be cleft, from off them, (they will come out) hastening forth. That will be a gathering, quite easy for Us.
- PK On the day when the earth splitteth asunder from them, hastening forth (they come). That is a gathering easy for Us (to make).
- SH The day on which the earth shall cleave asunder under them, they will make haste; that is a gathering together easy to Us.
- YU The Day when the Earth will be rent asunder, from (men) hurrying out: that will be a gathering together,- quite easy for Us.

#### 45.

- AA We are cognisant of what they say; but it is not for you to compel them. So keep on reminding through the Qur'an whoever fears My warning.
- NQ We know of best what they say; and you (O Muhammad SAW) are not a tyrant over them (to force them to Belief). But warn by the Qur'an, him who fears My Threat.
- PK We are Best Aware of what they say, and thou (O Muhammad) art in no wise a compeller over them. But warn by the Qur'an him who feareth My threat.
- SH We know best what they say, and you are not one to compel them; therefore remind him by means of the Quran who fears My threat.
- YU We know best what they say; and thou art not one to overawe them by force. So admonish with the Qur'an such as fear My Warning!

## 51

# Az-Zâriyât

## The Dispersing The Winnowing Winds

**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. I CALL TO witness those who scatter (dust) by dispersing,  
**NQ** By (the winds) that scatter dust.  
**PK** By those that winnow with a winnowing  
**SH** I swear by the wind that scatters far and wide,  
**YU** By the (Winds) that scatter broadcast;

**2.**

**AA** And those who bear the load (of rain),  
**NQ** And (the clouds) that bear heavy weight of water;  
**PK** And those that bear the burden (of the rain)  
**SH** Then those clouds bearing the load (of minute things in space).  
**YU** And those that lift and bear away heavy weights;

**3.**

**AA** And those who move (on the water) gently,  
**NQ** And (the ships) that float with ease and gentleness;  
**PK** And those that glide with ease (upon the sea)  
**SH** Then those (ships) that glide easily,  
**YU** And those that flow with ease and gentleness;

**4.**

**AA** And those who distribute (it) by command,  
**NQ** And those (angels) who distribute (provisions, rain, and other blessings) by (Allâh's) Command;  
**PK** And those who distribute (blessings) by command,  
**SH** Then those (angels who) distribute blessings by Our command;  
**YU** And those that distribute and apportion by Command; -

**5.**

**AA** Verily the promise made to you is true:  
**NQ** Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds, etc.) is surely true.  
**PK** Lo! that wherewith ye are threatened is indeed true,  
**SH** What you are threatened with is most surely true,  
**YU** Verily that which ye are promised is true;

**6.**

- AA The Judgement will indeed take place.  
 NQ And verily, the Recompense is sure to happen.  
 PK And lo! the judgment will indeed befall.  
 SH And the judgment must most surely come about.  
 YU And verily Judgment and Justice must indeed come to pass.

**7.**

- AA The heavens webbed-with-tracks is witness  
 NQ By the heaven full of paths,  
 PK By the heaven full of paths,  
 SH I swear by the heaven full of ways.  
 YU By the Sky with (its) numerous Paths,

**8.**

- AA You are surely caught in contradictions.,  
 NQ Certainly, you have different ideas (about Muhammad SAW and the Qur'ân).  
 PK Lo! ye, forsooth, are of various opinion (concerning the truth).  
 SH Most surely you are at variance with each other in what you say,  
 YU Truly ye are in a doctrine discordant,

**9.**

- AA From which only he turns who is turned away.  
 NQ Turned aside therefrom (i.e. from Muhammad SAW and the Qur'ân) is he who is turned aside (by the Decree and Preordainment of Allâh).  
 PK He is made to turn away from it who is (himself) averse.  
 SH He is turned away from it who would be turned away.  
 YU Through which are deluded (away from the Truth) such as would be deluded.

**10.**

- AA Perish will those who just guess and speculate,  
 NQ Cursed be the liars,  
 PK Accursed be the conjecturers  
 SH Cursed be the liars,  
 YU Woe to the falsehood-mongers,-

**11.**

- AA Who are lost in deception.  
 NQ Who are under a cover of heedlessness (think not about the gravity of the Hereafter),  
 PK Who are careless in an abyss!  
 SH Who are in a gulf (of ignorance) neglectful;  
 YU Those who (flounder) heedless in a flood of confusion:

**12.**

- AA They ask: "When is the Day of Judgement?" --  
 NQ They ask; "When will be the Day of Recompense?"  
 PK They ask: When is the Day of Judgment?  
 They ask: When is the day of judgment?

SH

YU They ask, "When will be the Day of Judgment and Justice?"

**13.**

AA The day they will be burnt in the Fire,

NQ (It will be) a Day when they will be tried (i.e. burnt) over the Fire!

PK (It is) the day when they will be tormented at the Fire,

SH (It is) the day on which they shall be tried at the fire.

YU (It will be) a Day when they will be tried (and tested) over the Fire!

**14.**

AA (And told:) "Taste your punishment. This is what you were trying to hasten."

NQ "Taste you your trial (burning)! This is what you used to ask to be hastened!"

PK (And it will be said unto them): Taste your torment (which ye inflicted). This is what ye sought to hasten.

SH Taste your persecution! this is what you would hasten on.

YU "Taste ye your trial! This is what ye used to ask to be hastened!"

**15.**

AA Surely those who fear God and follow the straight path will be amidst gardens and fresh springs of water,

NQ Verily, the Muttaqûn (pious - see V.2:2) will be in the midst of Gardens and Springs (in the Paradise),

PK Lo! those who keep from evil will dwell amid gardens and watersprings,

SH Surely those who guard (against evil) shall be in gardens and fountains.

YU As to the Righteous, they will be in the midst of Gardens and Springs,

**16.**

AA Receiving what is given them by their Lord. They were surely the virtuous before this.

NQ Taking joy in the things which their Lord has given them. Verily, they were before this Muhsinûn (good-doers - see V.2:112).

PK Taking that which their Lord giveth them; for lo! aforetime they were doers of good;

SH Taking what their Lord gives them; surely they were before that, the doers of good.

YU Taking joy in the things which their Lord gives them, because, before then, they lived a good life.

**17.**

AA They slept little in the night,

NQ They used to sleep but little by night [invoking their Lord (Allâh) and praying, with fear and hope].

PK They used to sleep but little of the night,

SH They used to sleep but little in the night.

YU They were in the habit of sleeping but little by night,

**18.**

AA And every morning asked forgiveness,

NQ And in the hours before dawn, they were (found) asking (Allâh) for forgiveness,

PK And ere the dawning of each day would seek forgiveness,

SH And in the morning they asked forgiveness.

YU And in the hour of early dawn, they (were found) praying for Forgiveness;

### 19.

AA In whose wealth the suppliant and the deprived had a share.

NQ And in their properties there was the right of the beggar, and the Mahrûm (the poor who does not ask the others)[ ] ,

PK And in their wealth the beggar and the outcast had due share.

SH And in their property was a portion due to him who begs and to him who is denied (good).

YU And in their wealth and possessions (was remembered) the right of the (needy,) him who asked, and him who (for some reason) was prevented (from asking).

### 20.

AA There are signs in the earth for those who are firm in their faith,

NQ And on the earth are signs for those who have Faith with certainty,

PK And in the earth are portents for those whose faith is sure.

SH And in the earth there are signs for those who are sure,

YU On the earth are signs for those of assured Faith,

### 21.

AA And within yourselves. Can you not perceive?

NQ And also in your own selves. Will you not then see?

PK And (also) in yourselves. Can ye then not see?

SH And in your own souls (too); will you not then see?

YU As also in your own selves: Will ye not then see?

### 22.

AA There is in the heavens your sustenance, and whatever has been promised you.

NQ And in the heaven is your provision, and that which you are promised.

PK And in the heaven is your providence and that which ye are promised;

SH And in the heaven is your sustenance and what you are threatened with.

YU And in heaven is your Sustenance, as (also) that which ye are promised.

### 23.

AA By the Lord of the heavens and the earth, this is certainly true even as you speak.

NQ Then, by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.

PK And by the Lord of the heavens and the earth, it is the truth, even as (it is true) that ye speak.

SH And by the Lord of the heavens and the earth! it is most surely the truth, just as you do speak.

YU Then, by the Lord of heaven and earth, this is the very Truth, as much as the fact that ye can speak intelligently to each other.

### 24.

AA Has the story of Abraham's honoured guests come to you?

- NQ** Has the story reached you, of the honoured guests [three angels; Jibrael (Gabriel) along with another two] of Ibrahim (Abraham)?
- PK** Hath the story of Abraham's honoured guests reached thee (O Muhammad)?
- SH** Has there come to you information about the honored guests of Ibrahim?
- YU** Has the story reached thee, of the honoured guests of Abraham?

**25.**

- AA** When they came to him, they said: "Peace." He answered: "Peace." They were a people he did not recognise.
- NQ** When they came in to him, and said, "Salâm, (peace be upon you)!" He answered; "Salâm, (peace be upon you )," and said: "You are a people unknown to me,"
- PK** When they came in unto him and said: Peace! he answered, Peace! (and thought): Folk unknown (to me).
- SH** When they entered upon him, they said: Peace. Peace, said he, a strange people.
- YU** Behold, they entered his presence, and said: "Peace!" He said, "Peace!" (and thought, "These seem) unusual people."

**26.**

- AA** So he hurried to the house and brought a fatted calf,
- NQ** Then he turned to his household, so brought out a roasted calf [as the property of Ibrahim (Abraham) was mainly cows].
- PK** Then he went apart unto his housefolk so that they brought a fatted calf;
- SH** Then he turned aside to his family secretly and brought a fat (roasted) calf,
- YU** Then he turned quickly to his household, brought out a fatted calf,

**27.**

- AA** And placing it before them said: "Won't you eat?"
- NQ** And placed it before them, (saying): "Will you not eat?"
- PK** And he set it before them, saying: Will ye not eat?
- SH** So he brought it near them. He said: What! will you not eat?
- YU** And placed it before them.. he said, "Will ye not eat?"

**28.**

- AA** He felt afraid of them; but they said: "Have no fear," and gave him the good news of a wise son.
- NQ** Then he conceived a fear of them (when they ate not). They said: "Fear not."[] And they gave him glad tidings of an intelligent son, having knowledge (about Allâh and His religion of True Monotheism).
- PK** Then he conceived a fear of them. They said: Fear not! and gave him tidings of (the birth of) a wise son.
- SH** So he conceived in his mind a fear on account of them. They said: Fear not. And they gave him the good news of a boy possessing knowledge.
- YU** (When they did not eat), He conceived a fear of them. They said, "Fear not," and they gave him glad tidings of a son endowed with knowledge.

**29.**

- AA** His wife came out lamenting, striking her forehead, and said: "I, am old and barren woman?"
- NQ** Then his wife came forward with a loud voice, she smote her face, and said: "A barren old woman!"[]

- PK Then his wife came forward, making moan, and smote her face, and cried: A barren old woman!
- SH Then his wife came up in great grief, and she struck her face and said: An old barren woman!
- YU But his wife came forward (laughing) aloud: she smote her forehead and said: "A barren old woman!"

**30.**

- AA They said: "Thus said your Lord. He is indeed all-wise and all-knowing."
- NQ They said: "Even so says your Lord.[] Verily, He is the All-Wise, the All-Knower."
- PK They said: Even so saith thy Lord. Lo! He is the Wise, the Knower.
- SH They said: Thus says your Lord: Surely He is the Wise, the Knowing.
- YU They said, "Even so has thy Lord spoken: and He is full of Wisdom and Knowledge."

**31.**

- AA He said: "What is then your business, O messengers?"
- NQ [Ibrâhîm (Abraham)] said: "Then for what purpose you have come, O Messengers?"
- PK (Abraham) said: And (afterward) what is your errand, O ye sent (from Allah)?
- SH He said: What is your affair then, O messengers!
- YU (Abraham) said: "And what, O ye Messengers, is your errand (now)?"

**32.**

- AA They said: "We have been sent to a wicked people
- NQ They said: "We have been sent to a people who are Mujrimûn (polytheists, sinners, criminals, disbelievers in Allâh);
- PK They said: Lo! we are sent unto a guilty folk,
- SH They said: Surely we are sent to a guilty people,
- YU They said, "We have been sent to a people (deep) in sin; -

**33.**

- AA So as to let loose clods of clay on them
- NQ To send down upon them stones of baked clay.
- PK That we may send upon them stones of clay,
- SH That we may send down upon them stone of clay,
- YU "To bring on, on them, (a shower of) stones of clay (brimstone),

**34.**

- AA Marked by your Lord for those who waste their substance."
- NQ Marked by your Lord for the Musrifûn (polytheists, criminals, sinners those who trespass Allâh's set limits in evil-doings by committing great sins).
- PK Marked by thy Lord for (the destruction of) the wanton.
- SH Sent forth from your Lord for the extravagant.
- YU "Marked as from thy Lord for those who trespass beyond bounds."

**35.**

- AA So We evacuated everyone who was a believer there,
- NQ So We brought out from therein the believers.  
Then we brought forth such believers as were there.

PK

SH Then We brought forth such as were therein of the believers.

YU Then We evacuated those of the Believers who were there,

**36.**

AA But did not find more than a single family of believers.

NQ But We found not there any household of the Muslims except one [i.e. Lout (Lot) and his two daughters].

PK But We found there but one house of those surrendered (to Allah).

SH But We did not find therein save a (single) house of those who submitted (the Muslims).

YU But We found not there any just (Muslim) persons except in one house:

**37.**

AA We left a sign in this for those who fear the grievous punishment,

NQ And We have left there a sign (i.e. the place of the Dead Sea[] , well-known in Palestine) for those who fear the painful torment.

PK And We left behind therein a portent for those who fear a painful doom.

SH And We left therein a sign for those who fear the painful punishment.

YU And We left there a Sign for such as fear the Grievous Penalty.

**38.**

AA As (there was) in Moses when We sent him to the Pharaoh with clear authority.

NQ And in Mûsa (Moses) (too, there is a sign). When We sent him to Fir'aun (Pharaoh) with a manifest authority.

PK And in Moses (too, there is a portent) when We sent him unto Pharaoh with clear warrant,

SH And in Musa: When We sent him to Firon with clear authority.

YU And in Moses (was another Sign): Behold, We sent him to Pharaoh, with authority manifest.

**39.**

AA But he turned to his counsellors, and said: "He is a magician or lunatic."

NQ But [Fir'aun (Pharaoh)] turned away (from Belief in might) along with his hosts, and said: "A sorcerer, or a madman."

PK But he withdrew (confiding) in his might, and said: A wizard or a madman.

SH But he turned away with his forces and said: A magician or a mad man.

YU But (Pharaoh) turned back with his Chiefs, and said, "A sorcerer, or one possessed!"

**40.**

AA So We seized him and his armies, and threw them into the sea, for he was worthy of blame.

NQ So We took him and his hosts, and dumped them into the sea, while he was to be blamed.

PK So We seized him and his hosts and flung them in the sea, for he was reprobate.

SH So We seized him and his hosts and hurled them into the sea and he was blamable.

YU So We took him and his forces, and threw them into the sea; and his was the blame.

**41.**

- AA In 'Ad (also is a sign), when We sent a blasting wind against them,  
 NQ And in 'Ad (there is also a sign) when We sent against them the barren wind;  
 PK And in (the tribe of) A'ad (there is a portent) when we sent the fatal wind against them.  
 SH And in Ad: When We sent upon them the destructive wind.  
 YU And in the 'Ad (people) (was another Sign): Behold, We sent against them the devastating Wind:

**42.**

- AA Which turned everything it touched to ashes.  
 NQ It spared nothing that it reached, but blew it into broken spreads of rotten ruins.  
 PK It spared naught that it reached, but made it (all) as dust.  
 SH It did not leave aught on which it blew, but it made it like ashes.  
 YU It left nothing whatever that it came up against, but reduced it to ruin and rottenness.

**43.**

- AA And in Thamud, when We said to them: "Enjoy yourselves for a while;"  
 NQ And in Thamūd (there is also a sign), when they were told: "Enjoy yourselves for a while!"  
 PK And in (the tribe of) Thamud (there is a portent) when it was told them: Take your ease awhile.  
 SH And in Samood: When it was said to them: Enjoy yourselves for a while.  
 YU And in the Thamud (was another Sign): Behold, they were told, "Enjoy (your brief day) for a little while!"

**44.**

- AA But they disobeyed the command of their Lord; so they were destroyed by a thunderbolt, and they could only gape,  
 NQ But they insolently defied the Command of their Lord, so the Sâ'iqah[] overtook them while they were looking.  
 PK But they rebelled against their Lord's decree, and so the thunderbolt overtook them even while they gazed;  
 SH But they revolted against the commandment of their Lord, so the rumbling overtook them while they saw.  
 YU But they insolently defied the Command of their Lord: So the stunning noise (of an earthquake) seized them, even while they were looking on.

**45.**

- AA And neither stand up nor defend themselves.  
 NQ Then they were unable to rise up, nor could they help themselves.  
 PK And they were unable to rise up, nor could they help themselves.  
 SH So they were not able to rise up, nor could they defend themselves-  
 YU Then they could not even stand (on their feet), nor could they help themselves.

**46.**

- AA (So had We destroyed) the people of Noah before them: They were surely a sinful people.  
 NQ (So were) the people of Nūh (Noah) before them. Verily, they were a people

who were Fâsiqûn (rebellious, disobedient to Allâh).

PK And the folk of Noah aforetime. Lo! they were licentious folk.

SH And the people of Nuh before, surely they were a transgressing people.

YU So were the People of Noah before them for they wickedly transgressed.

#### 47.

AA We built the heavens by Our authority; and We are the Lord of power and expanse.

NQ With power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof.

PK We have built the heaven with might, and We it is Who make the vast extent (thereof).

SH And the heaven, We raised it high with power, and most surely We are the makers of things ample.

YU With power and skill did We construct the Firmament: for it is We Who create the vastness of pace.

#### 48.

AA We spread the earth a carpet; what comfort We provide!

NQ And We have spread out the earth, how Excellent Spreader (thereof) are We!

PK And the earth have We laid out, how gracious is the Spreader (thereof)!

SH And the earth, We have made it a wide extent; how well have We then spread (it) out.

YU And We have spread out the (spacious) earth: How excellently We do spread out!

#### 49.

AA And We created pairs of everything that you may contemplate.

NQ And of everything We have created pairs, that you may remember (the Grace of Allâh).

PK And all things We have created by pairs, that haply ye may reflect.

SH And of everything We have created pairs that you may be mindful.

YU And of every thing We have created pairs: That ye may receive instruction.

#### 50.

AA So turn to God. I give you a clear warning from Him.

NQ So flee to Allâh (from His Torment to His Mercy Islâmic Monotheism), verily, I (Muhammad SAW) am a plain warner to you from Him.[]

PK Therefor flee unto Allah; lo! I am a plain warner unto you from him.

SH Therefore fly to Allah, surely I am a plain warner to you from Him.

YU Hasten ye then (at once) to Allah: I am from Him a Warner to you, clear and open!

#### 51.

AA Do not set up another god with God. I give you a clear warning from Him.

NQ And set not up (or worship) any other ilâhan (god) along with Allâh [Glorified be He (Alone), Exalted above all that they associate as partners with Him]. Verily, I (Muhammad SAW) am a plain warner to you from Him.

PK And set not any other god along with Allah; lo! I am a plain warner unto you from Him.

SH And do not set up with Allah another god: surely I am a plain warner to you

from Him.

YU And make not another an object of worship with Allah: I am from Him a Warner to you, clear and open!

## 52.

AA Even thus no apostle came to those before them but they said: "He is a sorcerer or a mad man."

NQ Likewise, no Messenger came to those before them, but they said: "A sorcerer or a madman!"

PK Even so there came no messenger unto those before them but they said: A wizard or a madman!

SH Thus there did not come to those before them a messenger but they said: A magician or a mad man.

YU Similarly, no messenger came to the Peoples before them, but they said (of him) in like manner, "A sorcerer, or one possessed"!

## 53.

AA Is this the legacy they have passed down from one to the other? In fact, they are a rebellious people.

NQ Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)!

PK Have they handed down (the saying) as an heirloom one unto another? Nay, but they are froward folk.

SH Have they charged each other with this? Nay! they are an inordinate people.

YU Is this the legacy they have transmitted, one to another? Nay, they are themselves a people transgressing beyond bounds!

## 54.

AA Turn away from them. You will not be blamed.

NQ So turn away (O Muhammad SAW) from them (Quraish pagans) you are not to be blamed (as you have conveyed Allâh's Message).

PK So withdraw from them (O Muhammad), for thou art in no wise blameworthy,

SH Then turn your back upon them for you are not to blame;

YU So turn away from them: not thine is the blame.

## 55.

AA But go on reminding them, as reminding benefits the believers.

NQ And remind (by preaching the Qur'ân, O Muhammad SAW) for verily, the reminding profits the believers.

PK And warn, for warning profiteth believers.

SH And continue to remind, for surely the reminder profits the believers.

YU But teach (thy Message) for teaching benefits the Believers.

## 56.

AA I have not created the jinns and men but to worship Me.

NQ And I (Allâh) created not the jinns and humans except they should worship Me (Alone).

PK I created the jinn and humankind only that they might worship Me.

SH And I have not created the jinn and the men except that they should serve Me.

YU I have only created Jinns and men, that they may serve Me.

**57.**

- AA I want no sustenance from them nor do I want them to feed Me.
- NQ I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).
- PK I seek no livelihood from them, nor do I ask that they should feed Me.
- SH I do not desire from them any sustenance and I do not desire that they should feed Me.
- YU No Sustenance do I require of them, nor do I require that they should feed Me.

**58.**

- AA God is certainly the great provider, Lord of strength and power.
- NQ Verily, Allâh is the All-Provider, Owner of Power, the Most Strong.
- PK Lo! Allah! He it is that giveth livelihood, the Lord of unbreakable might.
- SH Surely Allah is the Bestower of sustenance, the Lord of Power, the Strong.
- YU For Allah is He Who gives (all) Sustenance,- Lord of Power,- Steadfast (for ever).

**59.**

- AA Those who do wrong will indeed come to the same end as their fellows (of old). So let them not ask Me to hasten (the punishment).
- NQ And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old), so let them not ask Me to hasten on!
- PK And lo! for those who (now) do wrong there is an evil day like unto the evil day (which came for) their likes (of old); so let them not ask Me to hasten on (that day).
- SH So surely those who are unjust shall have a portion like the portion of their companions, therefore let them not ask Me to hasten on.
- YU For the Wrong-doers, their portion is like unto the portion of their fellows (of earlier generations): then let them not ask Me to hasten (that portion)!

**60.**

- AA Alas the woe for those who refuse to believe in the Day which has been promised them.
- NQ Then, woe to those who disbelieve (in Allâh and His Oneness Islâmic Monotheism) from (that) their Day which they have been promised (for their punishment).[]
- PK And woe unto those who disbelieve, from (that) their day which they are promised.
- SH Therefore woe to those who disbelieve because of their day which they are threatened with.
- YU Woe, then, to the Unbelievers, on account of that Day of theirs which they have been promised!

# 52

## At-Tûr

### The Mount

 **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. I CALL TO witness the Mount Sinai,  
**NQ** By the Mount;  
**PK** By the Mount,  
**SH** I swear by the Mountain,  
**YU** By the Mount (of Revelation);

#### 2.

**AA** And the Scripture inscribed  
**NQ** And by the Book Inscribed.  
**PK** And a Scripture inscribed  
**SH** And the Book written  
**YU** By a Decree inscribed

#### 3.

**AA** On a parchment scroll unrolled,  
**NQ** In parchment unrolled.  
**PK** On fine parchment unrolled,  
**SH** In an outstretched fine parchment,  
**YU** In a Scroll unfolded;

#### 4.

**AA** The house ever-peopled,  
**NQ** And by the Bait-ul-Ma'mûr[] (the house over the heavens parable to the Ka'bah at Makkah, continuously visited by the angels);  
**PK** And the House frequented,  
**SH** And the House (Kaaba) that is visited,  
**YU** By the much-frequented Fane;

#### 5.

**AA** The roof raised high,  
**NQ** And by the roof raised high (i.e. the heaven).  
**PK** And the roof exalted,  
**SH** And the elevated canopy  
**YU** By the Canopy Raised High;

#### 6.

AA And the swollen sea,  
 NQ And by the sea kept filled (or it will be fire kindled on the Day of Resurrection).  
 PK And the sea kept filled,  
 SH And the swollen sea  
 YU And by the Ocean filled with Swell; -

**7.**

AA The punishment of your Lord is certain to come.  
 NQ Verily, the Torment of your Lord will surely come to pass,  
 PK Lo! the doom of thy Lord will surely come to pass;  
 SH Most surely the punishment of your Lord will come to pass;  
 YU Verily, the Doom of thy Lord will indeed come to pass; -

**8.**

AA There is none who could avert it.  
 NQ There is none that can avert it;  
 PK There is none that can ward it off.  
 SH There shall be none to avert it;  
 YU There is none can avert it; -

**9.**

AA The day the sky will tremble,  
 NQ On the Day when the heaven will shake with a dreadful shaking,  
 PK On the day when the heaven will heave with (awful) heaving,  
 SH On the day when the heaven shall move from side to side  
 YU On the Day when the firmament will be in dreadful commotion.

**10.**

AA The mountains move and fly away,  
 NQ And the mountains will move away with a (horrible) movement.  
 PK And the mountains move away with (awful) movement,  
 SH And the mountains shall pass away passing away (altogether).  
 YU And the mountains will fly hither and thither.

**11.**

AA Will be the day of woe for those  
 NQ Then woe that Day to the beliers; []  
 PK Then woe that day unto the deniers  
 SH So woe on that day to those who reject (the truth),  
 YU Then woe that Day to those that treat (Truth) as Falsehood; -

**12.**

AA Who, ignoring the Reality, engage in pleasantries.  
 NQ Who are playing in falsehood[] .  
 PK Who play in talk of grave matters;  
 SH Those who sport entering into vain discourses.  
 YU That play (and paddle) in shallow trifles.

**13.**

- AA The day they are dragged and pushed into Hell,  
 NQ The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing.  
 PK The day when they are thrust with a (disdainful) thrust, into the fire of hell  
 SH The day on which they shall be driven away to the fire of hell with violence.  
 YU That Day shall they be thrust down to the Fire of Hell, irresistibly.

**14.**

- AA (And told:) "This is the fire which you denied.  
 NQ This is the Fire which you used to belie.  
 PK (And it is said unto them): This is the Fire which ye were wont to deny.  
 SH This is the fire which you used to give the lie to.  
 YU "This:, it will be said, "Is the Fire,- which ye were wont to deny!"

**15.**

- AA Is it magic, or you cannot see?  
 NQ Is this magic, or do you not see?  
 PK Is this magic, or do ye not see?  
 SH Is it magic then or do you not see?  
 YU "Is this then a fake, or is it ye that do not see?"

**16.**

- AA Roast in it. Bear it with patience or impatience, it will be the same for you. You will be requited for what you had done."  
 NQ Taste you therein its heat, and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.  
 PK Endure the heat thereof, and whether ye are patient of it or impatient of it is all one for you. Ye are only being paid for what ye used to do.  
 SH Enter into it, then bear (it) patiently, or do not bear (it) patiently, it is the same to you; you shall be requited only (for) what you did.  
 YU "Burn ye therein: the same is it to you whether ye bear it with patience, or not: Ye but receive the recompense of your (own) deeds."

**17.**

- AA Those who fear God and follow the straight path will surely be in gardens and in bliss,  
 NQ Verily, the Muttaqūn (pious - see V.2:2) will be in Gardens (Paradise), and Delight.  
 PK Lo! those who kept their duty dwell in gardens and delight,  
 SH Surely those who guard (against evil) shall be in gardens and bliss  
 YU As to the Righteous, they will be in Gardens, and in Happiness,-

**18.**

- AA Rejoicing at what their Lord has given them; and their Lord will preserve them from the torment of Hell.  
 NQ Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.  
 PK Happy because of what their Lord hath given them, and (because) their Lord hath warded off from them the torment of hell-fire.  
 SH Rejoicing because of what their Lord gave them, and their Lord saved them from the punishment of the burning fire.

YU Enjoying the (Bliss) which their Lord hath bestowed on them, and their Lord shall deliver them from the Penalty of the Fire.

### 19.

AA "Eat and drink with relish," (they will be told), (as recompense) for what you had done."

NQ "Eat and drink with happiness because of what you used to do."

PK (And it is said unto them): Eat and drink in health (as a reward) for what ye used to do,

SH Eat and drink pleasantly for what you did,

YU (To them will be said:) "Eat and drink ye, with profit and health, because of your (good) deeds."

### 20.

AA They would recline on couches set in rows, paired with fair companions (clean of thought and) bright of eye.

NQ They will recline (with ease) on thrones arranged in ranks. And We shall marry them to Houris (female, fair ones) with wide lovely eyes.[]

PK Reclining on ranged couches. And we wed them unto fair ones with wide, lovely eyes.

SH Reclining on thrones set in lines, and We will unite them to large-eyed beautiful ones.

YU They will recline (with ease) on Thrones (of dignity) arranged in ranks; and We shall join them to Companions, with beautiful big and lustrous eyes.

### 21.

AA And those who believed, and whose progeny also followed them in their faith, will be united with their offspring. We will not deprive them of their labour in the least. Every man is bound to what he does.

NQ And those who believe and whose offspring follow them in Faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.

PK And they who believe and whose seed follow them in faith, We cause their seed to join them (there), and We deprive them of nought of their (life's) work. Every man is a pledge for that which he hath earned.

SH And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring and We will not diminish to them aught of their work; every man is responsible for what he shall have wrought.

YU And those who believe and whose families follow them in Faith, - to them shall We join their families: Nor shall We deprive them (of the fruit) of aught of their works: (Yet) is each individual in pledge for his deeds.

### 22.

AA We shall give them fruits and meats, and what they desire.

NQ And We shall provide them with fruit and meat, such as they desire.

PK And We provide them with fruit and meat such as they desire.

SH And We will aid them with fruit and flesh such as they desire.

YU And We shall bestow on them, of fruit and meat, anything they shall desire.

### 23.

AA They will exchange cups of wine free of (incitement to) pleasantry or sin.

NQ There they shall pass from hand to hand a (wine) cup, free from any Laghw (dirty, false, evil vague talk between them), and free from sin[] (because it will

be legal for them to drink).

- PK There they pass from hand to hand a cup wherein is neither vanity nor cause of sin.
- SH They shall pass therein from one to another a cup wherein there shall be nothing vain nor any sin.
- YU They shall there exchange, one with another, a (loving) cup free of frivolity, free of all taint of ill.

## 24.

- AA And young attendants like pearls within their shells, will go round.
- NQ And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.
- PK And there go round, waiting on them menservants of their own, as they were hidden pearls.
- SH And round them shall go boys of theirs as if they were hidden pearls.
- YU Round about them will serve, (devoted) to them, young male servants (handsome) as Pearls well-guarded.

## 25.

- AA They will ask each other questions,
- NQ And some of them draw near to others, questioning.
- PK And some of them draw near unto others, questioning,
- SH And some of them shall advance towards others questioning each other.
- YU They will advance to each other, engaging in mutual enquiry.

## 26.

- AA Saying: "We were also once full of fear at home.
- NQ Saying: "Aforetime, we were afraid with our families (from the punishment of Allâh).
- PK Saying: Lo! of old, when we were with our families, we were ever anxious;
- SH Saying: Surely we feared before on account of our families:
- YU They will say: "Aforetime, we were not without fear for the sake of our people.

## 27.

- AA But God has been gracious to us, and has saved us from the torment of scorching wind.
- NQ "But Allâh has been gracious to us, and has saved us from the torment of the Fire.
- PK But Allah hath been gracious unto us and hath preserved us from the torment of the breath of Fire.
- SH But Allah has been gracious to us and He has saved us from the punishment of the hot wind:
- YU "But Allah has been good to us, and has delivered us from the Penalty of the Scorching Wind.

## 28.

- AA We used to pray to Him erstwhile; He is the just and merciful.
- NQ "Verily, We used to invoke Him (Alone and none else) before. Verily, He is AlBarr (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful."[]
- PK Lo! we used to pray unto Him of old. Lo! He is the Benign, the Merciful.
- SH Surely we called upon Him before: Surely He is the Benign, the Merciful.

YU "Truly, we did call unto Him from of old: truly it is He, the Beneficent, the Merciful!"

### 29.

AA Remind them, therefore, that by the grace of your Lord you are neither a soothsayer nor possessed.

NQ Therefore, remind and preach (mankind, O Muhammad SAW of Islâmic Monotheism). By the Grace of Allâh, you are neither a soothsayer, nor a madman.

PK Therefor warn (men, O Muhammad). By the grace of Allah thou art neither soothsayer nor madman.

SH Therefore continue to remind, for by the grace of your Lord, you are not a soothsayer, or a madman.

YU Therefore proclaim thou the praises (of thy Lord): for by the Grace of thy Lord, thou art no (vulgar) soothsayer, nor art thou one possessed.

### 30.

AA Do they say: "He is a poet for whom we expect an adverse turn of fortune?"

NQ Or do they say: "(Muhammad SAW is) a poet! We await for him some calamity by time.!"

PK Or say they: (he is) a poet, (one) for whom we may expect the accident of time?

SH Or do they say: A poet, we wait for him the evil accidents of time.

YU Or do they say: - "A Poet! we await for him some calamity (hatched) by Time!"

### 31.

AA Tell them: "Keep on expecting, I am expecting with you."

NQ Say (O Muhammad SAW to them): "Wait! I am with you, among the waiters!"

PK Say (unto them): Except (your fill)! Lo! I am with you among the expectant.

SH Say: Wait, for surely I too with you am of those who wait.

YU Say thou: "Await ye!- I too will wait along with you!"

### 32.

AA Does their reasoning prompt them to this, or they are a people rebellious?

NQ Do their minds command them this [i.e. to tell a lie against you (Muhammad SAW)] or are they people exceeding the bounds (i.e. from Belief in Allâh to disbelief).

PK Do their minds command them to do this, or are they an outrageous folk?

SH Nay! do their understandings bid them this? Or are they an inordinate people?

YU Is it that their faculties of understanding urge them to this, or are they but a people transgressing beyond bounds?

### 33.

AA Or do they say: "He has fabricated it?" In fact, they will never believe.

NQ Or do they say: "He (Muhammad SAW) has forged it (this Qur'ân)?" Nay! They believe not!

PK Or say they: He hath invented it? Nay, but they will not believe!

SH Or do they say: He has forged it. Nay! they do not believe.

YU Or do they say, "He fabricated the (Message)"? Nay, they have no faith!

### 34.

AA So let them bring a discourse like it, if they are truthful

**NO** Let them then produce a recital like unto it (the Qur'ân) if they are truthful.

**PK** Then let them produce speech the like thereof, if they are truthful.

**SH** Then let them bring an announcement like it if they are truthful.

**YU** Let them then produce a recital like unto it,- If (it be) they speak the truth!

### 35.

**AA** Or were they created of themselves? Or are they the creators?

**NO** Were they created by nothing, or were they themselves the creators?

**PK** Or were they created out of naught? Or are they the creators?

**SH** Or were they created without there being anything, or are they the creators?

**YU** Were they created of nothing, or were they themselves the creators?

### 36.

**AA** Or have they created the heavens and the earth? In fact they are certain of nothing.

**NO** Or did they create the heavens and the earth? Nay, but they have no firm Belief.

**PK** Or did they create the heavens and the earth? Nay, but they are sure of nothing!

**SH** Or did they create the heavens and the earth? Nay! they have no certainty.

**YU** Or did they create the heavens and the earth? Nay, they have no firm belief.

### 37.

**AA** Do they possess the treasures of your Lord? Or are they the treasurers?

**NO** Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?

**PK** Or do they own the treasures of thy Lord? Or have they been given charge (thereof)?

**SH** Or have they the treasures of your Lord with them? Or have they been set in absolute authority?

**YU** Or are the Treasures of thy Lord with them, or are they the managers (of affairs)?

### 38.

**AA** Or do they have a ladder (climbing which) they can hear (the secrets of heaven)? Let one who has heard then bring a clear proof.

**NO** Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof.

**PK** Or have they any stairway (unto heaven) by means of which they overhear (decrees). Then let their listener produce some warrant manifest!

**SH** Or have they the means by which they listen? Then let their listener bring a clear authority.

**YU** Or have they a ladder, by which they can (climb up to heaven and) listen (to its secrets)? Then let (such a) listener of theirs produce a manifest proof.

### 39.

**AA** Has (God) daughters and they sons?

**NO** Or has He (Allâh) only daughters and you have sons?

**PK** Or hath He daughters whereas ye have sons?

**SH** Or has He daughters while you have sons?

**YU** Or has He only daughters and ye have sons?

**40.**

- AA Or do you demand any wages from them so that they are burdened with expense?
- NQ Or is it that you (O Muhammad SAW) ask a wage from them (for your preaching of Islâmic Monotheism) so that they are burdened with a load of debt?
- PK Or askest thou (Muhammad) a fee from them so that they are plunged in debt?
- SH Or do you ask them for a reward, so that they are overburdened by a debt?
- YU Or is it that thou dost ask for a reward, so that they are burdened with a load of debt?-

**41.**

- AA Or do they have knowledge of the Unknown which they write down?
- NQ Or that the Ghaib (unseen) is with them, and they write it down?
- PK Or possess they the Unseen so that they can write (it) down?
- SH Or have they the unseen so that they write (it) down?
- YU Or that the Unseen in it their hands, and they write it down?

**42.**

- AA Or do they want to stage a deception? -- Then only those who do not believe will be the ones who will be tricked.
- NQ Or do they intend a plot (against you O Muhammad SAW)? But those who disbelieve (in the Oneness of Allâh Islâmic Monotheism) are themselves in a plot!
- PK Or seek they to ensnare (the messenger)? But those who disbelieve, they are the ensnared!
- SH Or do they desire a war? But those who disbelieve shall be the vanquished ones in war.
- YU Or do they intend a plot (against thee)? But those who defy Allah are themselves involved in a Plot!

**43.**

- AA Or do they have a god apart from God? He is too exalted for what they associate with Him!
- NQ Or have they an ilâh (a god) other than Allâh? Glorified be Allâh from all that they ascribe as partners (to Him)[]
- PK Or have they any god beside Allah? Glorified be Allah from all that they ascribe as partner (unto Him)!
- SH Or have they a god other than Allah? Glory be to Allah from what they set up (with Him).
- YU Or have they a god other than Allah? Exalted is Allah far above the things they associate with Him!

**44.**

- AA If they should see a segment falling from the sky, they would say: "It is only a massive cloud."
- NQ And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!"
- PK And if they were to see a fragment of the heaven falling, they would say: A heap of clouds.
- SH And if they should see a portion of the heaven coming down, they would say: Piled up clouds.

YU Were they to see a piece of the sky falling (on them), they would (only) say:  
"Clouds gathered in heaps!"

**45.**

AA So, leave them until they face their day (of doom) when they will be stunned.

NQ So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).

PK Then let them be (O Muhammad), till they meet their day, in which they will be thunder-stricken,

SH Leave them then till they meet that day of theirs wherein they shall be made to swoon (with terror):

YU So leave them alone until they encounter that Day of theirs, wherein they shall (perforce) swoon (with terror),-

**46.**

AA Their deception will not avail them in the least on that day, nor will they be helped.

NQ The Day when their plotting shall not avail them at all nor will they be helped (i.e. they will receive their torment in Hell).

PK A day in which their guile will naught avail them, nor will they be helped.

SH The day on which their struggle shall not avail them aught, nor shall they be helped.

YU The Day when their plotting will avail them nothing and no help shall be given them.

**47.**

AA Surely there are other torments besides this for those who are wicked, though most of them do not know.

NQ And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves)[] before this, but most of them know not. [Tafsir At-Tabari, Vol. 27, Page 36].

PK And verily, for those who do wrong, there is a punishment beyond that. But most of them know not.

SH And surely those who are unjust shall have a punishment besides that (in the world), but most of them do not know.

YU And verily, for those who do wrong, there is another punishment besides this: But most of them understand not.

**48.**

AA Await the judgement of your Lord, for you are always before Our eyes, and glorify your Lord with praises when you rise,

NQ So wait patiently (O Muhammad SAW) for the Decision of your Lord, for verily, you are under Our Eyes [] , and glorify the Praises of your Lord when you get up from sleep.

PK So wait patiently (O Muhammad) for thy Lord's decree, for surely thou art in Our sight; and hymn the praise of thy Lord when thou uprisest,

SH And wait patiently for the judgment of your Lord, for surely you are before Our eyes, and sing the praise of your Lord when you rise;

YU Now await in patience the command of thy Lord: for verily thou art in Our eyes: and celebrate the praises of thy Lord the while thou standest forth,

**49.**

AA And glorify Him in the night and when the stars begin to wane.

NQ And in the night-time, also glorify His Praises, and at the setting of the stars.[]

- PK And in the night-time also hymn His praise, and at the setting of the stars.
- SH And in the night, give Him glory too, and at the setting of the stars.
- YU And for part of the night also praise thou Him,- and at the retreat of the stars!

# 53

## An-Najm

### The Star

 **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. I CALL TO witness the star of the pleiades when it has dipped
- NQ** By the star when it goes down, (or vanishes).
- PK** By the Star when it setteth,
- SH** I swear by the star when it goes down.
- YU** By the Star when it goes down,-

#### 2.

- AA** That your companion is not confused, nor has he gone astray,
- NQ** Your companion (Muhammad SAW) has neither gone astray nor has erred.
- PK** Your comrade erreth not, nor is deceived;
- SH** Your companion does not err, nor does he go astray;
- YU** Your Companion is neither astray nor being misled.

#### 3.

- AA** Neither does he speak of his own will.
- NQ** Nor does he speak of (his own) desire.
- PK** Nor doth he speak of (his own) desire.
- SH** Nor does he speak out of desire.
- YU** Nor does he say (aught) of (his own) Desire.

#### 4.

- AA** This is only revelation communicated,
- NQ** It is only an Inspiration that is inspired.
- PK** It is naught save an inspiration that is inspired,
- SH** It is naught but revelation that is revealed,
- YU** It is no less than inspiration sent down to him:

#### 5.

- AA** Bestowed on him by the Supreme Intellect,
- NQ** He has been taught (this Qur'ân) by one mighty in power [Jibrael (Gabriel)].
- PK** Which one of mighty powers hath taught him,
- SH** The Lord of Mighty Power has taught him,
- YU** He was taught by one Mighty in Power,

#### 6.

- AA** Lord of power and wisdom. So he acquired poise and balance,

**NO** Dhu Mirrah (free from any defect in body and mind), Fastawa [then he (Jibrael Gabriel) rose and became stable]. [Tafsir At-Tabari].

**PK** One vigorous; and he grew clear to view

**SH** The Lord of Strength; so he attained completion,

**YU** Endued with Wisdom: for he appeared (in stately form);

## 7.

**AA** And reached the highest pinnacle.

**NO** While he [Jibrael (Gabriel)] was in the highest part of the horizon,

**PK** When he was on the uppermost horizon.

**SH** And he is in the highest part of the horizon.

**YU** While he was in the highest part of the horizon:

## 8.

**AA** Then he drew near and drew closer

**NO** Then he [Jibrael (Gabriel)] approached and came closer,

**PK** Then he drew nigh and came down

**SH** Then he drew near, then he bowed

**YU** Then he approached and came closer,

## 9.

**AA** Until a space of two bow (arcs) or even less remained,

**NO** And was at a distance of two bows' length or (even) nearer,

**PK** Till he was (distant) two bows' length or even nearer,

**SH** So he was the measure of two bows or closer still.

**YU** And was at a distance of but two bow-lengths or (even) nearer;

## 10.

**AA** When He revealed to His votary what He revealed.

**NO** So did (Allâh) convey the Inspiration to His slave [Muhammad SAW through Jibrael (Gabriel) >>].

**PK** And He revealed unto His slave that which He revealed.

**SH** And He revealed to His servant what He revealed.

**YU** So did (Allah) convey the inspiration to His Servant- (conveyed) what He (meant) to convey.

## 11.

**AA** His heart did not falsify what he perceived.

**NO** The (Prophet's) heart lied not (in seeing) what he (Muhammad SAW) saw.

**PK** The heart lied not (in seeing) what it saw.

**SH** The heart was not untrue in (making him see) what he saw.

**YU** The (Prophet's) (mind and) heart in no way falsified that which he saw.

## 12.

**AA** Will you dispute with him what he saw?

**NO** Will you then dispute with him (Muhammad SAW) about what he saw [during the Mi'râj: (Ascent of the Prophet SAW over the seven heavens)][] .

**PK** Will ye then dispute with him concerning what he seeth?

**SH** What! do you then dispute with him as to what he saw?

YU Will ye then dispute with him concerning what he saw?

### 13.

AA He saw Him indeed another time

NQ And indeed he (Muhammad SAW) saw him [Jibrael (Gabriel)] at a second descent (i.e. another time).

PK And verily he saw him yet another time

SH And certainly he saw him in another descent,

YU For indeed he saw him at a second descent,

### 14.

AA By the Lote-tree beyond which none can pass,

NQ Near Sidrat-ul-Muntaha [lote-tree of the utmost boundary (beyond which none can pass)],

PK By the lote-tree of the utmost boundary,

SH At the farthest lote-tree;

YU Near the Lote-tree beyond which none may pass:

### 15.

AA Close to which is the Garden of Tranquility,

NQ Near it is the Paradise of Abode.

PK Nigh unto which is the Garden of Abode.

SH Near which is the garden, the place to be resorted to.

YU Near it is the Garden of Abode.

### 16.

AA When the Lote-tree was covered over with what it was covered over;

NQ When that covered the lote-tree which did cover it!

PK When that which shroudeth did enshroud the lote-tree,

SH When that which covers covered the lote-tree;

YU Behold, the Lote-tree was shrouded (in mystery unspeakable!)

### 17.

AA Neither did sight falter nor exceed the bounds.

NQ The sight (of Prophet Muhammad SAW) turned not aside (right or left), nor it transgressed beyond (the) limit (ordained for it).

PK The eye turned not aside nor yet was overbold.

SH The eye did not turn aside, nor did it exceed the limit.

YU (His) sight never swerved, nor did it go wrong!

### 18.

AA Indeed he saw some of the greatest signs of His Lord.

NQ Indeed he (Muhammad SAW) did see, of the Greatest Signs, of his Lord (Allâh).

PK Verily he saw one of the greater revelations of his Lord.

SH Certainly he saw of the greatest signs of his Lord.

YU For truly did he see, of the Signs of his Lord, the Greatest!

### 19.

AA Have you considered Lat and 'Uzza,

NQ Have you then considered Al-Lât, and Al-'Uzza (two idols of the pagan Arabs)  
[]

PK Have ye thought upon Al-Lat and Al-'Uzza

SH Have you then considered the Lat and the Uzza,

YU Have ye seen Lat. and 'Uzza,

## 20.

AA And Manat, the other third (of the pagan deities)?

NQ And Manât (another idol of the pagan Arabs), the other third?

PK And Manat, the third, the other?

SH And Manat, the third, the last?

YU And another, the third (goddess), Manat?

## 21.

AA Are there sons for you, and daughters for Him?

NQ Is it for you the males and for Him the females?

PK Are yours the males and His the females?

SH What! for you the males and for Him the females!

YU What! for you the male sex, and for Him, the female?

## 22.

AA This is certainly an unjust apportioning.

NQ That indeed is a division most unfair!

PK That indeed were an unfair division!

SH This indeed is an unjust division!

YU Behold, such would be indeed a division most unfair!

## 23.

AA These are only names which you and your fathers have invented. No authority was sent down by God for them. They only follow conjecture and wish-fulfilment, even though guidance had come to them already from their Lord.

NQ They are but names which you have named, you and your fathers, for which Allâh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!

PK They are but names which ye have named, ye and your fathers, for which Allah hath revealed no warrant. They follow but a guess and that which (they) themselves desire. And now the guidance from their Lord hath come unto them.

SH They are naught but names which you have named, you and your fathers; Allah has not sent for them any authority. They follow naught but conjecture and the low desires which (their) souls incline to; and certainly the guidance has come to them from their Lord.

YU These are nothing but names which ye have devised,- ye and your fathers,- for which Allah has sent down no authority (whatever). They follow nothing but conjecture and what their own souls desire!- Even though there has already come to them Guidance from their Lord!

## 24.

AA Can ever man get what he desires?

NQ Or shall man have what he wishes?

- PK Or shall man have what he coveteth?  
 SH Or shall man have what he wishes?  
 YU Nay, shall man have (just) anything he hankers after?

**25.**

- AA To God belong the End and the Beginning.  
 NQ But to Allâh belongs the last (Hereafter) and the first (the world).  
 PK But unto Allah belongeth the after (life), and the former.  
 SH Nay! for Allah is the hereafter and the former (life).  
 YU But it is to Allah that the End and the Beginning (of all things) belong.

**26.**

- AA Many as the angels be in heaven their intercession will not avail in the least without God's permission for whomsoever He please and approve.  
 NQ And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and pleases.  
 PK And how many angels are in the heavens whose intercession availeth naught save after Allah giveth leave to whom He chooseth and accepteth.  
 SH And how many an angel is there in the heavens whose intercession does not avail at all except after Allah has given permission to whom He pleases and chooses.  
 YU How many-so-ever be the angels in the heavens, their intercession will avail nothing except after Allah has given leave for whom He pleases and that he is acceptable to Him.

**27.**

- AA Those who do not believe in the Hereafter give the angels names of females.  
 NQ Verily, those who believe not in the Hereafter, name the angels with female names.  
 PK Lo! it is those who disbelieve in the Hereafter who name the angels with the names of females.  
 SH Most surely they who do not believe in the hereafter name the angels with female names.  
 YU Those who believe not in the Hereafter, name the angels with female names.

**28.**

- AA Yet they have no knowledge of this, and follow nothing but conjecture, but conjecture cannot replace the truth.  
 NQ While they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth.  
 PK And they have no knowledge thereof. They follow but a guess, and lo! a guess can never take the place of the truth.  
 SH And they have no knowledge of it; they do not follow anything but conjecture, and surely conjecture does not avail against the truth at all.  
 YU But they have no knowledge therein. They follow nothing but conjecture; and conjecture avails nothing against Truth.

**29.**

- AA So you turn away from him who turns away from Our remembrance and wants nothing but the life of this world:  
 NQ Therefore withdraw (O Muhammad SAW) from him who turns away from Our Reminder (this Qur'ân) and desires nothing but the life of this world.

- PK Then withdraw (O Muhammad) from him who fleeth from Our remembrance and desireth but the life of the world.
- SH Therefore turn aside from him who turns his back upon Our reminder and does not desire anything but this world's life.
- YU Therefore shun those who turn away from Our Message and desire nothing but the life of this world.

**30.**

- AA This is the farthest limit of their knowledge. Surely your Lord alone knows best who has strayed away from the path and who has come to guidance.
- NQ That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance.
- PK Such is their sum of knowledge. Lo! thy Lord is Best Aware of him who strayeth, and He is Best Aware of him whom goeth right.
- SH That is their goal of knowledge; surely your Lord knows best him who goes astray from His path and He knows best him who follows the right direction.
- YU That is as far as knowledge will reach them. Verily thy Lord knoweth best those who stray from His Path, and He knoweth best those who receive guidance.

**31.**

- AA To God belongs whatever is in the heavens and the earth, that He may requite those who do evil, in accordance with their deeds, and those who do good with good.
- NQ And to Allâh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).
- PK And unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, that He may reward those who do evil with that which they have done, and reward those who do good with goodness.
- SH And Allah's is what is in the heavens and what is in the earth, that He may reward those who do evil according to what they do, and (that) He may reward those who do good with goodness.
- YU Yea, to Allah belongs all that is in the heavens and on earth: so that He rewards those who do evil, according to their deeds, and He rewards those who do good, with what is best.

**32.**

- AA As for those who avoid the greater sins and shameful acts, except minor trespasses, your Lord's forgiveness surely has great amplitude. He is fully knowledgeable of you as He produced you from the earth, and since you were a foetus in your mother's womb. So do not assert your goodness; he is better who takes heed and preserves himself.
- NQ Those who avoid great sins (see the Qur'ân, Verses: 6: 152, 153) and Al-Fawâhish (illegal sexual intercourse, etc.) except the small faults, verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allâh and keep his duty to Him [i.e. those who are Al-Muttaqûn (pious - see V.2: 2)].
- PK Those who avoid enormities of sin and abominations, save the unwilling offences - (for them) lo! thy Lord is of vast mercy. He is Best Aware of you (from the time) when He created you from the earth, and when ye were hidden in the bellies of your mothers. Therefor ascribe not purity unto yourselves. He is Best Aware of him who wardeth off (evil).

SH Those who keep aloof from the great sins and the indecencies but the passing idea; surely your Lord is liberal in forgiving. He knows you best when He brings you forth from the earth and when you are embryos in the wombs of your mothers; therefore do not attribute purity to your souls; He knows him best who guards (against evil).

YU Those who avoid great sins and shameful deeds, only (falling into) small faults,- verily thy Lord is ample in forgiveness. He knows you well when He brings you out of the earth, And when ye are hidden in your mothers' wombs. Therefore justify not yourselves: He knows best who it is that guards against evil.

**33.**

AA Have you seen him who turns his back,

NQ Did you (O Muhammad SAW) observe him who turned away (from Islâm).

PK Didst thou (O Muhammad) observe him who turned away,

SH Have you then seen him who turns his back?

YU Seest thou one who turns back,

**34.**

AA Who gives but little, and is niggardly?

NQ And gave a little, then stopped (giving)?

PK And gave a little, then was grudging?

SH And gives a little and (then) withholds.

YU Gives a little, then hardens (his heart)?

**35.**

AA Has he knowledge of the Unknown that he perceives everything?

NQ Is with him the knowledge of the unseen so that he sees?

PK Hath he knowledge of the Unseen so that he seeth?

SH Has he the knowledge of the unseen so that he can see?

YU What! Has he knowledge of the Unseen so that he can see?

**36.**

AA Has he not heard what is contained in the Book of Moses,

NQ Or is he not informed with what is in the Pages (Scripture) of Mûsa (Moses),

PK Or hath he not had news of what is in the books of Moses

SH Or, has he not been informed of what is in the scriptures of Musa?

YU Nay, is he not acquainted with what is in the Books of Moses-

**37.**

AA And of Abraham who fulfilled his trust? --

NQ And of Ibrâhim (Abraham) who fulfilled (or conveyed) all that (what Allâh ordered him to do or convey),

PK And Abraham who paid his debt:

SH And (of) Ibrahim who fulfilled (the commandments):

YU And of Abraham who fulfilled his engagements?-

**38.**

AA That no one who carries a burden bears another's load;

NQ That no burdened person (with sins) shall bear the burden (sins) of another,T>

PK That no laden one shall bear another's load,  
 SH That no bearer of burden shall bear the burden of another-  
 YU Namely, that no bearer of burdens can bear the burden of another;

**39.**

AA That a man receives but only that for which he strives;  
 NQ And that man can have nothing but what he does (good or bad)[] ,  
 PK And that man hath only that for which he maketh effort,  
 SH And that man shall have nothing but what he strives for-  
 YU That man can have nothing but what he strives for;

**40.**

AA That his endeavours will be judged,  
 NQ And that his deeds will be seen,  
 PK And that his effort will be seen.  
 SH And that his striving shall soon be seen-  
 YU That (the fruit of) his striving will soon come in sight:

**41.**

AA And only then will he receive his recompense in full;  
 NQ Then he will be recompensed with a full and the best recompense[]  
 PK And afterward he will be repaid for it with fullest payment;  
 SH Then shall he be rewarded for it with the fullest reward-  
 YU Then will he be rewarded with a reward complete;

**42.**

AA And that to your Lord is your returning;  
 NQ And that to your Lord (Allâh) is the End (Return of everything).  
 PK And that thy Lord, He is the goal;  
 SH And that to your Lord is the goal-  
 YU That to thy Lord is the final Goal;

**43.**

AA That it is He who makes you happy and morose,  
 NQ And that it is He (Allâh) Who makes (whom He wills) laugh, and makes (whom He wills) weep;  
 PK And that He it is who maketh laugh, and maketh weep,  
 SH And that He it is Who makes (men) laugh and makes (them) weep;  
 YU That it is He Who granteth Laughter and Tears;

**44.**

AA And He who ordains death and life;  
 NQ And that it is He (Allâh) Who causes death and gives life;  
 PK And that He it is Who giveth death and giveth life;  
 SH And that He it is Who causes death and gives life-  
 YU That it is He Who granteth Death and Life;

**45.**

AA That He created pairs, male and female,

NQ And that He (Allâh) creates the pairs, male and female,  
 PK And that He createth the two spouses, the male and the female,  
 SH And that He created pairs, the male and the female  
 YU That He did create in pairs,- male and female,

**46.**

AA From a drop of semen when emitted;  
 NQ From Nutfah (drops of semen male and female discharges) when it is emitted;  
 PK From a drop (of seed) when it is poured forth;  
 SH From the small seed when it is adapted  
 YU From a seed when lodged (in its place);

**47.**

AA That the second creation is incumbent on Him;  
 NQ And that upon Him (Allâh) is another bringing forth (Resurrection);  
 PK And that He hath ordained the second bringing forth;  
 SH And that on Him is the bringing forth a second time;  
 YU That He hath promised a Second Creation (Raising of the Dead);

**48.**

AA That it is He who makes you rich and contented;  
 NQ And that it is He (Allâh) Who gives much or a little (or gives wealth and contentment),  
 PK And that He it is Who enricheth and contenteth;  
 SH And that He it is Who enriches and gives to hold;  
 YU That it is He Who giveth wealth and satisfaction;

**49.**

AA That He is the Lord of Sirius;  
 NQ And that He (Allâh) is the Lord of Sirius (the star which the pagan Arabs used to worship);  
 PK And that He it is Who is the Lord of Sirius;  
 SH And that He is the Lord of the Sirius;  
 YU That He is the Lord of Sirius (the Mighty Star);

**50.**

AA That it was He who destroyed the 'Ad of old,  
 NQ And that it is He (Allâh) Who destroyed the former 'Ad (people),  
 PK And that He destroyed the former (tribe of) A'ad,  
 SH And that He did destroy the Ad of old  
 YU And that it is He Who destroyed the (powerful) ancient 'Ad (people),

**51.**

AA And Thamud, and did not leave them,  
 NQ And Thamûd (people). He spared none of them.  
 PK And (the tribe of) Thamud He spared not;  
 SH And Samood, so He spared not  
 YU And the Thamud nor gave them a lease of perpetual life.

**52.**

- AA Like the people of Noah before them, who were surely oppressors and rebellious;
- NO And the people of Nūh (Noah) aforetime, verily, they were more unjust and more rebellious and transgressing [in disobeying Allāh and His Messenger Nūh (Noah) >>].
- PK And the folk of Noah aforetime, Lo! they were more unjust and more rebellious;
- SH And the people of Nuh before; surely they were most unjust and inordinate;
- YU And before them, the people of Noah, for that they were (all) most unjust and most insolent transgressors,

**53.**

- AA And He overthrew the Cities of the Plain,
- NO And He destroyed the overthrown cities [of Sodom to which Prophet Lout (Lot) was sent].
- PK And Al-Mu'tafikah He destroyed
- SH And the overthrown cities did He overthrow,
- YU And He destroyed the Overthrown Cities (of Sodom and Gomorrah).

**54.**

- AA So that they were covered over by what they were covered over.
- NO So there covered them that which did cover (i.e. torment with stones).
- PK So that there covered them that which did cover.
- SH So there covered them that which covered.
- YU So that (ruins unknown) have covered them up.

**55.**

- AA How many favours of your Lord will you then deny?
- NO Then which of the Graces of your Lord (O man!) will you doubt.
- PK Concerning which then, of the bounties of thy Lord, canst thou dispute?
- SH Which of your Lord's benefits will you then dispute about?
- YU Then which of the gifts of thy Lord, (O man,) wilt thou dispute about?

**56.**

- AA He who warns you is one of the warners of old.
- NO This (Muhammad SAW) is a warner (Messenger) of the (series of) warners (Messengers) of old[] .
- PK This is a warner of the warners of old.
- SH This is a warner of the warners of old.
- YU This is a Warner, of the (series of) Warners of old!

**57.**

- AA What is to come is imminent.
- NO The Day of Resurrection draws near,
- PK The threatened Hour is nigh.
- SH The near event draws nigh.
- YU The (Judgment) ever approaching draws nigh:

**58.**

- AA There is no one to unveil it apart from God.  
 NA None besides Allâh can avert it, (or advance it, or delay it).  
 PK None beside Allah can disclose it.  
 SH There shall be none besides Allah to remove it.  
 YU No (soul) but Allah can lay it bare.

**59.**

- AA Are you astonished at this news,  
 NA Do you then wonder at this recital (the Qur'ân)?  
 PK Marvel ye then at this statement,  
 SH Do you then wonder at this announcement?  
 YU Do ye then wonder at this recital?

**60.**

- AA And keep laughing and do not weep,  
 NA And you laugh at it and weep not,  
 PK And laugh and not weep,  
 SH And will you laugh and not weep?  
 YU And will ye laugh and not weep,-

**61.**

- AA Indulging in pleasantries?  
 NA Wasting your (precious) lifetime in pastime and amusements (singing, etc.).  
 PK While ye amuse yourselves?  
 SH While you are indulging in varieties.  
 YU Wasting your time in vanities?

**62.**

- AA Bow instead in adoration before God and worship Him.  
 NA So fall you down in prostration to Allâh, and worship Him (Alone).  
 PK Rather prostrate yourselves before Allah and serve Him.  
 SH So make obeisance to Allah and serve (Him).  
 YU But fall ye down in prostration to Allah, and adore (Him)!

# 54

## Al-Qamar

### The Moon

**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. THE HOUR HAS come and split is the moon.
- NQ** The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad SAW to show them a miracle, so he showed them the splitting of the moon). []
- PK** The hour drew nigh and the moon was rent in twain.
- SH** The hour drew nigh and the moon did rend asunder.
- YU** The Hour (of Judgment) is nigh, and the moon is cleft asunder.

**2.**

- AA** But if they see a sign they turn away, and say: "This is the same old lie continuing,"
- NQ** And if they see a sign, they turn away, and say: "This is continuous magic."
- PK** And if they behold a portent they turn away and say: Prolonged illusion.
- SH** And if they see a miracle they turn aside and say: Transient magic.
- YU** But if they see a Sign, they turn away, and say, "This is (but) transient magic."

**3.**

- AA** And deny, and follow their own vain desires; but every matter is determined at its time.
- NQ** They belied (the Verses of Allâh, this Qur'ân), and followed their own lusts. And every matter will be settled [according to the kind of deeds (for the doer of good deeds, his deeds will take him to Paradise, and similarly evil deeds will take their doers to Hell)].
- PK** They denied (the Truth) and followed their own lusts. Yet everything will come to a decision
- SH** And they call (it) a lie, and follow their low desires; and every affair has its appointed term.
- YU** They reject (the warning) and follow their (own) lusts but every matter has its appointed time.

**4.**

- AA** Messages deterring them from evil had come to them,
- NQ** And indeed there has come to them news (in this Qur'ân) wherein there is (enough warning) to check (them from evil),
- PK** And surely there hath come unto them news whereof the purport should deter,
- SH** And certainly some narratives have come to them wherein is prevention--
- YU** There have already come to them Recitals wherein there is (enough) to check (them),

**5.**

- AA Containing consummate wisdom; yet warnings were of no avail.
- NO Perfect wisdom (this Qur'ân), but (the preaching of) warners benefit them not,
- PK Effective wisdom; but warnings avail not.
- SH Consummate wisdom-- but warnings do not avail;
- YU Mature wisdom; - but (the preaching of) Warners profits them not.

**6.**

- AA So turn away from them. When on the Day the crier calls to the painful business,
- NO So (O Muhammad SAW) withdraw from them. The Day that the caller will call (them) to a terrible thing.
- PK So withdraw from them (O Muhammad) on the day when the Summoner summoneth unto a painful thing.
- SH So turn (your) back on them (for) the day when the inviter shall invite them to a hard task,
- YU Therefore, (O Prophet,) turn away from them. The Day that the Caller will call (them) to a terrible affair,

**7.**

- AA They will come out of the graves with downcast eyes like an expanding swarm of locusts.
- NO They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad,
- PK With downcast eyes, they come forth from the graves as they were locusts spread abroad,
- SH Their eyes cast down, going forth from their graves as if they were scattered locusts,
- YU They will come forth,- their eyes humbled - from (their) graves, (torpid) like locusts scattered abroad,

**8.**

- AA They will hasten forward to the caller, gazes fixed. And the unbelievers will say: "This is the day of untold woe."
- NO Hastening towards the caller, the disbelievers will say: "This is a hard Day."
- PK Hastening toward the summoner; the disbelievers say: This is a hard day.
- SH Hastening to the inviter. The unbelievers shall say: This is a hard day.
- YU Hastening, with eyes transfixed, towards the Caller!- "Hard is this Day!", the Unbelievers will say.

**9.**

- AA The people of Noah had denied before them, and had called Our votary a liar, and said: "He is possessed," and repulsed him.
- NO The people of Nûh (Noah) denied (their Messenger) before them, they rejected Our slave, and said: "A madman!" and he was insolently rebuked and threatened.
- PK The folk of Noah denied before them, yea, they denied Our slave and said: A madman; and he was repulsed.
- SH Before them the people of Nuh rejected, so they rejected Our servant and called (him) mad, and he was driven away.
- YU Before them the People of Noah rejected (their messenger): they rejected Our servant, and said, "Here is one possessed!", and he was driven out.

**10.**

AA So he prayed to his Lord: "I am helpless, deliver me."  
 NQ Then he invoked his Lord (saying): "I have been overcome, so help (me)!"  
 PK So he cried unto his Lord, saying: I am vanquished, so give help.  
 SH Therefore he called upon his Lord: I am overcome, come Thou then to help.  
 YU Then he called on his Lord: "I am one overcome: do Thou then help (me)!"

**11.**

AA And We opened up the flood gates of the sky with water pouring down in torrents,  
 NQ So We opened the gates of heaven with water pouring forth.  
 PK Then opened We the gates of heaven with pouring water  
 SH So We opened the gates of the cloud with water pouring  
 YU So We opened the gates of heaven, with water pouring forth.

**12.**

AA And We opened up the springs of the earth; and the waters met for a decreed end.  
 NQ And We caused the earth to gush forth with springs. So the waters (of the heaven and the earth) met for a matter predestined.  
 PK And caused the earth to gush forth springs, so that the waters met for a predestined purpose.  
 SH And We made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained.  
 YU And We caused the earth to gush forth with springs, so the waters met (and rose) to the extent decreed.

**13.**

AA But We bore him on a (vessel made) of planks and oakum,  
 NQ And We carried him on a (ship) made of planks and nails,  
 PK And We carried him upon a thing of planks and nails,  
 SH And We bore him on that which was made of planks and nails  
 YU But We bore him on an (Ark) made of broad planks and caulked with palm-fibre:

**14.**

AA Which sailed right under Our eyes: A recompense for him who had been denied.  
 NQ Floating under Our Eyes, a reward for him who had been rejected!  
 PK That ran (upon the waters) in Our sight, as a reward for him who was rejected.  
 SH Sailing, before Our eyes, a reward for him who was denied.  
 YU She floats under our eyes (and care): a recompense to one who had been rejected (with scorn)!

**15.**

AA And We left it as a sign. Is there anyone who will be warned?  
 NQ And indeed, We have left this as a sign, then is there any that will remember (or receive admonition)?  
 PK And verily We left it as a token; but is there any that remembereth?  
 SH And certainly We left it as a sign, but is there anyone who  
 YU And We have left this as a Sign (for all time): then is there any that will receive

admonition?

**16.**

- AA How was then My punishment and My commination!
- NQ Then how (terrible) was My Torment and My Warnings?
- PK Then see how (dreadful) was My punishment after My warnings!
- SH How (great) was then My punishment and My warning!
- YU But how (terrible) was My Penalty and My Warning?

**17.**

- AA Easy have We made the Qur'an to understand: So is there any one who will be warned?
- NQ And We have indeed made the Qur'ân easy to understand and remember, then is there any that will remember (or receive admonition)?
- PK And in truth We have made the Qur'an easy to remember; but is there any that remembereth?
- SH And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?
- YU And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?

**18.**

- AA The 'Ad had also disavowed. How was then My punishment and My commination!
- NQ 'Ad (people) belied (their Prophet, Hûd), then how (terrible) was My Torment and My Warnings?
- PK (The tribe of) A'ad rejected warnings. Then how (dreadful) was My punishment after My warnings.
- SH Ad treated (the truth) as a lie, so how (great) was My punishment and My warning!
- YU The 'Ad (people) (too) rejected (Truth): then how terrible was My Penalty and My Warning?

**19.**

- AA We let loose against them a violent roaring wind on a day of ill omen, continuous,
- NQ Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity.
- PK Lo! We let loose on them a raging wind on a day of constant calamity,
- SH Surely We sent on them a tornado in a day of bitter ill-luck
- YU For We sent against them a furious wind, on a Day of violent Disaster,

**20.**

- AA Which snatched away men as though they were palm trees pulled out by the roots.
- NQ Plucking out men as if they were uprooted stems of date-palms.
- PK Sweeping men away as though they were uprooted trunks of palm-trees.
- SH Tearing men away as if they were the trunks of palm-trees torn up.
- YU Plucking out men as if they were roots of palm-trees torn up (from the ground).

**21.**

How was then My punishment and My commination!

AA

NQ Then, how (terrible) was My Torment and My Warnings?

PK Then see how (dreadful) was My punishment after My warnings!

SH How (great) was then My punishment and My warning!

YU Yea, how (terrible) was My Penalty and My Warning!

**22.**

AA Easy have We made the Qur'an to understand: So is there any one who will pay heed?

NQ And We have indeed made the Qur'an easy to understand and remember, then is there any that will remember (or receive admonition)?

PK And in truth We have made the Qur'an easy to remember; but is there any that remembereth?

SH And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?

YU But We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?

**23.**

AA The Thamud rejected the warnings,

NQ Thamûd (people also) belied the warnings.

PK (The tribe of) Thamud rejected warnings

SH Samood rejected the warning.

YU The Thamud (also) rejected (their) Warners.

**24.**

AA And said: "Should we follow only one man among us? In that case we shall be in error and insane.

NQ For they said: "A man! Alone from among us, that we are to follow? Truly, then we should be in error and distress or madness!"

PK For they said; Is it a mortal man, alone among us, that we are to follow? Then indeed we should fall into error and madness.

SH So they said: What! a single mortal from among us! Shall we follow him? Most surely we shall in that case be in sure error and distress:

YU For they said: "What! a man! a Solitary one from among ourselves! shall we follow such a one? Truly should we then be straying in mind, and mad!"

**25.**

AA Was he the one of all of us to have been given the exposition? He is surely an impudent liar."

NQ "Is it that the Reminder is sent to him [Prophet Sâlih (Saleh) &gt;&gt;] alone from among us? Nay, he is an insolent liar!"

PK Hath the remembrance been given unto him alone among us? Nay, but he is a rash liar.

SH Has the reminder been made to light upon him from among us? Nay! he is an insolent liar!

YU "Is it that the Message is sent to him, of all people amongst us? Nay, he is a liar, an insolent one!"

**26.**

AA "Tomorrow they will know who is the impudent liar!

NQ Tomorrow they will come to know, who is the liar, the insolent one!

- PK (Unto their warner it was said): To-morrow they will know who is the rash liar.  
 SH Tomorrow shall they know who is the liar, the insolent one.  
 YU Ah! they will know on the morrow, which is the liar, the insolent one!

**27.**

- AA We shall send the she-camel to try them. So watch them, and be constant.  
 NQ Verily, We are sending the she-camel as a test for them. So watch them [O Sâlih (Saleh) >>], and be patient!  
 PK Lo! We are sending the she-camel as a test for them; so watch them and have patience;  
 SH Surely We are going to send the she-camel as a trial for them; therefore watch them and have patience.  
 YU For We will send the she-camel by way of trial for them. So watch them, (O Salih), and possess thyself in patience!

**28.**

- AA Tell them that the water is to be apportioned between them (and her); and every turn of drinking will be fixed (for each)."  
 NQ And inform them that the water is to be shared between (her and) them. Each one's right to drink being established (by turns).  
 PK And inform them that the water is to be shared between (her and) them. Every drinking will be witnessed.  
 SH And inform them that the water is shared between them; every share of the water shall be regulated.  
 YU And tell them that the water is to be divided between them: Each one's right to drink being brought forward (by suitable turns).

**29.**

- AA But they called their commander, who seized and hamstrung her.  
 NQ But they called their comrade and he took (a sword) and killed (her).  
 PK But they call their comrade and he took and hamstrung (her).  
 SH But they called their companion, so he took (the sword) and slew (her).  
 YU But they called to their companion, and he took a sword in hand, and hamstrung (her).

**30.**

- AA How was then My punishment of which they had been warned?  
 NQ Then, how (terrible) was My Torment and My Warnings?  
 PK Then see how (dreadful) was My punishment after My warnings!  
 SH How (great) was then My punishment and My warning!  
 YU Ah! how (terrible) was My Penalty and My Warning!

**31.**

- AA We sent a single blast against them, and they were reduced to husks of a decayed fence.  
 NQ Verily, We sent against them a single Saihah (torment - awful cry, etc.), and they became like the dry stubble of a fold-builder.  
 PK Lo! We sent upon them one Shout, and they became as the dry twigs (rejected by) the builder of a cattle-fold.  
 SH Surely We sent upon them a single cry, so they were like the dry fragments of trees which the maker of an enclosure collects.  
 For We sent against them a single Mighty Blast, and they became like the dry

YU stubble used by one who pens cattle.

### 32.

AA Easy have We made the Qur'an to understand: So is there any one who will be warned?

NQ And indeed, We have made the Qur'ân easy to understand and remember, then is there any that will remember (or receive admonition)?

PK And in truth We have made the Qur'an easy to remember; but is there any that remembereth?

SH And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?

YU And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?

### 33.

AA The people of Lot rejected the warnings.

NQ The people of Lout (Lot) belied the warnings.

PK The folk of Lot rejected warnings.

SH The people of Lut treated the warning. as a lie.

YU The people of Lut rejected (his) warning.

### 34.

AA We sent a stone-hurtling storm against them, except the family of Lot whom We saved in the early hours of the morning

NQ Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lout (Lot), whom We saved in last hour of the night,

PK Lo! We sent a storm of stones upon them (all) save the family of Lot, whom We rescued in the last watch of the night,

SH Surely We sent upon them a stonestorm, except Lut's followers; We saved them a little before daybreak,

YU We sent against them a violent Tornado with showers of stones, (which destroyed them), except Lut's household: them We delivered by early Dawn,-

### 35.

AA As a favour from Us. That is how We reward the grateful.

NQ As a Favour from Us, thus do We reward him who gives thanks (by obeying Us).

PK As grace from Us. Thus We reward him who giveth thanks.

SH A favor from Us; thus do We reward him who gives thanks.

YU As a Grace from Us: thus do We reward those who give thanks.

### 36.

AA He had warned them of Our might, but they passed over the warnings.

NQ And he [Lout (Lot)] indeed had warned them of Our Grasp, but they did doubt the warnings!

PK And he indeed had warned them of Our blow, but they did doubt the warnings.

SH And certainly he warned them of Our violent seizure, but they obstinately disputed the warning.

YU And (Lut) did warn them of Our Punishment, but they disputed about the Warning.

### 37.

- AA They lusted after his guests, so We put out their eyes (and said): "Taste My punishment and My commination."
- NO And they indeed sought to shame his guest (by asking to commit sodomy with them). So We blinded their eyes, "Then taste you My Torment and My Warnings."
- PK They even asked of him his guests for an ill purpose. Then We blinded their eyes (and said): Taste now My punishment after My warnings!
- SH And certainly they endeavored to turn him from his guests, but We blinded their eyes; so taste My chastisement and My warning.
- YU And they even sought to snatch away his guests from him, but We blinded their eyes. (They heard:) "Now taste ye My Wrath and My Warning."

**38.**

- AA And early in the morning the decreed punishment came upon them.
- NO And verily, an abiding torment seized them early in the morning.
- PK And in truth the punishment decreed befell them early in the morning.
- SH And certainly a lasting chastisement overtook them in the morning.
- YU Early on the morrow an abiding Punishment seized them:

**39.**

- AA So now taste My punishment and My commination!
- NO "Then taste you My Torment and My Warnings."
- PK Now taste My punishment after My warnings!
- SH So taste My chastisement and My warning.
- YU "So taste ye My Wrath and My Warning."

**40.**

- AA Easy have We made the Qur'an to understand: So is there any one who will be warned? The warnings came to the people of Pharaoh.
- NO And indeed, We have made the Qur'ân easy to understand and remember, then is there any that will remember (or receive admonition)?
- PK And in truth We have made the Qur'an easy to remember; but is there any that remembereth?
- SH And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?
- YU And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?

**41.**

- NO And indeed, warnings came to the people of Fir'aun (Pharaoh) [through Mûsa (Moses) and Hârûn (Aaron)].
- PK And warnings came in truth unto the house of Pharaoh
- SH And certainly the warning came to Firon's people.
- YU To the People of Pharaoh, too, aforetime, came Warners (from Allah).

**42.**

- AA They rejected each one of Our signs. So We seized them with the grip of one mighty and powerful.
- NO (They) belied all Our Signs, so We seized them with a Seizure of the All-Mighty, All-Capable to carry out what he Will (Omnipotent).
- PK Who denied Our revelations, every one. Therefore We grasped them with the grasp of the Mighty, the Powerful.

- SH They rejected all Our communications, so We overtook them after the manner of a Mighty, Powerful One.
- YU The (people) rejected all Our Signs; but We seized them with such Penalty (as comes) from One Exalted in Power, able to carry out His Will.

**43.**

- AA Are the unbelievers among you any better than they? Or is there immunity for you in the Scriptures?
- NQ Are your disbelievers (O Quraish!) better than these [nations of Nūh (Noah), Lout (Lot), Sâlih (Saleh), and the people of Fir'aun (Pharaoh), etc., who were destroyed]? Or have you an immunity (against Our Torment) in the Divine Scriptures?
- PK Are your disbelievers better than those, or have ye some immunity in the scriptures?
- SH Are the unbelievers of yours better than these, or is there an exemption for you in the scriptures?
- YU Are your Unbelievers, (O Quraish), better than they? Or have ye an immunity in the Sacred Books?

**44.**

- AA Or do they say: "We are a well-accounted army?"
- NQ Or do they say: "We are a great multitude, and we shall be victorious.?"
- PK Or say they: We are a host victorious?
- SH Or do they say: We are a host allied together to help each other?
- YU Or do they say: "We acting together can defend ourselves"?

**45.**

- AA The army will be routed and put to flight.
- NQ Their multitude will be put to flight, and they will show their backs.
- PK The hosts will all be routed and will turn and flee.
- SH Soon shall the hosts be routed, and they shall turn (their) backs.
- YU Soon will their multitude be put to flight, and they will show their backs.

**46.**

- AA Surely the Hour will be the moment of their promise, and that moment will be calamitous and distressing.
- NQ Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.
- PK Nay, but the Hour (of doom) is their appointed tryst, and the Hour will be more wretched and more bitter (than their earthly failure).
- SH Nay, the hour is their promised time, and the hour shall be most grievous and bitter.
- YU Nay, the Hour (of Judgment) is the time promised them (for their full recompense): And that Hour will be most grievous and most bitter.

**47.**

- AA Surely the sinners are misguided and insane.
- NQ Verily, the Mujrimūn (polytheists, disbelievers, sinners, criminals, etc.) are in error (in this world) and will burn (in the Hell-fire in the Hereafter).
- PK Lo! the guilty are in error and madness.
- SH Surely the guilty are in error and distress.
- YU Truly those in sin are the ones straying in mind, and mad.

**48.**

- AA On that Day they will be dragged into the fire faces foremost, (and told:)  
"Taste the feel of Hell."
- NQ The Day they will be dragged in the Fire on their faces (it will be said to them):  
"Taste you the touch of Hell!" []
- PK On the day when they are dragged into the Fire upon their faces (it is said unto them): Feel the touch of hell.
- SH On the day when they shall be dragged upon their faces into the fire; taste the touch of hell.
- YU The Day they will be dragged through the Fire on their faces, (they will hear:)  
"Taste ye the touch of Hell!"

**49.**

- AA We have indeed created all things by measure;
- NQ Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees Al-Lauh Al-Mahfûz).
- PK Lo! We have created every thing by measure.
- SH Surely We have created everything according to a measure.
- YU Verily, all things have We created in proportion and measure.

**50.**

- AA And Our command is but one (word) swift as the winking of an eye.
- NQ And Our Commandment is but one, as the twinkling of an eye.
- PK And Our commandment is but one (commandment), as the twinkling of an eye.
- SH And Our command is but one, as the twinkling of an eye.
- YU And Our Command is but a single (Act),- like the twinkling of an eye.

**51.**

- AA We have destroyed the likes of you in the past: So is there any one who will be warned?
- NQ And indeed, We have destroyed your likes, then is there any that will remember (or receive admonition)?
- PK And verily We have destroyed your fellows; but is there any that remembereth?
- SH And certainly We have already destroyed the likes of you, but is there anyone who will mind?
- YU And (oft) in the past, have We destroyed gangs like unto you: then is there any that will receive admonition?

**52.**

- AA All things they do are (recorded) in the books;
- NQ And each and everything they have done is noted in (their) Records (of deeds).
- PK And every thing they did is in the scriptures,
- SH And everything they have done is in the writings.
- YU All that they do is noted in (their) Books (of Deeds):

**53.**

- AA All things small or great have been written down.
- NQ And everything, small and big is written (in Al-Lauh Al-Mahfûz already beforehand i.e. before it befalls, or is done by its doer (See the Qur'ân

V.57:22).

PK And every small and great thing is recorded.

SH And everything small and great is written down.

YU Every matter, small and great, is on record.

#### 54.

AA Surely those who fear God and follow the straight path will be amidst gardens and light,

NQ Verily, The Muttaqûn[] (pious), will be in the midst of Gardens and Rivers (Paradise).

PK Lo! the righteous will dwell among gardens and rivers,

SH Surely those who guard (against evil) shall be in gardens and rivers,

YU As to the Righteous, they will be in the midst of Gardens and Rivers,

#### 55.

AA At the still centre in the proximity of the King all-powerful.

NQ In a seat of truth (i.e. Paradise), near the Omnipotent King (Allâh, the All-Blessed, the Most High, the Owner of Majesty and Honour).

PK Firmly established in the favour of a Mighty King.

SH In the seat of honor with a most Powerful King.

YU In an Assembly of Truth, in the Presence of a Sovereign Omnipotent.

55  
**Ar-Rahmân**  
**Ar-Rahman**  
**The Beneficent, The Mercy Giving**

 **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. AR-RAHMAN  
**NQ** The Most Beneficent (Allâh)!  
**PK** The Beneficent  
**SH** The Beneficent Allah,  
**YU** (Allah) Most Gracious!

**2.**

**AA** Bestowed the Qur'an,  
**NQ** Has taught (you mankind) the Qur'ân (by His Mercy).  
**PK** Hath made known the Qur'an.  
**SH** Taught the Quran.  
**YU** It is He Who has taught the Qur'an.

**3.**

**AA** Created man,  
**NQ** He created man.  
**PK** He hath created man.  
**SH** He created man,  
**YU** He has created man:

**4.**

**AA** And taught him to express clearly.  
**NQ** He taught him eloquent speech.  
**PK** He hath taught him utterance.  
**SH** Taught him the mode of expression.  
**YU** He has taught him speech (and intelligence).

**5.**

**AA** The sun and moon revolve to a computation;  
**NQ** The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning, etc.).  
**PK** The sun and the moon are made punctual.  
**SH** The sun and the moon follow a reckoning.  
**YU** The sun and the moon follow courses (exactly) computed;

**6.**

- AA And the grasses and the trees bow (to Him) in adoration.
- NQ And the herbs (or stars) and the trees both prostrate.
- PK The stars and the trees prostrate.
- SH And the herbs and the trees do prostrate (to Him).
- YU And the herbs and the trees - both (alike) prostrate in adoration.

**7.**

- AA He raised the sky and set the Balance
- NQ And the heaven He has raised high, and He has set up the Balance.
- PK And the sky He hath uplifted; and He hath set the measure,
- SH And the heaven, He raised it high, and He made the balance
- YU And the Firmament has He raised high, and He has set up the Balance (of Justice),

**8.**

- AA So that none may err against the scales,
- NQ In order that you may not transgress (due) balance.
- PK That ye exceed not the measure,
- SH That you may not be inordinate in respect of the measure.
- YU In order that ye may not transgress (due) balance.

**9.**

- AA And observe correct measure, weigh with justice, and not cheat the balance.
- NQ And observe the weight with equity and do not make the balance deficient.
- PK But observe the measure strictly, nor fall short thereof.
- SH And keep up the balance with equity and do not make the measure deficient.
- YU So establish weight with justice and fall not short in the balance.

**10.**

- AA He positioned the earth for all the creatures:
- NQ And the earth He has put for the creatures.
- PK And the earth hath He appointed for (His) creatures,
- SH And the earth, He has set it for living creatures;
- YU It is He Who has spread out the earth for (His) creatures:

**11.**

- AA There are fruits of all kinds on it, and date-palms with their clusters sheathed,
- NQ Therein are fruits, date-palms producing sheathed fruit-stalks (enclosing dates).
- PK Wherein are fruit and sheathed palm-trees,
- SH Therein is fruit and palms having sheathed clusters,
- YU Therein is fruit and date-palms, producing spathes (enclosing dates);

**12.**

- AA Grain with husk, and fragrant grasses.
  - NQ And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants.
  - PK Husked grain and scented herb.
- And the grain with (its) husk and fragrance.

SH

YU Also corn, with (its) leaves and stalk for fodder, and sweet-smelling plants.

**13.**

AA How many favours of your Lord will then both of you deny?

NO Then which of the Blessings of your Lord will you both (jinns and men) deny?

PK Which is it, of the favours of your Lord, that ye deny?

SH Which then of the bounties of your Lord will you deny?

YU Then which of the favours of your Lord will ye deny?

**14.**

AA He created man of fermented clay dried tinkling hard like earthen ware,

NO He created man (Adam) from sounding clay like the clay of pottery.

PK He created man of clay like the potter's,

SH He created man from dry clay like earthen vessels,

YU He created man from sounding clay like unto pottery,

**15.**

AA And created jinns from the white-hot flame of fire.

NO And the jinns did He create from a smokeless flame of fire.

PK And the jinn did He create of smokeless fire.

SH And He created the jinn of a flame of fire.

YU And He created Jinns from fire free of smoke:

**16.**

AA How many favours of your Lord will you then deny?

NO Then which of the Blessings of your Lord will you both (jinns and men) deny?

PK Which is it, of the favours of your Lord, that ye deny?

SH Which then of the bounties of your Lord will you deny?

YU Then which of the favours of your Lord will ye deny?

**17.**

AA Lord of the two Easts, Lord of the two Wests.

NO (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).

PK Lord of the two Easts, and Lord of the two Wests!

SH Lord of the East and Lord of the West.

YU (He is) Lord of the two Easts and Lord of the two Wests:

**18.**

AA How many favours of your Lord will then both of you deny?

NO Then which of the Blessings of your Lord will you both (jinns and men) deny?

PK Which is it, of the favours of your Lord, that ye deny?

SH Which then of the bounties of your Lord will you deny?

YU Then which of the favours of your Lord will ye deny?

**19.**

AA He has set two seas in motion that flow side by side together,

**NQ** He has let loosed the two seas (the salt water and the sweet) meeting together.

**PK** He hath loosed the two seas. They meet.

**SH** He has made the two seas to flow freely (so that) they meet together:

**YU** He has let free the two bodies of flowing water, meeting together:

## 20.

**AA** With an interstice between them which they cannot cross.

**NQ** Between them is a barrier which none of them can transgress.

**PK** There is a barrier between them. They encroach not (one upon the other).

**SH** Between them is a barrier which they cannot pass.

**YU** Between them is a Barrier which they do not transgress:

## 21.

**AA** How many favours of your Lord will then both of you deny? --

**NQ** Then which of the Blessings of your Lord will you both (jinns and men) deny?

**PK** Which is it, of the favours of your Lord, that ye deny?

**SH** Which then of the bounties of your Lord will you deny?

**YU** Then which of the favours of your Lord will ye deny?

## 22.

**AA** Out of them come pearls and coral.

**NQ** Out of them both come out pearl and coral.

**PK** There cometh forth from both of them the pearl and coral-stone.

**SH** There come forth from them pearls, both large and small.

**YU** Out of them come Pearls and Coral:

## 23.

**AA** How many favours of your Lord will you then deny?

**NQ** Then which of the Blessings of your Lord will you both (jinns and men) deny?

**PK** Which is it, of the favours of your Lord, that ye deny?

**SH** Which then of the bounties of your Lord will you deny?

**YU** Then which of the favours of your Lord will ye deny?

## 24.

**AA** His are the high-sailed vessels in deep ocean like the mountains.

**NQ** And His are the ships going and coming in the seas, like mountains.

**PK** His are the ships displayed upon the sea, like banners.

**SH** And His are the ships reared aloft in the sea like mountains.

**YU** And His are the Ships sailing smoothly through the seas, lofty as mountains:

## 25.

**AA** How many favours of your Lord will then both of you deny?

**NQ** Then which of the Blessings of your Lord will you both (jinns and men) deny?

**PK** Which is it, of the favours of your Lord, that ye deny?

**SH** Which then of the bounties of your Lord will you deny?

**YU** Then which of the favours of your Lord will ye deny?

## 26.

AA All that is on the earth is passing,  
 NQ Whatsoever is on it (the earth) will perish.  
 PK Everyone that is thereon will pass away;  
 SH Everyone on it must pass away.  
 YU All that is on earth will perish:

**27.**

AA But abiding is the glory of your Lord, full of majesty and beneficence.  
 NQ And the Face of your Lord full of Majesty and Honour will abide forever.  
 PK There remaineth but the Countenance of thy Lord of Might and Glory.  
 SH And there will endure for ever the person of your Lord, the Lord of glory and honor.  
 YU But will abide (for ever) the Face of thy Lord,- full of Majesty, Bounty and Honour.

**28.**

AA How many favours of your Lord will you then deny?  
 NQ Then which of the Blessings of your Lord will you both (jinns and men) deny?  
 PK Which is it, of the favours of your Lord, that ye deny?  
 SH Which then of the bounties of your Lord will you deny?  
 YU Then which of the favours of your Lord will ye deny?

**29.**

AA All those there are in the heavens and the earth turn to Him with solicitation, intent on His purpose all the time.  
 NQ Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He has a matter to bring forth (such as giving honour to some, disgrace to some, life to some, death to some, etc.)!  
 PK All that are in the heavens and the earth entreat Him. Every day He exerciseth (universal) power.  
 SH All those who are in the heavens and the earth ask of Him; every moment He is in a state (of glory).  
 YU Of Him seeks (its need) every creature in the heavens and on earth: every day in (new) Splendour doth He (shine)!

**30.**

AA How many favours of your Lord will you then deny?  
 NQ Then which of the Blessings of your Lord will you both (jinns and men) deny?  
 PK Which is it, of the favours of your Lord, that ye deny?  
 SH Which then of the bounties of your Lord will you deny?  
 YU Then which of the favours of your Lord will ye deny?

**31.**

AA We shall soon be free to turn to you, O weary caravans,  
 NQ We shall attend to you, O you two classes (jinns and men)!  
 PK We shall dispose of you, O ye two dependents (man and jinn).  
 SH Soon will We apply Ourselves to you, O you two armies.  
 YU Soon shall We settle your affairs, O both ye worlds!

**32.**

- AA How many favours of your Lord will you then deny?  
 NQ Then which of the Blessings of your Lord will you both (jinns and men) deny?  
 PK Which is it, of the favours of your Lord, that ye deny?  
 SH Which then of the bounties of your Lord will you deny?  
 YU Then which of the favours of your Lord will ye deny?

**33.**

- AA O society of jinns and men, cross the bounds of the heavens and the earth if you have the ability, then pass beyond them; but you cannot unless you acquire the law.  
 NQ O assembly of jinns and men! If you have power to pass beyond the zones of the heavens and the earth, then pass (them)! But you will never be able to pass them, except with authority (from Allāh)!  
 PK O company of jinn and men, if ye have power to penetrate (all) regions of the heavens and the earth, then penetrate (them)! Ye will never penetrate them save with (Our) sanction.  
 SH O assembly of the jinn and the men! If you are able to pass through the regions of the heavens and the earth, then pass through; you cannot pass through but with authority.  
 YU O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! not without authority shall ye be able to pass!

**34.**

- AA How many favours of your Lord will you then deny?  
 NQ Then which of the Blessings of your Lord will you both (jinns and men) deny?  
 PK Which is it, of the favours of your Lord, that ye deny?  
 SH Which then of the bounties of your Lord will you deny?  
 YU Then which of the favours of your Lord will ye deny?

**35.**

- AA Let loose at you will be smokeless flames of fire so that you will not be able to defend yourselves.  
 NQ There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.  
 PK There will be sent, against you both, heat of fire and flash of brass, and ye will not escape.  
 SH The flames of fire and smoke will be sent on you two, then you will not be able to defend yourselves.  
 YU On you will be sent (O ye evil ones twain!) a flame of fire (to burn) and a smoke (to choke): no defence will ye have:

**36.**

- AA How many favours of your Lord will then both of you deny?  
 NQ Then which of the Blessings of your Lord will you both (jinns and men) deny?  
 PK Which is it, of the favours of your Lord, that ye deny?  
 SH Which then of the bounties of your Lord will you deny?  
 YU Then which of the favours of your Lord will ye deny?

**37.**

- AA When the sky will split asunder, and turn rosy like the dregs of anointing oil,  
 NQ Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide.

PK And when the heaven splitteth asunder and becometh rosy like red hide -  
 SH And when the heaven is rent asunder, and then becomes red like red hide.  
 YU When the sky is rent asunder, and it becomes red like ointment:

**38.**

AA Which of the favours of your Lord will you then deny?  
 NQ Then which of the Blessings of your Lord will you both (jinns and men) deny?  
 PK Which is it, of the favours of your Lord, that ye deny? -  
 SH Which then of the bounties of your Lord will you deny?  
 YU Then which of the favours of your Lord will ye deny?

**39.**

AA Neither man nor jinn will be questioned on that day about his sin.  
 NQ So on that Day no question will be asked of man or jinn as to his sin, (because they have already been known from their faces either white or black).  
 PK On that day neither man nor jinni will be questioned of his sin.  
 SH So on that day neither man nor jinni shall be asked about his sin.  
 YU On that Day no question will be asked of man or Jinn as to his sin.

**40.**

AA How many favours of your Lord will you then deny?  
 NQ Then which of the Blessings of your Lord will you both (jinns and men) deny?  
 PK Which is it, of the favours of your Lord, that ye deny?  
 SH Which then of the bounties of your Lord will you deny?  
 YU Then which of the favours of your Lord will ye deny?

**41.**

AA The sinners will be recognised by their marks, and seized by the forelock and their feet.  
 NQ The Mujrimûn (polytheists, criminals, sinners, etc.) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.  
 PK The guilty will be known by their marks, and will be taken by the forelocks and the feet.  
 SH The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet.  
 YU (For) the sinners will be known by their marks: and they will be seized by their forelocks and their feet.

**42.**

AA Which of the favours of your Lord will you then deny?  
 NQ Then which of the Blessings of your Lord will you both (jinns and men) deny?  
 PK Which is it, of the favours of your Lord, that ye deny?  
 SH Which then of the bounties of your Lord will you deny?  
 YU Then which of the favours of your Lord will ye deny?

**43.**

AA This is Hell the sinners called a lie.  
 NQ This is Hell which the Mujrimûn (polytheists, criminals, sinners, etc.) denied.  
 PK This is hell which the guilty deny.  
 SH This is the hell which the guilty called a lie.

YU This is the Hell which the Sinners deny:

**44.**

AA They will go round and around between it and boiling water.

NQ They will go between it (Hell) and the boiling hot water!

PK They go circling round between it and fierce, boiling water.

SH Round about shall they go between it and hot, boiling water.

YU In its midst and in the midst of boiling hot water will they wander round!

**45.**

AA Which of the favours of your Lord will you then deny?

NQ Then which of the Blessings of your Lord will you both (jinns and men) deny?

PK Which is it, of the favours of your Lord, that ye deny?

SH Which then of the bounties of your Lord will you deny?

YU Then which of the favours of your Lord will ye deny?

**46.**

AA But for him who lived in awe of the sublimity of his Lord, there will be two gardens --

NQ But for him who [the true believer of Islâmic Monotheism who performs all the duties ordained by Allâh and His Messenger Muhammad SAW , and keeps away (abstain) from all kinds of sin and evil deeds prohibited in Islâm and] fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). []

PK But for him who feareth the standing before his Lord there are two gardens.

SH And for him who fears to stand before his Lord are two gardens.

YU But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens-

**47.**

AA How many favours of your Lord will then both of you deny? --

NQ Then which of the Blessings of your Lord will you both (jinns and men) deny?

PK Which is it, of the favours of your Lord, that ye deny?

SH Which then of the bounties of your Lord will you deny?

YU Then which of the favours of your Lord will ye deny?-

**48.**

AA Full of overhanging branches --

NQ With spreading branches;

PK Of spreading branches.

SH Having in them various kinds.

YU Containing all kinds (of trees and delights); -

**49.**

AA Which of the favours of your Lord will you then deny? --

NQ Then which of the Blessings of your Lord will you both (jinns and men) deny?

PK Which is it, of the favours of your Lord, that ye deny?

SH Which then of the bounties of your Lord will you deny?

YU Then which of the favours of your Lord will ye deny?-

**50.**

- AA With two springs of water flowing through them both. --  
 NQ In them (both) will be two springs flowing (free)  
 PK Wherein are two fountains flowing.  
 SH In both of them are two fountains flowing.  
 YU In them (each) will be two Springs flowing (free);

**51.**

- AA Which of the favours of your Lord will then both of you deny?  
 NQ Then which of the Blessings of your Lord will you both (jinns and men) deny?  
 PK Which is it, of the favours of your Lord, that ye deny?  
 SH Which then of the bounties of your Lord will you deny?  
 YU Then which of the favours of your Lord will ye deny?-

**52.**

- AA In both of them there will be every kind of fruits in pairs. --  
 NQ In them (both) will be every kind of fruit in pairs.  
 PK Wherein is every kind of fruit in pairs.  
 SH In both of them are two pairs of every fruit.  
 YU In them will be Fruits of every kind, two and two.

**53.**

- AA Which of the favours of your Lord will then both of you deny? --  
 NQ Then which of the Blessings of your Lord will you both (jinns and men) deny?  
 PK Which is it, of the favours of your Lord, that ye deny?  
 SH Which then of the bounties of your Lord will you deny?  
 YU Then which of the favours of your Lord will ye deny?

**54.**

- AA Reclining there on carpets lined with brocade, fruits of the garden hanging low within reach.  
 NQ Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.  
 PK Reclining upon couches lined with silk brocade, the fruit of both the gardens near to hand.  
 SH Reclining on beds, the inner coverings of which are of silk brocade; and the fruits of the two gardens shall be within reach.  
 YU They will recline on Carpets, whose inner linings will be of rich brocade: the Fruit of the Gardens will be near (and easy of reach).

**55.**

- AA How many favours of your Lord will then both of you deny?  
 NQ Then which of the Blessings of your Lord will you both (jinns and men) deny?  
 PK Which is it, of the favours of your Lord, that ye deny?  
 SH Which then of the bounties of your Lord will you deny?  
 YU Then which of the favours of your Lord will ye deny?

**56.**

- AA In them maidens with averted glances, undeflowered by man or by jinn before them, --  
 NQ Wherein both will be those (maidens) restraining their glances upon their

husbands, whom no man or jinn yatmithhunna (has opened their hymens with sexual intercourse) before them.

- PK Therein are those of modest gaze, whom neither man nor jinni will have touched before them.
- SH In them shall be those who restrained their eyes; before them neither man nor jinni shall have touched them.
- YU In them will be (Maidens), chaste, restraining their glances, whom no man or Jinn before them has touched; -

**57.**

- AA Which of the favours of your Lord will then both of you deny? --
- NQ Then which of the Blessings of your Lord will you both (jinns and men) deny?
- PK Which is it, of the favours of your Lord, that ye deny?
- SH Which then of the bounties of your Lord will you deny?
- YU Then which of the favours of your Lord will ye deny?-

**58.**

- AA As though rubies and pearls.
- NQ (In beauty) they are like rubies and coral.
- PK (In beauty) like the jacynth and the coral-stone.
- SH As though they were rubies and pearls.
- YU Like unto Rubies and coral.

**59.**

- AA Which of the favours of your Lord will then both of you deny?
- NQ Then which of the Blessings of your Lord will you both (jinns and men) deny?
- PK Which is it, of the favours of your Lord, that ye deny?
- SH Which then of the bounties of your Lord will you deny?
- YU Then which of the favours of your Lord will ye deny?

**60.**

- AA Should the reward of goodness be aught else but goodness? --
- NQ Is there any reward for good other than good?
- PK Is the reward of goodness aught save goodness?
- SH Is the reward of goodness aught but goodness?
- YU Is there any Reward for Good - other than Good?

**61.**

- AA How many favours of your Lord will then both of you deny? --
- NQ Then which of the Blessings of your Lord will you both (jinns and men) deny?
- PK Which is it, of the favours of your Lord, that ye deny?
- SH Which then of the bounties of your Lord will you deny?
- YU Then which of the favours of your Lord will ye deny?

**62.**

- AA And besides these two other gardens --
- NQ And besides these two, there are two other Gardens (i.e. in Paradise).
- PK And beside them are two other gardens,
- SH And besides these two are two (other) gardens:

YU And besides these two, there are two other Gardens, -

**63.**

AA Which of the favours of your Lord will then both of you deny? --

NQ Then which of the Blessings of your Lord will you both (jinns and men) deny?

PK Which is it, of the favours of your Lord, that ye deny?

SH Which then of the bounties of your Lord will you deny?

YU Then which of the favours of your Lord will ye deny?-

**64.**

AA Of darkest verdant green --

NQ Dark green (in colour).

PK Dark green with foliage.

SH Both inclining to blackness.

YU Dark-green in colour (from plentiful watering).

**65.**

AA How many favours of your Lord will then both of you deny? --

NQ Then which of the Blessings of your Lord will you both (jinns and men) deny?

PK Which is it, of the favours of your Lord, that ye deny?

SH Which then of the bounties of your Lord will you deny?

YU Then which of the favours of your Lord will ye deny?

**66.**

AA With two fountains gushing constantly, --

NQ In them (both) will be two springs gushing forth water.

PK Wherein are two abundant springs.

SH In both of them are two springs gushing forth.

YU In them (each) will be two Springs pouring forth water in continuous abundance:

**67.**

AA How many favours of your Lord will then both of you deny? --

NQ Then which of the Blessings of your Lord will you both (jinns and men) deny?

PK Which is it, of the favours of your Lord, that ye deny?

SH Which then of the bounties of your Lord will you deny?

YU Then which of the favours of your Lord will ye deny?

**68.**

AA With fruits in them, and dates and pomegranates --

NQ In them (both) will be fruits, and date- palms and pomegranates.

PK Wherein is fruit, the date-palm and pomegranate.

SH In both are fruits and palms and pomegranates.

YU In them will be Fruits, and dates and pomegranates:

**69.**

AA How many favours of your Lord will then both of you deny? --

NQ Then which of the Blessings of your Lord will you both (jinns and men) deny?

PK Which is it, of the favours of your Lord, that ye deny?

SH Which then of the bounties of your Lord will you deny?

YU Then which of the favours of your Lord will ye deny?

### 70.

AA In them good and comely maidens --

NQ Therein (gardens) will be fair (wives) good and beautiful;

PK Wherein (are found) the good and beautiful -

SH In them are goodly things, beautiful ones.

YU In them will be fair (Companions), good, beautiful;-

### 71.

AA How many favours of your Lord will you then deny? --

NQ Then which of the Blessings of your Lord will you both (jinns and men) deny?

PK Which is it, of the favours of your Lord, that ye deny? -

SH Which then of the bounties of your Lord will you deny?

YU Then which of the favours of your Lord will ye deny?-

### 72.

AA Houris cloistered in pavilions --

NQ Houris[] (beautiful, fair females) restrained in pavilions;

PK Fair ones, close-guarded in pavilions -

SH Pure ones confined to the pavilions.

YU Companions restrained (as to their glances), in (goodly) pavilions;-

### 73.

AA How many favours of your Lord will you then deny? --

NQ Then which of the Blessings of your Lord will you both (jinns and men) deny?

PK Which is it, of the favours of your Lord, that ye deny? -

SH Which then of the bounties of your Lord will you deny?

YU Then which of the favours of your Lord will ye deny?-

### 74.

AA Undeveloped by man or by jinn before them, --

NQ Whom no man or jinn yatmithunna (has opened their hymens with sexual intercourse) before them.

PK Whom neither man nor jinni will have touched before them -

SH Man has not touched them before them nor jinni.

YU Whom no man or Jinn before them has touched;-

### 75.

AA How many favours of your Lord will then both of you deny? --

NQ Then which of the Blessings of your Lord will you both (jinns and men) deny?

PK Which is it, of the favours of your Lord, that ye deny?

SH Which then of the bounties of your Lord will you deny?

YU Then which of the favours of your Lord will ye deny?-

### 76.

AA Reclining on green cushions and rich carpets excellent.

NQ Reclining on green cushions and rich beautiful mattresses.

PK Reclining on green cushions and fair carpets.

SH Reclining on green cushions and beautiful carpets.

YU Reclining on green Cushions and rich Carpets of beauty.

**77.**

AA How many favours of your Lord will you then deny?

NQ Then which of the Blessings of your Lord will you both (jinns and men) deny?

PK Which is it, of the favours of your Lord, that ye deny?

SH Which then of the bounties of your Lord will you deny?

YU Then which of the favours of your Lord will ye deny?

**78.**

AA Blessed be the name of your Lord, full of majesty and beneficence.

NQ Blessed be the Name of your Lord (Allāh), the Owner of Majesty and Honour.

PK Blessed be the name of thy Lord, Mighty and glorious!

SH Blessed be the name of your Lord, the Lord of Glory and Honor!

YU Blessed be the name of thy Lord, full of Majesty, Bounty and Honour.

56  
**Al-Wâqi'ah**  
**The Inevitable**  
**The Event**

 **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. WHEN WHAT IS to happen comes to pass --
- NQ** When the Event (i.e. the Day of Resurrection) befalls.
- PK** When the event befalleth -
- SH** When the great event comes to pass,
- YU** When the Event inevitable cometh to pass,

**2.**

- AA** Which is bound to happen undoubtedly --
- NQ** And there can be no denying of its befalling.
- PK** There is no denying that it will befall -
- SH** There is no belying its coming to pass--
- YU** Then will no (soul) entertain falsehood concerning its coming.

**3.**

- AA** Degrading (some) and exalting (others);
- NQ** It will bring low (some); (and others) it will exalt;
- PK** Abasing (some), exalting (others);
- SH** Abasing (one party), exalting (the other),
- YU** (Many) will it bring low; (many) will it exalt;

**4.**

- AA** When the earth is shaken up convulsively,
- NQ** When the earth will be shaken with a terrible shake.
- PK** When the earth is shaken with a shock
- SH** When the earth shall be shaken with a (severe) shaking,
- YU** When the earth shall be shaken to its depths,

**5.**

- AA** The mountains bruised and crushed,
- NQ** And the mountains will be powdered to dust.
- PK** And the hills are ground to powder
- SH** And the mountains shall be made to crumble with (an awful) crumbling,
- YU** And the mountains shall be crumbled to atoms,

**6.**

- AA Turned to dust, floating in the air,
- NQ So that they will become floating dust particles.
- PK So that they become a scattered dust,
- SH So that they shall be as scattered dust.
- YU Becoming dust scattered abroad,

**7.**

- AA You will become three categories:
- NQ And you (all) will be in three kinds (i.e. separate groups).
- PK And ye will be three kinds:
- SH And you shall be three sorts.
- YU And ye shall be sorted out into three classes.

**8.**

- AA Those of the right hand -- how (happy) will be those of the right hand!
- NQ So those on the Right Hand (i.e. those who will be given their Records in their right hands), Who will be those on the Right Hand? (As a respect for them, because they will enter Paradise).
- PK (First) those on the right hand; what of those on the right hand?
- SH Then (as to) the companions of the right hand; how happy are the companions of the right hand!
- YU Then (there will be) the Companions of the Right Hand; - What will be the Companions of the Right Hand?

**9.**

- AA Then those of the left hand -- how (unhappy) will be those of the left hand!
- NQ And those on the Left Hand (i.e. those who will be given their Record in their left hands), Who will be those on the Left Hand? (As a disgrace for them, because they will enter Hell).
- PK And (then) those on the left hand; what of those on the left hand?
- SH And (as to) the companions of the left hand; how wretched are the companions of the left hand!
- YU And the Companions of the Left Hand,- what will be the Companions of the Left Hand?

**10.**

- AA Then the foremost, how pre-excellent,
- NQ And those foremost [(in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islâm,] will be foremost (in Paradise).
- PK And the foremost in the race, the foremost in the race:
- SH And the foremost are the foremost,
- YU And those Foremost (in Faith) will be Foremost (in the Hereafter).

**11.**

- AA Who will be honoured
- NQ These will be those nearest to Allâh.
- PK Those are they who will be brought nigh
- SH These are they who are drawn nigh (to Allah),

YU These will be those Nearest to Allah:

**12.**

AA In gardens of tranquility;  
 NO In the Gardens of delight (Paradise).  
 PK In gardens of delight;  
 SH In the gardens of bliss.  
 YU In Gardens of Bliss:

**13.**

AA A number of the earlier peoples,  
 NO A multitude of those (foremost) will be from the first generations (who embraced Islâm).  
 PK A multitude of those of old  
 SH A numerous company from among the first,  
 YU A number of people from those of old,

**14.**

AA And a few of later ages,  
 NO And a few of those (foremost) will be from the later time (generations).  
 PK And a few of those of later time.  
 SH And a few from among the latter.  
 YU And a few from those of later times.

**15.**

AA On couches wrought of gold,  
 NO (They will be) on thrones woven with gold and precious stones,  
 PK On lined couches,  
 SH On thrones decorated,  
 YU (They will be) on Thrones encrusted (with gold and precious stones),

**16.**

AA Reclining face to face.  
 NO Reclining thereon, face to face.  
 PK Reclining therein face to face.  
 SH Reclining on them, facing one another.  
 YU Reclining on them, facing each other.

**17.**

AA Youths of never-ending bloom will pass round to them  
 NO They will be served by immortal boys,  
 PK There wait on them immortal youths  
 SH Round about them shall go youths never altering in age,  
 YU Round about them will (serve) youths of perpetual (freshness),

**18.**

AA Cups and decanters, beakers full of sparkling wine,  
 NO With cups, and jugs, and a glass from the flowing wine,  
 PK With bowls and ewers and a cup from a pure spring

SH With goblets and ewers and a cup of pure drink;  
 YU With goblets, (shining) beakers, and cups (filled) out of clear-flowing fountains:

**19.**

AA Unheedy, uninebriating;  
 NQ Wherefrom they will get neither any aching of the head, nor any intoxication.  
 PK Wherefrom they get no aching of the head nor any madness,  
 SH They shall not be affected with headache thereby, nor shall they get exhausted,  
 YU No after-ache will they receive therefrom, nor will they suffer intoxication:

**20.**

AA And such fruits as they fancy,  
 NQ And fruit; that they may choose.  
 PK And fruit that they prefer  
 SH And fruits such as they choose,  
 YU And with fruits, any that they may select:

**21.**

AA Bird meats that they relish,  
 NQ And the flesh of fowls that they desire.  
 PK And flesh of fowls that they desire.  
 SH And the flesh of fowl such as they desire.  
 YU And the flesh of fowls, any that they may desire.

**22.**

AA And companions with big beautiful eyes  
 NQ And (there will be) Houris (fair females) with wide, lovely eyes (as wives for the pious),  
 PK And (there are) fair ones with wide, lovely eyes,  
 SH And pure, beautiful ones,  
 YU And (there will be) Companions with beautiful, big, and lustrous eyes,-

**23.**

AA Like pearls within their shells,  
 NQ Like unto preserved pearls.  
 PK Like unto hidden pearls,  
 SH The like of the hidden pearls:  
 YU Like unto Pearls well-guarded.

**24.**

AA As recompense for all they had done.  
 NQ A reward for what they used to do.  
 PK Reward for what they used to do.  
 SH A reward for what they used to do.  
 YU A Reward for the deeds of their past (life).

**25.**

AA They will hear no nonsense there or talk of sin,  
 No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful

NQ speech (like backbiting, etc.).  
 PK There hear they no vain speaking nor recrimination  
 SH They shall not hear therein vain or sinful discourse,  
 YU Not frivolity will they hear therein, nor any taint of ill,-

**26.**

AA Other than "Peace, peace" the salutation.  
 NQ But only the saying of: Salâm!, Salâm! (greetings with peace)[] !  
 PK (Naught) but the saying: Peace, (and again) Peace.  
 SH Except the word peace, peace.  
 YU Only the saying, "Peace! Peace".

**27.**

AA As for those of the right hand -- how (happy) those of the right hand --  
 NQ And those on the Right Hand, Who will be those on the Right Hand?  
 PK And those on the right hand; what of those on the right hand?  
 SH And the companions of the right hand; how happy are the companions of the right hand!  
 YU The Companions of the Right Hand,- what will be the Companions of the Right Hand?

**28.**

AA They will be in (the shade) of thornless lote  
 NQ (They will be) among thornless lote-trees,  
 PK Among thornless lote-trees  
 SH Amid thornless lote-trees,  
 YU (They will be) among Lote-trees without thorns,

**29.**

AA And acacia covered with heaps of bloom,  
 NQ Among Talh (banana-trees) with fruits piled one above another,  
 PK And clustered plantains,  
 SH And banana-trees (with fruits), one above another.  
 YU Among Talh trees with flowers (or fruits) piled one above another,-

**30.**

AA Lengthened shadows,  
 NQ In shade long-extended,  
 PK And spreading shade,  
 SH And extended shade,  
 YU In shade long-extended,

**31.**

AA Gushing water,  
 NQ By water flowing constantly,  
 PK And water gushing,  
 SH And water flowing constantly,  
 YU By water flowing constantly,

**32.**

AA And fruits numberless,  
 NQ And fruit in plenty,  
 PK And fruit in plenty  
 SH And abundant fruit,  
 YU And fruit in abundance.

**33.**

AA Unending, unforbidden,  
 NQ Whose season is not limited, and their supply will not be cut off,  
 PK Neither out of reach nor yet forbidden,  
 SH Neither intercepted nor forbidden,  
 YU Whose season is not limited, nor (supply) forbidden,

**34.**

AA And maidens incomparable.  
 NQ And on couches or thrones, raised high.  
 PK And raised couches;  
 SH And exalted thrones.  
 YU And on Thrones (of Dignity), raised high.

**35.**

AA We have formed them in a distinctive fashion,  
 NQ Verily, We have created them (maidens) of special creation.  
 PK Lo! We have created them a (new) creation  
 SH Surely We have made them to grow into a (new) growth,  
 YU We have created (their Companions) of special creation.

**36.**

AA And made them virginal,  
 NQ And made them virgins.  
 PK And made them virgins,  
 SH Then We have made them virgins,  
 YU And made them virgin - pure (and undefiled), -

**37.**

AA Loving companions matched in age,  
 NQ Loving (their husbands only), equal in age.  
 PK Lovers, friends,  
 SH Loving, equals in age,  
 YU Beloved (by nature), equal in age,-

**38.**

AA For those of the right hand: A crowd of earlier generations  
 NQ For those on the Right Hand.  
 PK For those on the right hand;  
 SH For the sake of the companions of the right hand.  
 YU For the Companions of the Right Hand.

**39.**

NO A multitude of those (on the Right Hand) will be from the first generation (who embraced Islâm).

PK A multitude of those of old

SH A numerous company from among the first,

YU A (goodly) number from those of old,

**40.**

AA And a crowd of the later.

NO And a multitude of those (on the Right Hand) will be from the later times (generations).

PK And a multitude of those of later time.

SH And a numerous company from among the last.

YU And a (goodly) number from those of later times.

**41.**

AA But those of the left hand -- how (unhappy) those of the left hand --

NO And those on the Left Hand Who will be those on the Left Hand?

PK And those on the left hand: What of those on the left hand?

SH And those of the left hand, how wretched are those of the left hand!

YU The Companions of the Left Hand,- what will be the Companions of the Left Hand?

**42.**

AA Will be in the scorching wind and boiling water,

NO In fierce hot wind and boiling water,

PK In scorching wind and scalding water

SH In hot wind and boiling water,

YU (They will be) in the midst of a Fierce Blast of Fire and in Boiling Water,

**43.**

AA Under the shadow of thick black smoke

NO And shadow of black smoke,

PK And shadow of black smoke,

SH And the shade of black smoke,

YU And in the shades of Black Smoke:

**44.**

AA Neither cool nor agreeable.

NO (That shadow) neither cool, nor (even) good,

PK Neither cool nor refreshing.

SH Neither cool nor honorable.

YU Nothing (will there be) to refresh, nor to please:

**45.**

AA They were endowed with good things

NO Verily, before that, they indulged in luxury,

PK Lo! heretofore they were effete with luxury

SH Surely they were before that made to live in ease and plenty.

YU For that they were wont to be indulged, before that, in wealth (and luxury),

#### 46.

AA But persisted in that greater sin,

NQ And were persisting in great sin (joining partners in worship along with Allāh, committing murders and other crimes, etc.)[]

PK And used to persist in the awful sin.

SH And they persisted in the great violation.

YU And persisted obstinately in wickedness supreme!

#### 47.

AA And said: "What! When we are dead and turned to dust and bones, shall we then be raised again?"

NQ And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected?"

PK And they used to say: When we are dead and have become dust and bones, shall we then, forsooth, be raised again,

SH And they used to say: What! when we die and have become dust and bones, shall we then indeed be raised?

YU And they used to say, "What! when we die and become dust and bones, shall we then indeed be raised up again?-

#### 48.

AA And so will our fathers?"

NQ "And also our forefathers?"

PK And also our forefathers?

SH Or our fathers of yore?

YU "(We) and our fathers of old?"

#### 49.

AA Say: "Indeed, the earlier and the later generations

NQ Say (O Muhammad SAW): "(Yes) verily, those of old, and those of later times.

PK Say (unto them, O Muhammad): Lo! those of old and those of later time

SH Say: The first and the last,

YU Say: "Yea, those of old and those of later times,

#### 50.

AA Will be gathered together on a certain day which is predetermined.

NQ "All will surely be gathered together for appointed Meeting of a known Day.

PK Will all be brought together to the tryst of an appointed day.

SH Shall most surely be gathered together for the appointed hour of a known day.

YU "All will certainly be gathered together for the meeting appointed for a Day well-known.

#### 51.

AA Then you, the erring and the deniers,

NQ "Then moreover, verily, you the erring-ones, the deniers (of Resurrection)!

PK Then lo! ye, the erring, the deniers,

SH Then shall you, O you who err and call it a lie!

YU "Then will ye truly,- O ye that go wrong, and treat (Truth) as Falsehood!-

**52.**

AA Will eat of the tree of Zaqqum,  
 NQ "You verily will eat of the trees of Zaqqûm.  
 PK Ye verily will eat of a tree called Zaqqum  
 SH Most surely eat of a tree of Zaqqoom,  
 YU "Ye will surely taste of the Tree of Zaqqum.

**53.**

AA Fill your bellies with it,  
 NQ "Then you will fill your bellies therewith,  
 PK And will fill your bellies therewith;  
 SH And fill (your) bellies with it;  
 YU "Then will ye fill your insides therewith,

**54.**

AA And drink over it scalding water,  
 NQ "And drink boiling water on top of it,  
 PK And thereon ye will drink of boiling water,  
 SH Then drink over it of boiling water;  
 YU "And drink Boiling Water on top of it:

**55.**

AA Lapping it up like female camels raging of thirst with disease."  
 NQ "So you will drink (that) like thirsty camels!"  
 PK Drinking even as the camel drinketh.  
 SH And drink as drinks the thirsty camel.  
 YU "Indeed ye shall drink like diseased camels raging with thirst!"

**56.**

AA Such will be their welcome on the Day of Judgement.  
 NQ That will be their entertainment on the Day of Recompense!  
 PK This will be their welcome on the Day of Judgment.  
 SH This is their entertainment on the day of requital.  
 YU Such will be their entertainment on the Day of Requital!

**57.**

AA It is He who created you, then why do you not affirm the truth?  
 NQ We created you, then why do you believe not?  
 PK We created you. Will ye then admit the truth?  
 SH We have created you, why do you not then assent?  
 YU It is We Who have created you: why will ye not witness the Truth?

**58.**

AA Just consider (the semen) that you emit,  
 NQ Then tell Me (about) the human semen that you emit.  
 PK Have ye seen that which ye emit?  
 SH Have you considered the seed?  
 YU Do ye then see?- The (human Seed) that ye throw out,-

**59.**

- AA Do you create it, or We are its creator?  
 NQ Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator?  
 PK Do ye create it or are We the Creator?  
 SH Is it you that create it or are We the creators?  
 YU Is it ye who create it, or are We the Creators?

**60.**

- AA We have incorporated death in your constitution, and We shall not be hindered  
 NQ We have decreed death to you all, and We are not unable,  
 PK We mete out death among you, and We are not to be outrun,  
 SH We have ordained death among you and We are not to be overcome,  
 YU We have decreed Death to be your common lot, and We are not to be frustrated

**61.**

- AA From replacing you with others or raising you in a way you do not know.  
 NQ To transfigure you and create you in (forms) that you know not.  
 PK That We may transfigure you and make you what ye know not.  
 SH In order that We may bring in your place the likes of you and make you grow into what you know not.  
 YU from changing your Forms and creating you (again) in (forms) that ye know not.

**62.**

- AA You have known the first creation, then why do you not reflect?  
 NQ And indeed, you have already known the first form of creation (i.e. the creation of Adam), why then do you not remember or take heed?  
 PK And verily ye know the first creation. Why, then, do ye not reflect?  
 SH And certainly you know the first growth, why do you not then mind?  
 YU And ye certainly know already the first form of creation: why then do ye not celebrate His praises?

**63.**

- AA Just ponder over what you sow:  
 NQ Tell Me! The seed that you sow in the ground.  
 PK Have ye seen that which ye cultivate?  
 SH Have you considered what you sow?  
 YU See ye the seed that ye sow in the ground?

**64.**

- AA Do you give it its increase, or are We the giver?  
 NQ Is it you that make it grow, or are We the Grower?  
 PK Is it ye who foster it, or are We the Fosterer?  
 SH Is it you that cause it to grow, or are We the causers of growth?  
 YU Is it ye that cause it to grow, or are We the Cause?

**65.**

- AA We could turn it, if We pleased, into straw; then you would rue the day,

**NQ** Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment).

**PK** If We willed, We verily could make it chaff, then would ye cease not to exclaim:

**SH** If We pleased, We should have certainly made it broken down into pieces, then would you begin to lament:

**YU** Were it Our Will, We could crumble it to dry powder, and ye would be left in wonderment,

## 66.

**AA** (And say:) "We have fallen into debt;

**NQ** (Saying): "We are indeed Mughramûn (i.e. ruined or lost the money without any profit, or punished by the loss of all that we spend for cultivation, etc.)! [See Tafsir Al-Qurtubî, Vol. 17, Page 219]

**PK** Lo! we are laden with debt!

**SH** Surely we are burdened with debt:

**YU** (Saying), "We are indeed left with debts (for nothing):

## 67.

**AA** Indeed, we have been deprived of the fruits of our labour."

**NQ** "Nay, but we are deprived!"

**PK** Nay, but we are deprived!

**SH** Nay! we are deprived.

**YU** "Indeed are we shut out (of the fruits of our labour)"

## 68.

**AA** Consider the water that you drink.

**NQ** Tell Me! The water that you drink.

**PK** Have ye observed the water which ye drink?

**SH** Have you considered the water which you drink?

**YU** See ye the water which ye drink?

## 69.

**AA** Do you send it down from the clouds, or We send it down?

**NQ** Is it you who cause it from the rainclouds to come down, or are We the Causer of it to come down?

**PK** Is it ye who shed it from the raincloud, or are We the Shedder?

**SH** Is it you that send it down from the clouds, or are We the senders?

**YU** Do ye bring it down (in rain) from the cloud or do We?

## 70.

**AA** We could make it brackish, if We pleased; so why do you not acknowledge thanks?

**NQ** If We willed, We verily could make it salt (and undrinkable), why then do you not give thanks (to Allâh)?

**PK** If We willed We verily could make it bitter. Why then, give ye not thanks?

**SH** If We pleased, We would have made it salty; why do you not then give thanks?

**YU** Were it Our Will, We could make it salt (and unpalatable): then why do ye not give thanks?

## 71.

AA Consider the fire that you strike (and get by friction).  
 NQ Tell Me! The fire which you kindle,  
 PK Have ye observed the fire which ye strike out;  
 SH Have you considered the fire which you strike?  
 YU See ye the Fire which ye kindle?

**72.**

AA Have you raised its tree, or We have raised it?  
 NQ Is it you who made the tree thereof to grow, or are We the Grower?  
 PK Was it ye who made the tree thereof to grow, or were We the grower?  
 SH Is it you that produce the trees for it, or are We the producers?  
 YU Is it ye who grow the tree which feeds the fire, or do We grow it?

**73.**

AA We have made it as a reminder and convenience for the needy.  
 NQ We have made it a Reminder (for the Hell-fire, in the Hereafter); and an article of use for the travellers (and all the others, in this world).  
 PK We, even We, appointed it a memorial and a comfort for the dwellers in the wilderness.  
 SH We have made it a reminder and an advantage for the wayfarers of the desert.  
 YU We have made it a memorial (of Our handiwork), and an article of comfort and convenience for the denizens of deserts.

**74.**

AA So glorify your Lord, the most supreme. So I call the placement of the stars to witness --  
 NQ Then glorify with praises the Name of your Lord, the Most Great.  
 PK Therefor (O Muhammad), praise the name of thy Lord, the Tremendous.  
 SH Therefore glorify the name of your Lord, the Great.  
 YU Then celebrate with praises the name of thy Lord, the Supreme!

**75.**

NQ So I swear by Mawâqi (setting or the mansions, etc.) of the stars (they traverse).  
 PK Nay, I swear by the places of the stars -  
 SH But nay! I swear by the falling of stars;  
 YU Furthermore I call to witness the setting of the Stars,-

**76.**

AA And this surely is great evidence if you can understand --  
 NQ And verily, that is indeed a great oath, if you but know.  
 PK And lo! that verily is a tremendous oath, if ye but knew -  
 SH And most surely it is a very great oath if you only knew;  
 YU And that is indeed a mighty adjuration if ye but knew,-

**77.**

AA That this is indeed the glorious Qur'an  
 NQ That (this) is indeed an honourable recital (the Noble Qur'ân).  
 PK That (this) is indeed a noble Qur'an  
 Most surely it is an honored Quran,

SH

YU That this is indeed a Qur'an Most Honourable,

**78.**

AA (Inscribed) in the well-kept Book.

NQ In a Book well-guarded (with Allâh in the heaven i.e. Al-Lauh Al-Mahfûz).

PK In a Book kept hidden

SH In a book that is protected

YU In Book well-guarded,

**79.**

AA Only they can reach it who are clean (of mind).

NQ Which (that Book with Allâh) none can touch but the purified (i.e. the angels).

PK Which none toucheth save the purified,

SH None shall touch it save the purified ones.

YU Which none shall touch but those who are clean:

**80.**

AA It has been revealed by the Lord of all the worlds.

NQ A Revelation (this Qur'ân) from the Lord of the 'Alamîn (mankind, jinns and all that exists).

PK A revelation from the Lord of the Worlds.

SH A revelation by the Lord of the worlds.

YU A Revelation from the Lord of the Worlds.

**81.**

AA Then why do you dissimulate this Revelation?

NQ Is it such a talk (this Qur'an) that you (disbelievers) deny?

PK Is it this Statement that ye scorn,

SH Do you then hold this announcement in contempt?

YU Is it such a Message that ye would hold in light esteem?

**82.**

AA You live by calling it a lie.

NQ And instead (of thanking Allâh) for the provision He gives you, on the contrary, you deny Him (by disbelief)!

PK And make denial thereof your livelihood?

SH And to give (it) the lie you make your means of subsistence.

YU And have ye made it your livelihood that ye should declare it false?

**83.**

AA Then how is it that when the (dying) breath is withdrawn into the throat (and rattles),

NQ Then why do you not (intervene) when (the soul of a dying person) reaches the throat?

PK Why, then, when (the soul) cometh up to the throat (of the dying)

SH Why is it not then that when it (soul) comes up to the throat,

YU Then why do ye not (intervene) when (the soul of the dying man) reaches the throat,-

**84.**

- AA And you wait for the moment (of death),  
 NQ And you at the moment are looking on,  
 PK And ye are at that moment looking  
 SH And you at that time look on--  
 YU And ye the while (sit) looking on,-

**85.**

- AA We are closer to him than you, even though you cannot see?  
 NQ But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not, [Tafsir At- Tabari, Vol.27, Page 209]  
 PK - And We are nearer unto him than ye are, but ye see not -  
 SH And We are nearer to it than you, but you do not see--  
 YU But We are nearer to him than ye, and yet see not,-

**86.**

- AA Then why, if you are not indebted (to Us for life),  
 NQ Then why do you not, if you are exempt from the reckoning and recompense (punishment, etc.)  
 PK Why then, if ye are not in bondage (unto Us),  
 SH Then why is it not-- if you are not held under authority--  
 YU Then why do ye not,- If you are exempt from (future) account,-

**87.**

- AA Can you not bring him back? (Answer) if you are truthful  
 NQ Bring back the soul (to its body), if you are truthful?  
 PK Do ye not force it back, if ye are truthful?  
 SH That you send it (not) back-- if you are truthful?  
 YU Call back the soul, if ye are true (in the claim of independence)?

**88.**

- AA Then, if he is one of the honoured,  
 NQ Then, if he (the dying person) be of the Muqarrabûn (those brought near to Allâh),  
 PK Thus if he is of those brought nigh,  
 SH Then if he is one of those drawn nigh (to Allah),  
 YU Thus, then, if he be of those Nearest to Allah,

**89.**

- AA There will be peace and plenty, and gardens of tranquility for him.  
 NQ (There is for him) rest and provision, and a Garden of delights (Paradise).  
 PK Then breath of life, and plenty, and a Garden of delight.  
 SH Then happiness and bounty and a garden of bliss.  
 YU (There is for him) Rest and Satisfaction, and a Garden of Delights.

**90.**

- AA If he is of those of the right hand,  
 NQ And if he (the dying person) be of those on the Right Hand,  
 PK And if he is of those on the right hand,

SH And if he is one of those on the right hand,  
 YU And if he be of the Companions of the Right Hand,

**91.**

AA There will be the salutation by those of the right hand: "Peace on you.  
 NQ Then there is safety and peace (from the Punishment of Allāh) for (you as you are from) those on the Right Hand.  
 PK Then (the greeting) "Peace be unto thee" from those on the right hand.  
 SH Then peace to you from those on the right hand.  
 YU (For him is the salutation), "Peace be unto thee", from the Companions of the Right Hand.

**92.**

AA But if he is of the deniers and the errants,  
 NQ But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islāmic Monotheism),  
 PK But if he is of the rejecters, the erring,  
 SH And if he is one of the rejecters, the erring ones,  
 YU And if he be of those who treat (Truth) as Falsehood, who go wrong,

**93.**

AA The welcome will be boiling water  
 NQ Then for him is entertainment with boiling water.  
 PK Then the welcome will be boiling water  
 SH He shall have an entertainment of boiling water,  
 YU For him is Entertainment with Boiling Water.

**94.**

AA And the roasting in Hell.  
 NQ And burning in Hell-fire.  
 PK And roasting at hell-fire.  
 SH And burning in hell.  
 YU And burning in Hell-Fire.

**95.**

AA This is indeed the ultimate truth.  
 NQ Verily, this! This is an absolute Truth with certainty.  
 PK Lo! this is certain truth.  
 SH Most surely this is a certain truth.  
 YU Verily, this is the Very Truth and Certainly.

**96.**

AA Then praise your Lord, the most supreme.  
 NQ So glorify with praises the Name of your Lord, the Most Great.  
 PK Therefor (O Muhammad) praise the name of thy Lord, the Tremendous.  
 SH Therefore glorify the name of your Lord, the Great.  
 YU So celebrate with praises the name of thy Lord, the Supreme.

# 57

## Al-Hadîd

### Iron

**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. WHATSOEVER IS IN the heavens and the earth sings the praises of God. He is all-mighty and all-wise.
- NQ** Whatsoever is in the heavens and the earth glorifies Allâh, and He is the All-Mighty, All-Wise.
- PK** All that is in the heavens and the earth glorifieth Allah; and He is the Mighty, the Wise.
- SH** Whatever is in the heavens and the earth declares the glory of Allah, and He is the Mighty, the Wise.
- YU** Whatever is in the heavens and on earth,- let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise.

#### 2.

- AA** His is the kingdom of the heavens and the earth, He is the giver of life and death, and He has power over everything.
- NQ** His is the kingdom of the heavens and the earth, It is He Who gives life and causes death; and He is Able to do all things.
- PK** His is the Sovereignty of the heavens and the earth; He quickeneth and He giveth death; and He is Able to do all things.
- SH** His is the kingdom of the heavens and the earth; He gives life and causes death; and He has power over all things.
- YU** To Him belongs the dominion of the heavens and the earth: It is He Who gives Life and Death; and He has Power over all things.

#### 3.

- AA** He is the first and He the last, the transcendent and the immanent; and He has knowledge of everything.
- NQ** He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.
- PK** He is the First and the Last, and the Outward and the Inward; and He is Knower of all things.
- SH** He is the First and the Last and the Ascendant (over all) and the Knower of hidden things, and He is Cognizant of all things.
- YU** He is the First and the Last, the Evident and the Immanent: and He has full knowledge of all things.

#### 4.

- AA** It is He who created the heavens and the earth in six stages, then assumed the throne. He knows whatsoever enters the earth, and whatsoever comes out of it, and what comes down from the sky and what goes up to it; and He is with you wheresoever you may be, and He perceives whatsoever you do.
- NQ** He it is Who created the heavens and the earth in six Days and then Istawâ

(rose over) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do.

**PK** He it is Who created the heavens and the earth in six Days; then He mounted the Throne. He knoweth all that entereth the earth and all that emergeth therefrom and all that cometh down from the sky and all that ascendeth therein; and He is with you wheresoever ye may be. And Allah is Seer of what ye do.

**SH** He it is who created the heavens and the earth in six periods, and He is firm in power; He knows that which goes deep down into the earth and that which comes forth out of it, and that which comes down from the heaven and that which goes up into it, and He is with you wherever you are; and Allah sees what you do.

**YU** He it is Who created the heavens and the earth in Six Days, and is moreover firmly established on the Throne (of Authority). He knows what enters within the earth and what comes forth out of it, what comes down from heaven and what mounts up to it. And He is with you wheresoever ye may be. And Allah sees well all that ye do.

## 5.

**AA** His is the kingdom of the heavens and the earth, and all things will go back to Him.

**NQ** His is the kingdom of the heavens and the earth. And to Allâh return all the matters (for decision).

**PK** His is the Sovereignty of the heavens and the earth, and unto Allah (all) things are brought back.

**SH** His is the kingdom of the heavens and the earth; and to Allah are (all) affairs returned.

**YU** To Him belongs the dominion of the heavens and the earth: and all affairs are referred back to Allah.

## 6.

**AA** He turns night into day, and turns day into night; and He knows whatsoever is in your hearts.

**NQ** He merges night into day (i.e. the decrease in the hours of the night is added into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts.

**PK** He causeth the night to pass into the day, and He causeth the day to pass into the night, and He is knower of all that is in the breasts.

**SH** He causes the night to enter in upon the day, and causes the day to enter in upon the night, and He is Cognizant of what is in the hearts.

**YU** He merges Night into Day, and He merges Day into Night; and He has full knowledge of the secrets of (all) hearts.

## 7.

**AA** Believe in God and His Apostle, and spend of what He has given you as His trustee. And those of you who believe and spend in charity will have a great reward.

**NQ** Believe in Allâh and His Messenger (Muhammad SAW), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allâh's Way), theirs will be a great reward.

**PK** Believe in Allah and His messenger, and spend of that whereof He hath made

you trustees; and such of you as believe and spend (aright), theirs will be a great reward.

- SH Believe in Allah and His Messenger, and spend out of what He has made you to be successors of; for those of you who believe and spend shall have a great reward.
- YU Believe in Allah and His messenger, and spend (in charity) out of the (substance) whereof He has made you heirs. For, those of you who believe and spend (in charity),- for them is a great Reward.

## 8.

- AA What has come upon you that you believe not in God, though the Prophet is calling you to believe in your Lord? And He has already taken your pledge, if you are believers.
- NQ And what is the matter with you that you believe not in Allâh! While the Messenger (Muhammad SAW) invites you to believe in your Lord (Allâh), and He (Allâh) has indeed taken your covenant, if you are real believers.
- PK What aileth you that ye believe not in Allah, when the messenger calleth you to believe in your Lord, and He hath already made a covenant with you, if ye are believers?
- SH And what reason have you that you should not believe in Allah? And the Messenger calls on you that you may believe in your Lord, and indeed He has made a covenant with you if you are believers.
- YU What cause have ye why ye should not believe in Allah?- and the Messenger invites you to believe in your Lord, and has indeed taken your Covenant, if ye are men of Faith.

## 9.

- AA It is He who sends down splendent revelations to His votary that he may take you out of darkness into light; for surely God is gracious and kind to you.
- NQ It is He Who sends down manifest Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad SAW) that He may bring you out from darkness into light. And verily, Allâh is to you full of kindness, Most Merciful.
- PK He it is Who sendeth down clear revelations unto His slave, that He may bring you forth from darkness unto light; and lo! for you, Allah is Full of Pity, Merciful.
- SH He it is who sends down clear communications upon His servant, that he may bring you forth from utter darkness into light; and most surely Allah is Kind, Merciful to you.
- YU He is the One Who sends to His Servant Manifest Signs, that He may lead you from the depths of Darkness into the Light and verily Allah is to you most kind and Merciful.

## 10.

- AA What has come upon you that you do not spend in the way of God, when the heritage of the heavens and the earth belongs to God? Those of you who spent before the victory and fought, are not equal (to those who did not). They are higher in position than those who spent after (the victory) and fought. To each one God has made the promise of excellence, for God is aware of all you do.
- NQ And what is the matter with you that you spend not in the Cause of Allâh? And to Allâh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all, Allâh has promised the best (reward). And Allâh is All-Aware of what you do.

- PK** And what aileth you that ye spend not in the way of Allah when unto Allah belongeth the inheritance of the heavens and the earth? Those who spent and fought before the victory are not upon a level (with the rest of you). Such are greater in rank than those who spent and fought afterwards. Unto each hath Allah promised good. And Allah is Informed of what ye do.
- SH** And what reason have you that you should not spend in Allah's way? And Allah's is the inheritance of the heavens and the earth, not alike among you are those who spent before the victory and fought (and those who did not): they are more exalted in rank than those who spent and fought afterwards; and Allah has promised good to all; and Allah is Aware of what you do.
- YU** And what cause have ye why ye should not spend in the cause of Allah?- For to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent (freely) and fought, before the Victory, (with those who did so later). Those are higher in rank than those who spent (freely) and fought afterwards. But to all has Allah promised a goodly (reward). And Allah is well acquainted with all that ye do.

**11.**

- AA** Who will give a goodly loan to God which He will double for him, and be for him a splendid reward?
- NO** Who is he that will lend to Allâh a goodly loan, then (Allâh) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise).
- PK** Who is he that will lend unto Allah a goodly loan, that He may double it for him and his may be a rich reward?
- SH** Who is there that will offer to Allah a good gift so He will double it for him, and he shall have an excellent reward.
- YU** Who is he that will Loan to Allah a beautiful loan? for (Allah) will increase it manifold to his credit, and he will have (besides) a liberal Reward.

**12.**

- AA** The day you see the believers, men and women, with their light advancing ahead and to the right of them, (they will be told:) "There is good news for you this day, of gardens with rivers flowing by where you will live for ever." This will be the great attainment.
- NO** On the Day you shall see the believing men and the believing women their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!
- PK** On the day when thou (Muhammad) wilt see the believers, men and women, their light shining forth before them and on their right hands, (and wilt hear it said unto them): Glad news for you this day: Gardens underneath which rivers flow, wherein ye are immortal. That is the supreme triumph.
- SH** On that day you will see the faithful men and the faithful women-- their light running before them and on their right hand-- good news for you today: gardens beneath which rivers flow, to abide therein, that is the grand achievement.
- YU** One Day shalt thou see the believing men and the believing women- how their Light runs forward before them and by their right hands: (their greeting will be): "Good News for you this Day! Gardens beneath which flow rivers! to dwell therein for aye! This is indeed the highest Achievement!"

**13.**

- AA** The day the hypocrites, men and women, will say to the believers: "Wait for us that we may borrow a little light from your light," they will be told: "Go back,

and look for your light." A wall shall be raised between them in which there will be a door. Within it will be benevolence and retribution without.

- NO** On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."
- PK** On the day when the hypocritical men and the hypocritical women will say unto those who believe: Look on us that we may borrow from your light! it will be said: Go back and seek for light! Then there will separate them a wall wherein is a gate, the inner side whereof containeth mercy, while the outer side thereof is toward the doom.
- SH** On the day when the hypocritical men and the hypocritical women will say to those who believe: Wait for us, that we may have light from your light; it shall be said: Turn back and seek a light. Then separation would be brought about between them, with a wall having a door in it; (as for) the inside of it, there shall be mercy in it, and (as for) the outside of it, before it there shall be punishment.
- YU** One Day will the Hypocrites- men and women - say to the Believers: "Wait for us! Let us borrow (a Light) from your Light!" It will be said: "Turn ye back to your rear! then seek a Light (where ye can)!" So a wall will be put up betwixt them, with a gate therein. Within it will be Mercy throughout, and without it, all alongside, will be (Wrath and) Punishment!

#### 14.

- AA** They will call to them: "Were we not with you?" They will answer: "Certainly; but then you let yourselves be tempted, and waited in expectation but were suspicious and were deceived by vain desires, till the decree of God came to pass, and the deceiver duped you in respect of God.
- NO** (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith); and you were deceived by false desires, till the Command of Allâh came to pass. And the chief deceiver (Satan) deceived you in respect of Allâh."
- PK** They will cry unto them (saying): Were we not with you? They will say: Yea, verily; but ye tempted one another, and hesitated, and doubted, and vain desires beguiled you till the ordinance of Allah came to pass; and the deceiver deceived you concerning Allah;
- SH** They will cry out to them: Were we not with you? They shall say: Yea! but you caused yourselves to fall into temptation, and you waited and doubted, and vain desires deceived you till the threatened punishment of Allah came, while the archdeceiver deceived you about Allah.
- YU** (Those without) will call out, "Were we not with you?" (The others) will reply, "True! but ye led yourselves into temptation; ye looked forward (to our ruin); ye doubted (Allah's Promise); and (your false) desires deceived you; until there issued the Command of Allah. And the Deceiver deceived you in respect of Allah.

#### 15.

- AA** So no ransom will be accepted of you on this day, or of those who refused to believe. Hell will be your refuge and the only friend -- and how evil a destination!"
- NO** So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved, (in the Oneness of Allâh Islâmic Monotheism). Your abode is the Fire, that is the proper place for you, and worst indeed is that destination.
- PK** So this day no ransom can be taken from you nor from those who disbelieved.

Your home is the Fire; that is your patron, and a hapless journey's end.

- SH So today ransom shall not be accepted from you nor from those who disbelieved; your abode is the fire; it is your friend and evil is the resort.
- YU "This Day shall no ransom be accepted of you, nor of those who rejected Allah." Your abode is the Fire: that is the proper place to claim you: and an evil refuge it is!"

## 16.

- AA Has the moment not yet come when the hearts of believers should be moved by the thought of God and the truth that has been sent down, so that they should not be like those who received the Book before them but whose hearts were hardened after a lapse of time, and many of them turned disobedient?
- NO Has not the time come for the hearts of those who believe (in the Oneness of Allāh - Islāmīc Monotheism) to be affected by Allāh's Reminder (this Qur'ān), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurāt (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fāsiqūn (rebellious, disobedient to Allāh).
- PK Is not the time ripe for the hearts of those who believe to submit to Allah's reminder and to the truth which is revealed, that they become not as those who received the scripture of old but the term was prolonged for them and so their hearts were hardened, and many of them are evil-livers.
- SH Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth? And that they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors.
- YU Has not the Time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and of the Truth which has been revealed (to them), and that they should not become like those to whom was given Revelation aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors.

## 17.

- AA Know that God enlivens the earth even after it has died. We have explained to you clearly Our signs that you may understand.
- NO Know that Allāh gives life to the earth after its death! Indeed We have made clear the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand.
- PK Know that Allah quickeneth the earth after its death. We have made clear Our revelations for you, that haply ye may understand.
- SH Know that Allah gives life to the earth after its death; indeed, We have made the communications clear to you that you may understand.
- YU Know ye (all) that Allah giveth life to the earth after its death! already have We shown the Signs plainly to you, that ye may learn wisdom.

## 18.

- AA Surely the men and women who spend in charity and give a goodly loan to God, will have it doubled for them and will receive a generous reward.
- NO Verily, those who give Sadaqāt (i.e. Zakāt and alms, etc.), men and women, and lend to Allāh a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise).
- PK Lo! those who give alms, both men and women, and lend unto Allah a goodly loan, it will be doubled for them, and theirs will be a rich reward.

- SH Surely (as for) the charitable men and the charitable women and (those who) set apart for Allah a goodly portion, it shall be doubled for them and they shall have a noble reward.
- YU For those who give in Charity, men and women, and loan to Allah a Beautiful Loan, it shall be increased manifold (to their credit), and they shall have (besides) a liberal reward.

**19.**

- AA Those who believe in God and His apostles are true of word and deed; and by their Lord are considered testifiers of the truth. They have their guerdon and their light. As for those who do not believe and reject Our revelations, are the people of Hell.
- NQ And those who believe in (the Oneness of) Allâh and His Messengers, they are the Siddiqûn (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord, they shall have their reward and their light. But those who disbelieve (in the Oneness of Allâh - Islâmic Monotheism) and deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the blazing Fire.
- PK And those who believe in Allah and His messengers, they are the loyal, and the martyrs are with their Lord; they have their reward and their light; while as for those who disbelieve and deny Our revelations, they are owners of hell-fire.
- SH And (as for) those who believe in Allah and His messengers, these it is that are the truthful and the faithful ones in the sight of their Lord: they shall have their reward and their light, and (as for) those who disbelieve and reject Our communications, these are the inmates of the hell.
- YU And those who believe in Allah and His messengers- they are the Sincere (lovers of Truth), and the witnesses (who testify), in the eyes of their Lord: They shall have their Reward and their Light. But those who reject Allah and deny Our Signs,- they are the Companions of Hell-Fire.

**20.**

- AA Know that the life of this world is only a frolic and mummery, an ornamentation, boasting and bragging among yourselves, and lust for multiplying wealth and children. It is like rain so pleasing to the cultivator for his vegetation which sprouts and swells, and then begins to wither, and you see it turn to yellow and reduced to chaff. There is severe punishment in the Hereafter, but also forgiveness from God, and acceptance. As for the life of this world, it is no more than merchandise of vanity.
- NQ Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allâh and (His) Good Pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment.
- PK Know that the life of the world is only play, and idle talk, and pageantry, and boasting among you, and rivalry in respect of wealth and children; as the likeness of vegetation after rain, whereof the growth is pleasing to the husbandman, but afterward it drieth up and thou seest it turning yellow, then it becometh straw. And in the Hereafter there is grievous punishment, and (also) forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion.
- SH Know that this world's life is only sport and play and gaiety and boasting among yourselves, and a vying in the multiplication of wealth and children, like

the rain, whose causing the vegetation to grow, pleases the husbandmen, then it withers away so that you will see it become yellow, then it becomes dried up and broken down; and in the hereafter is a severe chastisement and (also) forgiveness from Allah and (His) pleasure; and this world's life is naught but means of deception.

- YU Know ye (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. Here is a similitude: How rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong). And Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world, but goods and chattels of deception?

## 21.

- AA Hasten for the forgiveness of your Lord and Paradise whose expanse is as wide as that of the heavens and the earth, which has been prepared for those who believe in God and His apostles. This is the bounty of God which He bestows on whosoever He please; and the bounty of God is infinite.
- NO Race one with another in hastening towards Forgiveness from your Lord (Allâh), and towards Paradise, the width whereof is as the width of heaven and earth, prepared for those who believe in Allâh and His Messengers. That is the Grace of Allâh which He bestows on whom He pleases. And Allâh is the Owner of Great Bounty.
- PK Race one with another for forgiveness from your Lord and a Garden whereof the breadth is as the breadth of the heavens and the earth, which is in store for those who believe in Allah and His messengers. Such is the bounty of Allah, which He bestoweth upon whom He will, and Allah is of Infinite Bounty.
- SH Hasten to forgiveness from your Lord and to a garden the extensiveness of which is as the extensiveness of the heaven and the earth; it is prepared for those who believe in Allah and His messengers; that is the grace of Allah: He gives it to whom He pleases, and Allah is the Lord of mighty grace.
- YU Be ye foremost (in seeking) Forgiveness from your Lord, and a Garden (of Bliss), the width whereof is as the width of heaven and earth, prepared for those who believe in Allah and His messengers: that is the Grace of Allah, which He bestows on whom he pleases: and Allah is the Lord of Grace abounding.

## 22.

- AA There is no calamity that befalls the earth or your own selves but in accordance with the law (of causation) before We make it evident. This is indeed how the law of God works inevitably.
- NO No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al- Mahfûz), before We bring it into existence. Verily, that is easy for Allâh.
- PK Naught of disaster befalleth in the earth or in yourselves but it is in a Book before we bring it into being - Lo! that is easy for Allah -
- SH No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence; surely that is easy to Allah:
- YU No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: That is truly easy for Allah:

## 23.

- AA Lest you grieve for what you missed, or rejoice at what you received. God does not love the egoist and the braggart,

- NO** In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allāh likes not prideful boasters.
- PK** That ye grieve not for the sake of that which hath escaped you, nor yet exult because of that which hath been given. Allah loveth not all prideful boasters,
- SH** So that you may not grieve for what has escaped you, nor be exultant at what He has given you; and Allah does not love any arrogant boaster:
- YU** In order that ye may not despair over matters that pass you by, nor exult over favours bestowed upon you. For Allah loveth not any vainglorious boaster,-

**24.**

- AA** Who hold back what they possess and enjoin stinginess on others. Whoever turns away (from God, should remember) that God is self-sufficient, worthy of praise.
- NO** Those who are misers and enjoin upon people miserliness (Allāh is not in need of their charity). And whosoever turns away (from Faith Allāh's Monotheism), then Allāh is Rich (Free of all wants), Worthy of all praise.
- PK** Who hoard and who enjoin upon the people avarice. And whosoever turneth away, still Allah is the Absolute, the Owner of Praise.
- SH** Those who are niggardly and enjoin niggardliness on men; and whoever turns back, then surely Allah is He Who is the Selfsufficient, the Praised.
- YU** Such persons as are covetous and commend covetousness to men. And if any turn back (from Allah's Way), verily Allah is Free of all Needs, Worthy of all Praise.

**25.**

- AA** We have surely sent apostles with clear signs, and sent with them the Book and the Balance, so that men may stand by justice; and We sent down iron which causes much distress but also has advantages for men, so that God may know who helps Him and His apostles in secret. Verily God is all-powerful and all-mighty.
- NO** Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war []), as well as many benefits for mankind, that Allāh may test who it is that will help Him (His religion), and His Messengers in the unseen. Verily, Allāh is All-Strong, All-Mighty.
- PK** We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure; and He revealed iron, wherein is mighty power and (many) uses for mankind, and that Allah may know him who helpeth Him and His messengers, though unseen. Lo! Allah is Strong, Almighty.
- SH** Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity; and We have made the iron, wherein is great violence and advantages to men, and that Allah may know who helps Him and His messengers in the secret; surely Allah is Strong, Mighty.
- YU** We sent aforetime our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His messengers: For Allah is Full of Strength, Exalted in Might (and able to enforce His Will).

**26.**

- AA We sent Noah and Abraham, and gave prophethood to their progeny and the Book, and some of them are well-directed, but many of them are disobedient.
- NO And indeed, We sent Nūh (Noah) and Ibrāhīm (Abraham), and placed in their offspring Prophethood and Scripture, and among them there is he who is guided, but many of them are Fāsiqūn (rebellious, disobedient to Allāh).
- PK And We verily sent Noah and Abraham and placed the prophethood and the scripture among their seed, and among them there is he who goeth right, but many of them are evil-livers.
- SH And certainly We sent Nuh and Ibrahim and We gave to their offspring the (gift of) prophecy and the Book; so there are among them those who go aright, and most of them are transgressors.
- YU And We sent Noah and Abraham, and established in their line Prophethood and Revelation: and some of them were on right guidance. But many of them became rebellious transgressors.

**27.**

- AA Then in their train We sent Our apostles, and succeeding them Jesus, son of Mary, and gave him the Gospel, and put into the hearts of his followers compassion and kindness. But they created monasticism which had not been prescribed for them by Us except for seeking the pleasure of God; yet they did not observe it as it should have been rightly observed. So We gave those among them who were believers their reward; but most of them are disobedient.
- NO Then, We sent after them, Our Messengers, and We sent 'Iesa (Jesus) son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him, compassion and mercy. But the Monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allāh therewith, but that they did not observe it with the right observance. So We gave those among them who believed, their (due) reward, but many of them are Fāsiqūn (rebellious, disobedient to Allāh).
- PK Then We caused Our messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow, and gave him the Gospel, and placed compassion and mercy in the hearts of those who followed him. But monasticism they invented - We ordained it not for them - only seeking Allah's pleasure, and they observed it not with right observance. So We give those of them who believe their reward, but many of them are evil-livers.
- SH Then We made Our messengers to follow in their footsteps, and We sent Isa son of Marium afterwards, and We gave him the Injeel, and We put in the hearts of those who followed him kindness and mercy; and (as for) monkery, they innovated it-- We did not prescribe it to them-- only to seek Allah's pleasure, but they did not observe it with its due observance; so We gave to those of them who believed their reward, and most of them are transgressors.
- YU Then, in their wake, We followed them up with (others of) Our messengers: We sent after them Jesus the son of Mary, and bestowed on him the Gospel; and We ordained in the hearts of those who followed him Compassion and Mercy. But the Monasticism which they invented for themselves, We did not prescribe for them: (We commanded) only the seeking for the Good Pleasure of Allah; but that they did not foster as they should have done. Yet We bestowed, on those among them who believed, their (due) reward, but many of them are rebellious transgressors.

**28.**

- AA O you who believe, have fear of displeasing God, and believe in His Prophet. He will give you twice as much of His bounty and place a light for you to walk in, and forgive you, for God is forgiving and kind;

- NQ** O you who believe [in Mûsa (Moses) (i.e. Jews) and 'Iesa (Jesus) (i.e. Christians)]! Fear Allâh, and believe too in His Messenger (Muhammad SAW), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight), and He will forgive you. And Allâh is Oft-Forgiving, Most Merciful.[]
- PK** O ye who believe! Be mindful of your duty to Allah and put faith in His messenger. He will give you twofold of His mercy and will appoint for you a light wherein ye shall walk, and will forgive you. Allah is Forgiving, Merciful;
- SH** O you who believe! be careful of (your duty to) Allah and believe in His Messenger: He will give you two portions of His mercy, and make for you a light with which you will walk, and forgive you, and Allah is Forgiving, Merciful;
- YU** O ye that believe! Fear Allah, and believe in His Messenger, and He will bestow on you a double portion of His Mercy: He will provide for you a Light by which ye shall walk (straight in your path), and He will forgive you (your past): for Allah is Oft-Forgiving, Most Merciful.

**29.**

- AA** So that the people of the Book may know that they have not the least power over the bounty of God, and that the bounty is wholly in the hands of God to give whosoever He please, for God is the master of infinite bounty.
- NQ** So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allâh, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allâh is the Owner of Great Bounty.
- PK** That the People of the Scripture may know that they control naught of the bounty of Allah, but that the bounty is in Allah's hand to give to whom He will. And Allah is of Infinite Bounty.
- SH** So that the followers of the Book may know that they do not control aught of the grace of Allah, and that grace is in Allah's hand, He gives it to whom He pleases; and Allah is the Lord of mighty grace.
- YU** That the People of the Book may know that they have no power whatever over the Grace of Allah, that (His) Grace is (entirely) in His Hand, to bestow it on whomsoever He wills. For Allah is the Lord of Grace abounding.

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# Al-Mujâdilah

## The Disputant

### She That Disputeth, The Pleading Woman

**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. GOD CERTAINLY HEARD what the woman who argued with you about her husband, said, and complained to God; and God heard your interrogation. Verily God hears all, and sees everything.
- NQ** Indeed Allâh has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad SAW) concerning her husband (Aus bin AsSâmit), and complains to Allâh. And Allâh hears the argument between you both. Verily, Allâh is All-Hearer, All-Seer.
- PK** Allah hath heard the saying of her that disputeth with thee (Muhammad) concerning her husband, and complaineth unto Allah. And Allah heareth your colloquy. Lo! Allah is Hearer, Knower.
- SH** Allah indeed knows the plea of her who pleads with you about her husband and complains to Allah, and Allah knows the contentions of both of you; surely Allah is Hearing, Seeing.
- YU** Allah has indeed heard (and accepted) the statement of the woman who pleads with thee concerning her husband and carries her complaint (in prayer) to Allah: and Allah (always) hears the arguments between both sides among you: for Allah hears and sees (all things).

#### 2.

- AA** Those of you who divorce your wives by calling them 'mothers,' cannot (make them) their mothers. Their mothers are only those who gave birth to them. They surely utter what is unseemly and a lie. But God is forbearing and forgiving.
- NQ** Those among you who make their wives unlawful (Az-Zihâr )[] to them by saying to them "You are like my mother's back." They cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allâh is Oft-Pardoning, Oft- Forgiving.
- PK** Such of you as put away your wives (by saying they are as their mothers) - They are not their mothers; none are their mothers except those who gave them birth - they indeed utter an ill word and a lie. And lo! Allah is Forgiving, Merciful.
- SH** (As for) those of you who put away their wives by likening their backs to the backs of their mothers, they are not their mothers; their mothers are no others than those who gave them birth; and most surely they utter a hateful word and a falsehood and most surely Allah is Pardoning, Forgiving.
- YU** If any men among you divorce their wives by Zihar (calling them mothers), they cannot be their mothers: None can be their mothers except those who gave them birth. And in fact they use words (both) iniquitous and false: but

truly Allah is one that blots out (sins), and forgives (again and again).

### 3.

- AA Those who call their wives their mothers then revoke what they had said, should free a slave before having physical contact (with them). This is to warn you, as God is aware of what you do.
- NO And those who make unlawful to them (their wives) (by Az-Zihâr ) and wish to free themselves from what they uttered, (the penalty) in that case (is) the freeing of a slave before they touch each other. That is an admonition to you (so that you may not return to such an ill thing). And Allâh is All-Aware of what you do.
- PK Those who put away their wives (by saying they are as their mothers) and afterward would go back on that which they have said, (the penalty) in that case (is) the freeing of a slave before they touch one another. Unto this ye are exhorted; and Allah is Informed of what ye do.
- SH And (as for) those who put away their wives by likening their backs to the backs of their mothers then would recall what they said, they should free a captive before they touch each other; to that you are admonished (to conform); and Allah is Aware of what you do.
- YU But those who divorce their wives by Zihar, then wish to go back on the words they uttered, - (It is ordained that such a one) should free a slave before they touch each other: Thus are ye admonished to perform: and Allah is well-acquainted with (all) that ye do.

### 4.

- AA If one does not have the means (of doing so) then he should fast for two months continuously before he has physical contact; but any one who is unable to do so, should feed sixty needy persons. This (is enjoined) so that you may be faithful to God and His Apostle. These are the limits set by God. As for the unbelievers, there is painful punishment for them.
- NO And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And for him who is unable to do so, he should feed sixty of Miskin (poor). That is in order that you may have perfect Faith in Allâh and His Messenger. These are the limits set by Allâh. And for disbelievers, there is a painful torment.
- PK And he who findeth not (the wherewithal), let him fast for two successive months before they touch one another; and for him who is unable to do so (the penance is) the feeding of sixty needy ones. This, that ye may put trust in Allah and His messenger. Such are the limits (imposed by Allah); and for disbelievers is a painful doom.
- SH But whoever has not the means, let him fast for two months successively before they touch each other; then as for him who is not able, let him feed sixty needy ones; that is in order that you may have faith in Allah and His Messenger, and these are Allah's limits, and the unbelievers shall have a painful punishment.
- YU And if any has not (the wherewithal), he should fast for two months consecutively before they touch each other. But if any is unable to do so, he should feed sixty indigent ones, this, that ye may show your faith in Allah and His Messenger. Those are limits (set by) Allah. For those who reject (Him), there is a grievous Penalty.

### 5.

- AA Those who oppose God will be disgraced, as those before them were. We have sent down very clear signs. For unbelievers there is a shameful punishment.
- NO Verily, those who oppose Allâh and His Messenger (Muhammad SAW) [] will be

disgraced, as those before them (among the past nation), were disgraced. And We have sent down clear Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgracing torment.

- PK Lo! those who oppose Allah and His messenger will be abased even as those before them were abased; and We have sent down clear tokens, and for disbelievers is a shameful doom
- SH Surely those who act in opposition to Allah and His Messenger shall be laid down prostrate as those before them were laid down prostrate; and indeed We have revealed clear communications, and the unbelievers shall have an abasing chastisement.
- YU Those who resist Allah and His Messenger will be humbled to dust, as were those before them: for We have already sent down Clear Signs. And the Unbelievers (will have) a humiliating Penalty,-

## 6.

- AA On the day when God will raise them up together, He will tell them what they did. God takes account of it although they forget, for all things are evident to God.
- NQ On the Day when Allâh will resurrect them all together (i.e. the Day of Resurrection) and inform them of what they did. Allâh has kept account of it, while they have forgotten it. And Allâh is Witness over all things.
- PK On the day when Allah will raise them all together and inform them of what they did. Allah hath kept account of it while they forgot it. And Allah is Witness over all things.
- SH On the day when Allah will raise them up all together, then inform them of what they did: Allah has recorded it while they have forgotten it; and Allah is a witness of all things.
- YU On the Day that Allah will raise them all up (again) and show them the Truth (and meaning) of their conduct. Allah has reckoned its (value), though they may have forgotten it, for Allah is Witness to all things.

## 7.

- AA Have you not considered that God knows whatever is in the heavens and the earth? No three persons confer secretly but He is the fourth among them, and no five but He is the sixth; and neither fewer nor more but He is with them wheresoever they be. And on the Day of Judgement He will announce their deeds to them. Verily God has knowledge of everything.
- NQ Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwa[] (secret counsel) of three, but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), not of less than that or more, but He is with them (with His Knowledge) wheresoever they may be; and afterwards on the Day of Resurrection, He will inform them of what they did. Verily, Allâh is the All-Knower of everything.
- PK Hast thou not seen that Allah knoweth all that is in the heavens and all that is in the earth? There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor of less than that or more but He is with them wheresoever they may be; and afterward, on the Day of Resurrection, He will inform them of what they did. Lo! Allah is Knower of all things.
- SH Do you not see that Allah knows whatever is in the heavens and whatever is in the earth? Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wheresoever they are; then He will inform them of what they did on the day of resurrection: surely Allah is

Cognizant of all things.

- YU Seest thou not that Allah doth know (all) that is in the heavens and on earth? There is not a secret consultation between three, but He makes the fourth among them, - Nor between five but He makes the sixth, - nor between fewer nor more, but He is in their midst, wheresoever they be: In the end will He tell them the truth of their conduct, on the Day of Judgment. For Allah has full knowledge of all things.

## 8.

- AA Have you not considered those who were forbidden to conspire, but reverted after a time to what was forbidden them, and conspired evil, rebellion and disobedience to the Prophet? Yet when they come to you they greet you with a greeting even God does not greet you with; and say to themselves, "Why doesn't God punish us for what we say?" Hell is sufficient for them, in which they will be burnt: And what an evil consequence!
- NO Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrong doing and disobedience to the Messenger (Muhammad SAW ). And when they come to you, they greet you with a greeting wherewith Allāh greets you not, and say within themselves: "Why should Allāh punish us not for what we say?" Hell will be sufficient for them, they will burn therein, and worst indeed is that destination!
- PK Hast thou not observed those who were forbidden conspiracy and afterward returned to that which they had been forbidden, and (now) conspire together for crime and wrongdoing and disobedience toward the messenger? And when they come unto thee they greet thee with a greeting wherewith Allah greeteth thee not, and say within themselves: Why should Allah punish us for what we say? Hell will suffice them; they will feel the heat thereof - a hapless journey's end!
- SH Have you not seen those who are forbidden secret counsels, then they return to what they are forbidden, and they hold secret counsels for sin and revolt and disobedience to the Messenger, and when they come to you they greet you with a greeting with which Allah does not greet you, and they say in themselves: Why does not Allah punish us for what we say? Hell is enough for them; they shall enter it, and evil is the resort.
- YU Turnest thou not thy sight towards those who were forbidden secret counsels yet revert to that which they were forbidden (to do)? And they hold secret counsels among themselves for iniquity and hostility, and disobedience to the Messenger. And when they come to thee, they salute thee, not as Allah salutes thee, (but in crooked ways): And they say to themselves, "Why does not Allah punish us for our words?" Enough for them is Hell: In it will they burn, and evil is that destination!

## 9.

- AA O you who believe, when you converse privately, do not talk of iniquity, rebellion, and disobedience to the Prophet, but talk of goodness and piety, and fear God before whom you will be gathered.
- NO O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience towards the Messenger (Muhammad SAW) but do it for Al-Birr (righteousness) and Taqwa (virtues and piety); and fear Allāh unto Whom you shall be gathered.
- PK O ye who believe! When ye conspire together, conspire not together for crime and wrongdoing and disobedience toward the messenger, but conspire together for righteousness and piety, and keep your duty toward Allah, unto whom ye will be gathered.

- SH O you who believe! when you confer together in private, do not give to each other counsel of sin and revolt and disobedience to the Messenger, and give to each other counsel of goodness and guarding (against evil); and be careful of (your duty to) Allah, to Whom you shall be gathered together.
- YU O ye who believe! When ye hold secret counsel, do it not for iniquity and hostility, and disobedience to the Prophet; but do it for righteousness and self-restraint; and fear Allah, to Whom ye shall be brought back.

**10.**

- AA Surely scheming is the work of Satan that he may cause the faithful grief; but he cannot harm them unless God dispense. So in God should the believers place their trust.
- NQ Secret counsels (conspiracies) are only from Shaitân (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits, and in Allâh let the believers put their trust[] .
- PK Lo! Conspiracy is only of the devil, that he may vex those who believe; but he can harm them not at all unless by Allah's leave. In Allah let believers put their trust.
- SH Secret counsels are only (the work) of the Shaitan that he may cause to grieve those who believe, and he cannot hurt them in the least except with Allah's permission, and on Allah let the believers rely.
- YU Secret counsels are only (inspired) by the Evil One, in order that he may cause grief to the Believers; but he cannot harm them in the least, except as Allah permits; and on Allah let the Believers put their trust.

**11.**

- AA O you who believe, when you are told to make room in the assemblies, then make room; God will give you more room to spread. When you are told to rise, then rise; God will raise those of you who believe, and those who have knowledge, in position. God is aware of what you do.
- NQ O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allâh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, Jihâd (holy fighting in Allâh's Cause), or for any other good deed], rise up. Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allâh is Well- Acquainted with what you do.
- PK O ye who believe! when it is said unto you, Make room! in assemblies, then make room; Allah will make way for you (hereafter). And when it is said, Come up higher! go up higher; Allah will exalt those who believe among you, and those who have knowledge, to high ranks. Allah is Informed of what ye do.
- SH O you who believe! when it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do.
- YU O ye who believe! When ye are told to make room in the assemblies, (spread out and) make room: (ample) room will Allah provide for you. And when ye are told to rise up, rise up Allah will rise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) Knowledge. And Allah is well-acquainted with all ye do.

**12.**

- AA O you who believe, if you confer with the Prophet in private, give alms in the name of God before you go to confer. This is better for you and becoming. If you do not have the means, then surely God is forgiving and kind.
- NQ O you who believe! When you (want to) consult the Messenger (Muhammad

SAW) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allâh is Oft-Forgiving, Most Merciful.

- PK O ye who believe! When ye hold conference with the messenger, offer an alms before your conference. That is better and purer for you. But if ye cannot find (the wherewithal) then lo! Allah is Forgiving, Merciful.
- SH O you who believe! when you consult the Messenger, then offer something in charity before your consultation; that is better for you and purer; but if you do not find, then surely Allah is Forgiving, Merciful.
- YU O ye who believe! When ye consult the Messenger in private, spend something in charity before your private consultation. That will be best for you, and most conducive to purity (of conduct). But if ye find not (the wherewithal), Allah is Oft-Forgiving, Most Merciful.

### 13.

- AA Are you afraid of giving alms before conferring? Then, if you cannot do this, and God forgives you, be constant in your devotional obligations and pay the due share of your wealth for the welfare of others, and obey God and His Prophet. God is aware of all you do.
- NQ Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allâh has forgiven you, then (at least) perform As-Salât (IqâmatasSalât) and give Zakât and obey Allâh (i.e. do all what Allâh and His Prophet SAW order you to do). And Allâh is All-Aware of what you do.
- PK Fear ye to offer alms before your conference? Then, when ye do it not and Allah hath forgiven you, establish worship and pay the poor-due and obey Allah and His messenger. And Allah is Aware of what ye do.
- SH Do you fear that you will not (be able to) give in charity before your consultation? So when you do not do it and Allah has turned to you (mercifully), then keep up prayer and pay the poor-rate and obey Allah and His Messenger; and Allah is Aware of what you do.
- YU Is it that ye are afraid of spending sums in charity before your private consultation (with him)? If, then, ye do not so, and Allah forgives you, then (at least) establish regular prayer; practise regular charity; and obey Allah and His Messenger. And Allah is well-acquainted with all that ye do.

### 14.

- AA Have you not seen those who have taken a people who have roused the wrath of God, as friends? They are neither of you nor of them, and swear to a lie, and knowingly.
- NQ Have you (O Muhammad SAW) not seen those (hypocrites) who take for friends a people upon whom is the Wrath of Allâh (i.e. Jews)? They are neither of you (Muslims) nor of them (Jews), and they swear to a lie while they know.
- PK Hast thou not seen those who take for friends a folk with whom Allah is wroth? They are neither of you nor of them, and they swear a false oath knowingly.
- SH Have you not seen those who befriend a people with whom Allah is wroth? They are neither of you nor of them, and they swear falsely while they know.
- YU Turnest thou not thy attention to those who turn (in friendship) to such as have the Wrath of Allah upon them? They are neither of you nor of them, and they swear to falsehood knowingly.

### 15.

- AA God has reserved a severe punishment for them. Evil indeed are the things they do!
- NQ Allâh has prepared for them a severe torment. Evil indeed is that which they used to do.

- PK Allah hath prepared for them a dreadful doom. Evil indeed is that which they are wont to do.
- SH Allah has prepared for them a severe punishment; surely what they do is evil.
- YU Allah has prepared for them a severe Penalty: evil indeed are their deeds.

**16.**

- AA They have made their oaths a shield, and obstruct people from the way of God. There is shameful punishment for them.
- NQ They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the Path of Allâh, so they shall have a humiliating torment.
- PK They make a shelter of their oaths and turn (men) from the way of Allah; so theirs will be a shameful doom.
- SH They make their oaths to serve as a cover so they turn away from Allah's way; therefore they shall have an abasing chastisement.
- YU They have made their oaths a screen (for their misdeeds): thus they obstruct (men) from the Path of Allah: therefore shall they have a humiliating Penalty.

**17.**

- AA Neither their wealth nor children will avail them against God. They are the people of Hell, and there will abide for ever.
- NQ Their children and their wealth will avail them nothing against Allâh. They will be (the) dwellers of the Fire, to dwell therein forever.
- PK Their wealth and their children will avail them naught against Allah. Such are rightful owners of the Fire; they will abide therein.
- SH Neither their wealth nor their children shall avail them aught against Allah; they are the inmates of the fire, therein they shall abide.
- YU Of no profit whatever to them, against Allah, will be their riches nor their sons: they will be Companions of the Fire, to dwell therein (for aye)!

**18.**

- AA On the day that God will raise them together, they will swear before Him as they swear before you, and imagine they are on the right path. Is it not they who are liars?
- NQ On the Day when Allâh will resurrect them all together (for their account), then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars!
- PK On the day when Allah will raise them all together, then will they swear unto Him as they (now) swear unto you, and they will fancy that they have some standing. Lo! is it not they who are the liars?
- SH On the day that Allah will raise them up all, then they will swear to Him as they swear to you, and they think that they have something; now surely they are the liars.
- YU One day will Allah raise them all up (for Judgment): then will they swear to Him as they swear to you: And they think that they have something (to stand upon). No, indeed! they are but liars!

**19.**

- AA Satan has got the better of them. and made them forget to remember God. Indeed they belong to Satan's faction. Will not Satan's faction perish?
- NQ Shaitân (Satan) has overtaken them. So he has made them forget the remembrance of Allâh. They are the party of Shaitân (Satan). Verily, it is the party of Shaitân (Satan) that will be the losers!
- PK The devil hath engrossed them and so hath caused them to forget remembrance of Allah. They are the devil's party. Lo! is it not the devil's party

who will be the losers?

- SH The Shaitan has gained the mastery over them, so he has made them forget the remembrance of Allah; they are the Shaitan's party; now surely the Shaitan's party are the losers.
- YU The Evil One has got the better of them: so he has made them lose the remembrance of Allah. They are the Party of the Evil One. Truly, it is the Party of the Evil One that will perish!

## 20.

- AA Surely those who oppose God and His Prophet will be among the vilest.
- NQ Those who oppose Allâh and His Messenger (Muhammad SAW), they will be among the lowest (most humiliated).
- PK Lo! those who oppose Allah and His messenger, they will be among the lowest.
- SH Surely (as for) those who are in opposition to Allah and His Messenger; they shall be among the most abased.
- YU Those who resist Allah and His Messenger will be among those most humiliated.

## 21.

- AA God has decreed: "I will prevail, I and My apostles." Verily God is powerful and all-mighty.
- NQ Allâh has decreed: "Verily! It is I and My Messengers who shall be the victorious." Verily, Allâh is All- Powerful, All-Mighty.
- PK Allah hath decreed: Lo! I verily shall conquer, I and My messengers. Lo! Allah is Strong, Almighty.
- SH Allah has written down: I will most certainly prevail, I and My messengers; surely Allah is Strong, Mighty.
- YU Allah has decreed: "It is I and My messengers who must prevail": For Allah is One full of strength, able to enforce His Will.

## 22.

- AA You will not find those who believe in God and the Day of Resurrection, loving those who oppose God and His Prophet, even though they be their fathers, sons, or brothers or their kin. God has inscribed on their hearts belief, and has succoured them with His own grace, and will admit them to gardens with rivers flowing by, where they will abide for ever, God accepting them, and they, happy in the pleasure of God. They are verily the army of God. Will not the army of God be victorious?
- NQ You (O Muhammad SAW) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad SAW ), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the Party of Allâh. Verily, it is the Party of Allâh that will be the successful.
- PK Thou wilt not find folk who believe in Allah and the Last Day loving those who oppose Allah and His messenger, even though they be their fathers or their sons or their brethren or their clan. As for such, He hath written faith upon their hearts and hath strengthened them with a Spirit from Him, and He will bring them into Gardens underneath which rivers flow, wherein they will abide. Allah is well pleased with them, and they are well pleased with Him. They are Allah's party. Lo! is it not Allah's party who are the successful?

- س٥٨ You shall not find a people who believe in Allah and the latter day befriending those who act in opposition to Allah and His Messenger, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk; these are they into whose hearts He has impressed faith, and whom He has strengthened with an inspiration from Him: and He will cause them to enter gardens beneath which rivers flow, abiding therein; Allah is well-pleased with them and they are well-pleased with Him these are Allah's party: now surely the party of Allah are the successful ones.
- ص٥٨ Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow, to dwell therein (for ever). Allah will be well pleased with them, and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity.

# 59

## Al-Hashr

### Confrontation Exile, Banishment

 **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. WHATEVER IS IN the heavens and the earth sings the praises of God. He is all-mighty and all-wise.
- NQ** Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the All-Mighty, the All-Wise.
- PK** All that is in the heavens and all that is in the earth glorifieth Allah, and He is the Mighty, the Wise.
- SH** Whatever is in the heavens and whatever is in the earth declares the glory of Allah, and He is the Mighty, the Wise.
- YU** Whatever is in the heavens and on earth, let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise.

#### 2.

- AA** It is He who drove those among the people of the Book who refused to believe, from their homes for the first confrontation. You did not think that they would go away, and they imagined that their forts would protect them against God. But God came upon them from where they did not suspect, and filled their hearts with terror, so that they destroyed their homes with their own hands (or were destroyed) by the hands of believers. So take heed, O men of sight!
- NQ** He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banī An-Nadīr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allāh! But Allāh's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see).
- PK** He it is Who hath caused those of the People of the Scripture who disbelieved to go forth from their homes unto the first exile. Ye deemed not that they would go forth, while they deemed that their strongholds would protect them from Allah. But Allah reached them from a place whereof they recked not, and cast terror in their hearts so that they ruined their houses with their own hands and the hands of the believers. So learn a lesson, O ye who have eyes!
- SH** He it is Who caused those who disbelieved of the followers of the Book to go forth from their homes at the first banishment you did not think that they would go forth, while they were certain that their fortresses would defend them against Allah; but Allah came to them whence they did not expect, and cast terror into their hearts; they demolished their houses with their own hands and the hands of the believers; therefore take a lesson, O you who have eyes!
- YU** It is He Who got out the Unbelievers among the People of the Book from their homes at the first gathering (of the forces). Little did ye think that they would

get out: And they thought that their fortresses would defend them from Allah! But the (Wrath of) Allah came to them from quarters from which they little expected (it), and cast terror into their hearts, so that they destroyed their dwellings by their own hands and the hands of the Believers, take warning, then, O ye with eyes (to see)!

### 3.

- AA Had God not decreed the expulsion for them He would have punished them in this world, and in the next the punishment of Hell would have been theirs.
- NO And had it not been that Allâh had decreed exile for them, He would certainly have punished them in this world, and in the Hereafter theirs shall be the torment of the Fire.
- PK And if Allah had not decreed migration for them, He verily would have punished them in the world, and theirs in the Hereafter is the punishment of the Fire.
- SH And had it not been that Allah had decreed for them the exile, He would certainly have punished them in this world, and in the hereafter they shall have chastisement of the fire.
- YU And had it not been that Allah had decreed banishment for them, He would certainly have punished them in this world: And in the Hereafter they shall (certainly) have the Punishment of the Fire.

### 4.

- AA For they had opposed God and His Apostle; and whosoever opposes God, then God is severe in retribution.
- NO That is because they opposed Allâh and His Messenger (Muhammad SAW). And whosoever opposes Allâh, then verily, Allâh is Severe in punishment.
- PK That is because they were opposed to Allah and His messenger; and whoso is opposed to Allah, (for him) verily Allah is stern in reprisal.
- SH That is because they acted in opposition to Allah and His Messenger, and whoever acts in opposition to Allah, then surely Allah is severe in retributing (evil).
- YU That is because they resisted Allah and His Messenger: and if any one resists Allah, verily Allah is severe in Punishment.

### 5.

- AA The palm trees that you cut down or left standing intact was by God's dispensation, so that He might disgrace the transgressors.
- NO What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allâh, and in order that He might disgrace the Fâsiqûn (rebellious, disobedient to Allâh).
- PK Whatsoever palm-trees ye cut down or left standing on their roots, it was by Allah's leave, in order that He might confound the evil-livers.
- SH Whatever palm-tree you cut down or leave standing upon its roots, It is by Allah's command, and that He may abase the transgressors.
- YU Whether ye cut down (O ye Muslim!) The tender palm-trees, or ye left them standing on their roots, it was by leave of Allah, and in order that He might cover with shame the rebellious transgresses.

### 6.

- AA You did not charge with horse or camel for whatever (spoils) God gave His Apostle from them. In any case, God gives authority to His Apostle over whomsoever He please. God has power over everything.
- NO And what Allâh gave as booty (Fai') to His Messenger (Muhammad SAW) from them, for which you made no expedition with either cavalry or camelry. But Allâh gives power to His Messengers over whomsoever He wills. And Allâh is

Able to do all things.

- PK And that which Allah gave as spoil unto His messenger from them, ye urged not any horse or riding-camel for the sake thereof, but Allah giveth His messenger lordship over whom He will. Allah is Able to do all things.
- SH And whatever Allah restored to His Messenger from them you did not press forward against it any horse or a riding camel but Allah gives authority to His messengers against whom He pleases, and Allah has power over all things.
- YU What Allah has bestowed on His Messenger (and taken away) from them - for this ye made no expedition with either cavalry or camelry: but Allah gives power to His messengers over any He pleases: and Allah has power over all things.

## 7.

- AA Whatever booty God gives to His Apostle from the people of the cities, is for God and His Apostle, the near relations, the orphans, the needy and wayfarers, so that it does not concentrate in the hands of those who are rich among you. Accept what the Apostle gives you, and refrain from what he forbids, and take heed for yourself and fear God. Surely God is severe of retribution.
- NQ What Allāh gave as booty (Fai') to His Messenger (Muhammad SAW) from the people of the townships, - it is for Allāh, His Messenger (Muhammad SAW), the kindred (of Messenger Muhammad SAW), the orphans, AlMasâkin (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad SAW) gives you, take it, and whatsoever he forbids you, abstain (from it)[] , and fear Allāh. Verily, Allāh is Severe in punishment.
- PK That which Allah giveth as spoil unto His messenger from the people of the townships, it is for Allah and His messenger and for the near of kin and the orphans and the needy and the wayfarer, that it become not a commodity between the rich among you. And whatsoever the messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it). And keep your duty to Allah. Lo! Allah is stern in reprisal.
- SH Whatever Allah has restored to His Messenger from the people of the towns, it is for Allah and for the Messenger, and for the near of kin and the orphans and the needy and the wayfarer, so that it may not be a thing taken by turns among the rich of you, and whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah; surely Allah is severe in retributing (evil):
- YU What Allah has bestowed on His Messenger (and taken away) from the people of the townships,- belongs to Allah,- to His Messenger and to kindred and orphans, the needy and the wayfarer; In order that it may not (merely) make a circuit between the wealthy among you. So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment.

## 8.

- AA The spoils are also for the poor emigrants who were deprived of their homes and possessions and are seeking the bounty and protection of God, and are helping God and His Apostle. They are the ones who are true of word and deed.
- NQ (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allāh and to please Him. And helping Allāh (i.e. helping His religion) and His Messenger (Muhammad SAW). Such are indeed the truthful (to what they say); -
- PK And (it is) for the poor fugitives who have been driven out from their homes and their belongings, who seek bounty from Allah and help Allah and His

messenger. They are the loyal.

- SH (It is) for the poor who fled their homes and their possessions, seeking grace of Allah and (His) pleasure, and assisting Allah and His Messenger: these it is that are the truthful.
- YU (Some part is due) to the indigent Muhajirs, those who were expelled from their homes and their property, while seeking Grace from Allah and (His) Good Pleasure, and aiding Allah and His Messenger: such are indeed the sincere ones: -

## 9.

- AA Those who came to the city and to faith before them, love those who take refuge with them, and do not feel for themselves any need for what is given them, and give them preference over themselves even if they are indigent. Whoever preserves himself from his own greed will be prosperous.
- NQ And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banī An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.
- PK Those who entered the city and the faith before them love those who flee unto them for refuge, and find in their breasts no need for that which hath been given them, but prefer (the fugitives) above themselves though poverty become their lot. And whoso is saved from his own avarice - such are they who are successful.
- SH And those who made their abode in the city and in the faith before them love those who have fled to them, and do not find in their hearts a need of what they are given, and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones.
- YU But those who before them, had homes (in Medina) and had adopted the Faith,- show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls,- they are the ones that achieve prosperity.

## 10.

- AA (And the spoils are for) those who came after them, who say: "O Lord, forgive us and our brothers who came to faith before us, and do not put a grudge in our hearts against those who believe O Lord, You are compassionate and kind."
- NQ And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.
- PK And those who came (into the faith) after them say: Our Lord! Forgive us and our brethren who were before us in the faith, and place not in our hearts any rancour toward those who believe. Our Lord! Thou art Full of Pity, Merciful.
- SH And those who come after them say: Our Lord! forgive us and those of our brethren who had precedence of us in faith, and do not allow any spite to remain in our hearts towards those who believe, our Lord! surely Thou art Kind, Merciful.
- YU And those who came after them say: "Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed. Our Lord! Thou art indeed

Full of Kindness, Most Merciful."

## 11.

- AA Have you never considered the hypocrites? They say to their brethren among the people of the Book who do not believe: "If you are driven out we shall go with you, and will not listen to any one in what concerns you; and if there is war against you, we shall aid you." But God is witness they are liars.
- NO Have you (O Muhammad SAW) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allāh) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you, and if you are attacked (in fight), we shall indeed help you." But Allāh is Witness, that they verily, are liars.
- PK Hast thou not observed those who are hypocrites, (how) they tell their brethren who disbelieve among the People of the Scripture: If ye are driven out, we surely will go out with you, and we will never obey anyone against you, and if ye are attacked we verily will help you. And Allah beareth witness that they verily are liars.
- SH Have you not seen those who have become hypocrites? They say to those of their brethren who disbelieve from among the followers of the Book: If you are driven forth, we shall certainly go forth with you, and we will never obey any one concerning you, and if you are fought against, we will certainly help you, and Allah bears witness that they are most surely liars.
- YU Hast thou not observed the Hypocrites say to their misbelieving brethren among the People of the Book? - "If ye are expelled, we too will go out with you, and we will never hearken to any one in your affair; and if ye are attacked (in fight) we will help you". But Allah is witness that they are indeed liars.

## 12.

- AA If they are driven out, they will not go with them; and if they are attacked, they will not aid them. And even if they aided them, they will turn their backs, then they will not be helped.
- NO Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them, and if they are attacked, they will never help them. And if they do help them, they (hypocrites) will turn their backs, so they will not be victorious.
- PK (For) indeed if they are driven out they go not out with them, and indeed if they are attacked they help them not, and indeed if they had helped them they would have turned and fled, and then they would not have been victorious.
- SH Certainly if these are driven forth, they will not go forth with them, and if they are fought against, they will not help them, and even if they help-them, they will certainly turn (their) backs, then they shall not be helped.
- YU If they are expelled, never will they go out with them; and if they are attacked (in fight), they will never help them; and if they do help them, they will turn their backs; so they will receive no help.

## 13.

- AA Surely they have greater fear of you in their hearts than of God, because they do not understand.
- NO Verily, you (believers in the Oneness of Allāh - Islāmic Monotheism) are more awful as a fear in their (Jews of Banī An-Nadīr) breasts than Allāh. That is because they are a people who comprehend not (the Majesty and Power of Allāh).
- PK Ye are more awful as a fear in their bosoms than Allah. That is because they are a folk who understand not.
- SH You are certainly greater in being feared in their hearts than Allah; that is because they are a people who do not understand

YU Of a truth ye are stronger (than they) because of the terror in their hearts, (sent) by Allah. This is because they are men devoid of understanding.

#### 14.

AA They will not fight you in a body except in fortified cities, or from behind the walls. Their enmity among themselves is great. You think they are united, but divided are their hearts. That is because these people are devoid of sense,

NQ They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided, that is because they are a people who understand not.

PK They will not fight against you in a body save in fortified villages or from behind walls. Their adversity among themselves is very great. Ye think of them as a whole whereas their hearts are divers. That is because they are a folk who have no sense.

SH They will not fight against you in a body save in fortified towns or from behind walls; their fighting between them is severe, you may think them as one body, and their hearts are disunited; that is because they are a people who have no sense.

YU They will not fight you (even) together, except in fortified townships, or from behind walls. Strong is their fighting (spirit) amongst themselves: thou wouldst think they were united, but their hearts are divided: that is because they are a people devoid of wisdom.

#### 15.

AA Like those who had tasted the gravity of their actions a little before them. There is a grievous punishment for them.

NQ They are like their immediate predecessors (the Jews of Banî Qainûqâ', who suffered), they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment; -

PK On the likeness of those (who suffered) a short time before them, they taste the ill-effects of their own conduct, and theirs is painful punishment.

SH Like those before them shortly; they tasted the evil result of their affair, and they shall have a painful punishment.

YU Like those who lately preceded them, they have tasted the evil result of their conduct; and (in the Hereafter there is) for them a grievous Penalty; -

#### 16.

AA (They are) like Satan who says to man: "Do not believe;" and when he becomes a disbeliever, he says: "I have nothing to do with you. I fear God, the Lord of all the worlds."

NQ (Their allies deceived them) like Shaitân (Satan), when he says to man: "Disbelieve in Allâh." But when (man) disbelieves in Allâh, Shaitân (Satan) says: "I am free of you, I fear Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists)!"

PK (And the hypocrites are) on the likeness of the devil when he telleth man to disbelieve, then, when he disbelieveth saith: Lo! I am quit of thee. Lo! I fear Allah, the Lord of the Worlds.

SH Like the Shaitan when he says to man: Disbelieve, but when he disbelieves, he says: I am surely clear of you; surely I fear Allah, the Lord of the worlds.

YU (Their allies deceived them), like the Evil One, when he says to man, "Deny Allah": but when (man) denies Allah, (the Evil One) says, "I am free of thee: I do fear Allah, the Lord of the Worlds!"

#### 17.

- AA Both of them will end up in Hell, where they will abide for ever. This is the punishment for the wicked.
- NQ So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the Zâlimûn (i.e. polytheists, wrong-doers, disbelievers in Allâh and in His Oneness, etc.).
- PK And the consequence for both will be that they are in the Fire, therein abiding. Such is the reward of evil-doers.
- SH Therefore the end of both of them is that they are both in the fire to abide therein, and that is the reward of the unjust.
- YU The end of both will be that they will go into the Fire, dwelling therein for ever. Such is the reward of the wrong-doers.

**18.**

- AA O you who believe, be fearful of God. Let each soul consider what it has sent (of good deeds) in advance for the morrow, and fear God. Surely God is aware of what you do.
- NQ O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do[] .
- PK O ye who believe! Observe your duty to Allah. And let every soul look to that which it sendeth on before for the morrow. And observe your duty to Allah. Lo! Allah is Informed of what ye do.
- SH O you who believe! be careful of (your duty to) Allah, and let every soul consider what it has sent on for the morrow, and be careful of (your duty to) Allah; surely Allah is Aware of what you do.
- YU O ye who believe! Fear Allah, and let every soul look to what (provision) He has sent forth for the morrow. Yea, fear Allah: for Allah is well-acquainted with (all) that ye do.

**19.**

- AA And be not like those who have forgotten God, so that God has made them forget themselves. Such are the reprobates.
- NQ And be not like those who forgot Allâh (i.e. became disobedient to Allâh) and He caused them to forget their own selves, (let them to forget to do righteous deeds). Those are the Fâsiqûn (rebellious, disobedient to Allâh).
- PK And be not ye as those who forgot Allah, therefor He caused them to forget their souls. Such are the evil-doers.
- SH And be not like those who forsook Allah, so He made them forsake their own souls: these it is that are the transgressors.
- YU And be ye not like those who forgot Allah; and He made them forget their own souls! Such are the rebellious transgressors!

**20.**

- AA Alike are not the inmates of Hell and the residents of Paradise. The men of Paradise will be felicitous.
- NQ Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.
- PK Not equal are the owners of the Fire and the owners of the Garden. The owners of the Garden, they are the victorious.
- SH Not alike are the inmates of the fire and the dwellers of the garden: the dwellers of the garden are they that are the achievers.
- YU Not equal are the Companions of the Fire and the Companions of the Garden: it is the Companions of the Garden, that will achieve Felicity.

**21.**

- AA If We had sent down this Qur'an to a mountain you would have seen it turn desolate and split into two for fear of God. We offer these examples to men that they may think and reflect.
- NQ Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allâh. Such are the parables which We put forward to mankind that they may reflect[] .
- PK If We had caused this Qur'an to descend upon a mountain, thou (O Muhammad) verily hadst seen it humbled, rent asunder by the fear of Allah. Such similitudes coin We for mankind that haply they may reflect.
- SH Had We sent down this Quran on a mountain, you would certainly have seen it falling down, splitting asunder because of the fear of Allah, and We set forth these parables to men that they may reflect.
- YU Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect.

**22.**

- AA He is God; there is no god but He, the knower of the unknown and the known. He is the benevolent, ever-merciful.
- NQ He is Allâh, than Whom there is Lâ ilâha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful.
- PK He is Allah, than Whom there is no other Allah, the Knower of the Invisible and the Visible. He is the Beneficent, Merciful.
- SH He is Allah besides Whom there is no god; the Knower of the unseen and the seen; He is the Beneficent, the Merciful
- YU Allah is He, than Whom there is no other god; - Who knows (all things) both secret and open; He, Most Gracious, Most Merciful.

**23.**

- AA He is God; there is no god but He, the King, the Holy, the Preserver, Protector, Guardian, the Strong, the Powerful, Omnipotent. Far too exalted is God for what they associate with Him.
- NQ He is Allâh than Whom there is Lâ ilâha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him.
- PK He is Allah, than Whom there is no other Allah, the Sovereign Lord, the Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partner (unto Him).
- SH He is Allah, besides Whom there is no god; the King, the Holy, the Giver of peace, the Granter of security, Guardian over all, the Mighty, the Supreme, the Possessor of every greatness Glory be to Allah from what they set up (with Him).
- YU Allah is He, than Whom there is no other god; - the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him.

**24.**

- AA He is God, the Creator, the Maker, the Fashioner. His are all the names beautiful. Whatever is in the heavens and the earth sings His praises. He is all-

mighty and all-wise.

- NO He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names[] . All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.
- PK He is Allah, the Creator, the Shaper out of naught, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifieth Him, and He is the Mighty, the Wise.
- SH He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise.
- YU He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise.

60

# Al-Mumtahinah

## The Woman Tried

### She That Is To Be Examined, Examining Her

 **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. O YOU WHO BELIEVE, do not take My enemies and your enemies as friends. You show kindness to them, but they reject the true way that has come to you. They expelled the Prophet and you, for you believe in God your Lord. If you have come out to struggle in My cause having sought My acceptance, (do not be) friendly with them in secret. I know what you hide and what you disclose. Whoever of you does this will have gone astray from the right path.
- NQ** O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islâmic Monotheism, this Qur'ân, and Muhammad SAW), and have driven out the Messenger (Muhammad SAW) and yourselves (from your homeland) because you believe in Allâh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, etc., as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path[] .
- PK** O ye who believe! Choose not My enemy and your enemy for allies. Do ye give them friendship when they disbelieve in that truth which hath come unto you, driving out the messenger and you because ye believe in Allah, your Lord? If ye have come forth to strive in My way and seeking My good pleasure, (show them not friendship). Do ye show friendship unto them in secret, when I am Best Aware of what ye hide and what ye proclaim? And whosoever doeth it among you, he verily hath strayed from the right way.
- SH** O you who believe! do not take My enemy and your enemy for friends: would you offer them love while they deny what has come to you of the truth, driving out the Messenger and yourselves because you believe in Allah, your Lord? If you go forth struggling hard in My path and seeking My pleasure, would you manifest love to them? And I know what you conceal and what you manifest; and whoever of you does this, he indeed has gone astray from the straight path.
- YU** O ye who believe! Take not my enemies and yours as friends (or protectors),- offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Prophet and yourselves (from your homes), (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure, (take them not as friends), holding secret converse of love (and friendship) with them: for I know

full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path.

## 2.

- AA If they gain ascendancy over you, they will become your enemies, and employ their hands and tongues with evil designs, and wish that you also became disbelievers.
- NO Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.
- PK If they have the upper hand of you, they will be your foes, and will stretch out their hands and their tongues toward you with evil (intent), and they long for you to disbelieve.
- SH If they find you, they will be your enemies, and will stretch forth towards you their hands and their tongues with evil, and they ardently desire that you may disbelieve.
- YU If they were to get the better of you, they would behave to you as enemies, and stretch forth their hands and their tongues against you for evil: and they desire that ye should reject the Truth.

## 3.

- AA Neither your blood relations nor your children will be of any avail to you on the Day of Resurrection. He will judge between you, for God sees what you do.
- NO Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allâh). He will judge between you. And Allâh is the All-Seer of what you do.
- PK Your ties of kindred and your children will avail you naught upon the Day of Resurrection. He will part you. Allah is Seer of what ye do.
- SH Your relationship would not profit you, nor your children on the day of resurrection; He will decide between you; and Allah sees what you do.
- YU Of no profit to you will be your relatives and your children on the Day of Judgment: He will judge between you: for Allah sees well all that ye do.

## 4.

- AA You have an excellent model in Abraham and those who were with him, when he said to his people: "We are through with you, and those you worship other than God. We reject you. Enmity and hate have come between you and us for ever, unless you believe in God the One," -- except for what he said to his father: "I shall ask forgiveness for you, but I have no power to prevail with God for you." "O Lord, we place our trust in You, and turn to You in penitence, and to You is our returning.
- NO Indeed there has been an excellent example for you in Ibrâhim (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allâh Alone," except the saying of Ibrâhim (Abraham) to his father: "Verily, I will ask for forgiveness (from Allâh) for you, but I have no power to do anything for you before Allâh[] ." Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return,
- PK There is a goodly pattern for you in Abraham and those with him, when they told their folk: Lo! we are guiltless of you and all that ye worship beside Allah. We have done with you. And there hath arisen between us and you hostility and hate for ever until ye believe in Allah only - save that which Abraham promised his father (when he said): I will ask forgiveness for thee, though I

own nothing for thee from Allah - Our Lord! In Thee we put our trust, and unto Thee we turn repentant, and unto Thee is the journeying.

- SH Indeed, there is for you a good example in Ibrahim and those with him when they said to their people: Surely we are clear of you and of what you serve besides Allah; we declare ourselves to be clear of you, and enmity and hatred have appeared between us and you forever until you believe in Allah alone-- but not in what Ibrahim said to his father: I would certainly ask forgiveness for you, and I do not control for you aught from Allah-- Our Lord! on Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming:
- YU There is for you an excellent example (to follow) in Abraham and those with him, when they said to their people: "We are clear of you and of whatever ye worship besides Allah: we have rejected you, and there has arisen, between us and you, enmity and hatred for ever,- unless ye believe in Allah and Him alone": But not when Abraham said to his father: "I will pray for forgiveness for thee, though I have no power (to get) aught on thy behalf from Allah." (They prayed): "Our Lord! in Thee do we trust, and to Thee do we turn in repentance: to Thee is (our) Final Goal.

## 5.

- AA O Lord, make us not an example of punishment for infidels, and forgive us, O Lord. You are all-mighty and all-wise."
- NQ "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You are the All-Mighty, the All-Wise."
- PK Our Lord! Make us not a prey for those who disbelieve, and forgive us, our Lord! Lo! Thou, only Thou, are the Mighty, the Wise.
- SH Our Lord! do not make us a trial for those who disbelieve, and forgive us, our Lord! surely Thou art the Mighty, the Wise.
- YU "Our Lord! Make us not a (test and) trial for the Unbelievers, but forgive us, our Lord! for Thou art the Exalted in Might, the Wise."

## 6.

- AA Those of you who have hope in God and the Last Day have certainly a good example in them. But whosoever turns away, then surely God is above concern, worthy of praise.
- NQ Certainly, there has been in them an excellent example for you to follow, for those who look forward to (the Meeting with) Allāh (for the reward from Him) and the Last Day. And whosoever turn away, then verily, Allāh is Rich (Free of all wants), Worthy of all Praise.
- PK Verily ye have in them a goodly pattern for everyone who looketh to Allah and the Last Day. And whosoever may turn away, lo! still Allah, He is the Absolute, the Owner of Praise.
- SH Certainly there is for you in them a good example, for him who fears Allah and the last day; and whoever turns back, then surely Allah is the Self-sufficient, the Praised.
- YU There was indeed in them an excellent example for you to follow,- for those whose hope is in Allah and in the Last Day. But if any turn away, truly Allah is Free of all Wants, Worthy of all Praise.

## 7.

- AA It maybe that God will create love between you and your enemies. God is all-powerful, and God is forgiving, ever-merciful.
- NQ Perhaps Allāh will make friendship between you and those whom you hold as enemies. And Allāh has power (over all things), and Allāh is Oft-Forgiving, Most Merciful.

It may be that Allah will ordain love between you and those of them with whom

- PK ye are at enmity. Allah is Mighty, and Allah is Forgiving, Merciful.
- SH It may be that Allah will bring about friendship between you and those whom you hold to be your enemies among them; and Allah is Powerful; and Allah is Forgiving, Merciful.
- YU It may be that Allah will grant love (and friendship) between you and those whom ye (now) hold as enemies. For Allah has power (over all things); And Allah is Oft-Forgiving, Most Merciful.

**8.**

- AA God does not forbid you from being kind and acting justly towards those who did not fight over faith with you, nor expelled you from your homes. God indeed loves those who are just.
- NQ Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allâh loves those who deal with equity.
- PK Allah forbiddeth you not those who warred not against you on account of religion and drove you not out from your homes, that ye should show them kindness and deal justly with them. Lo! Allah loveth the just dealers.
- SH Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice.
- YU Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just.

**9.**

- AA He only forbids you from making friends with those who fought over faith with you and banished you from your homes, and aided in your exile. Whoever makes friends with them is a transgressor.
- NQ It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the Zâlimûn (wrong-doers those who disobey Allâh).
- PK Allah forbiddeth you only those who warred against you on account of religion and have driven you out from your homes and helped to drive you out, that ye make friends of them. Whosoever maketh friends of them - (All) such are wrong-doers.
- SH Allah only forbids you respecting those who made war upon you on account of (your) religion, and drove you forth from your homes and backed up (others) in your expulsion, that you make friends with them, and whoever makes friends with them, these are the unjust.
- YU Allah only forbids you, with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances), that do wrong.

**10.**

- AA O believers, when believing women come over to you as refugees, then examine them. God alone is cognisant of their faith. If you find that they are believers, do not send them back to unbelievers. They are not lawful for them, nor are infidels lawful for believing women. Give the unbelievers what they have spent on them. There is no sin if you marry them provided you give their dowers to them. Do not retain your (marriage) ties with unbelieving women. Ask for the return of what you have spent (on them); and the unbelievers

should ask for the return of what they have spent. This is the judgement of God. He judges between you. God is all-knowing and all-wise.

- NO** O you who believe! When believing women come to you as emigrants, examine them, Allâh knows best as to their Faith, then if you ascertain that they are true believers, send them not back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give the disbelievers that (amount of money) which they have spent [as their Mahr[]] to them. And there will be no sin on you to marry them if you have paid their Mahr to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as Mahr) and let them (the disbelievers, etc.) ask back for that which they have spent. That is the Judgement of Allâh. He judges between you. And Allâh is All-Knowing, All-Wise.
- PK** O ye who believe! When believing women come unto you as fugitives, examine them. Allah is Best Aware of their faith. Then, if ye know them for true believers, send them not back unto the disbelievers. They are not lawful for them (the disbelievers), nor are they (the disbelievers) lawful for them. And give them (the disbelievers) that which they have spent (upon them). And it is no sin for you to marry such women when ye have given them their dues. And hold not to the ties of disbelieving women; and ask for (the return of) that which ye have spent; and let them (the disbelievers) ask for that which they have spent. That is the judgment of Allah. He judgeth between you. Allah is Knower, Wise.
- SH** O you who believe! when believing women come to you flying, then examine them; Allah knows best their faith; then if you find them to be believing women, do not send them back to the unbelievers, neither are these (women) lawful for them, nor are those (men) lawful for them, and give them what they have spent; and no blame attaches to you in marrying them when you give them their dowries; and hold not to the ties of marriage of unbelieving women, and ask for what you have spent, and let them ask for what they have spent. That is Allah's judgment; He judges between you, and Allah is Knowing, Wise.
- YU** O ye who believe! When there come to you believing women refugees, examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower), and there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of unbelieving women: ask for what ye have spent on their dowers, and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah: He judges (with justice) between you. And Allah is Full of Knowledge and Wisdom.

## 11.

- AA** If any of your women go away to the unbelievers, and you succeed in your turn (and have a chance of getting spoils), then give to those whose wives have so gone away as much as they had spent on them; but take heed and fear God in whom you believe.
- NO** And if any of your wives have gone from you to the disbelievers, and you have an accession (by the coming over of a woman from the other side), then pay to those whose wives have gone, the equivalent of what they had spent (on their Mahr). And fear Allâh in Whom you believe.
- PK** And if any of your wives have gone from you unto the disbelievers and afterward ye have your turn (of triumph), then give unto those whose wives have gone the like of that which they have spent, and keep your duty to Allah

in Whom ye are believers.

- SH And if anything (out of the dowries) of your wives has passed away from you to the unbelievers, then your turn comes, give to those whose wives have gone away the like of what they have spent, and be careful of (your duty to) Allah in Whom you believe.
- YU And if any of your wives deserts you to the Unbelievers, and ye have an accession (by the coming over of a woman from the other side), then pay to those whose wives have deserted the equivalent of what they had spent (on their dower). And fear Allah, in Whom ye believe.

## 12.

- AA O Prophet, when believing women come to you and swear on oath that they will not associate anything with God, nor steal, nor fornicate, nor kill their children, nor accuse others for what they have fabricated themselves, nor disobey you in any rightful thing, then you should accept their allegiance, and ask forgiveness of God for them. Certainly God is forgiving and kind.
- NO O Prophet! When believing women come to you to give you the Bai'â (pledge), that they will not associate anything in worship with Allâh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in any Ma'rûf (Islâmic Monotheism and all that which Islâm ordains) then accept their Bai'â (pledge), and ask Allâh to forgive them, Verily, Allâh is Oft-Forgiving, Most Merciful.
- PK O Prophet! If believing women come unto thee, taking oath of allegiance unto thee that they will ascribe no thing as partner unto Allah, and will neither steal nor commit adultery nor kill their children, nor produce any lie that they have devised between their hands and feet, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Lo! Allah is Forgiving, Merciful.
- SH O Prophet! when believing women come to you giving you a pledge that they will not associate aught with Allah, and will not steal, and will not commit fornication, and will not kill their children, and will not bring a calumny which they have forged of themselves, and will not disobey you in what is good, accept their pledge, and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.
- YU O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey thee in any just matter,- then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful.

## 13.

- AA O you who believe, do not make friends with those who have suffered the anger of God by having become despondent of the life to come like those unbelievers who are despondent of those who are in the graves.
- NO O you who believe! Take not as friends the people who incurred the Wrath of Allâh (i.e. the Jews). Surely, they have been in despair to receive any good in the Hereafter, just as the disbelievers have been in despair about those (buried) in graves (that they will not be resurrected on the Day of Resurrection).
- PK O ye who believe! Be not friendly with a folk with whom Allah is wroth, (a folk) who have despaired of the Hereafter as the disbelievers despair of those who

are in the graves.

- س١١ O you who believe! do not make friends with a people with whom Allah is  
wroth; indeed they despair of the hereafter as the unbelievers despair of those  
in tombs.
- ١٢ O ye who believe! Turn not (for friendship) to people on whom is the Wrath of  
Allah, of the Hereafter they are already in despair, just as the Unbelievers are  
in despair about those (buried) in graves.

# 61

## As-Saff

### The Ranks

### Formations, Battle Array

 **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. ALL THAT IS in the heavens and the earth sings the praises of God. He is all-mighty and all-wise.
- NQ** Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the All-Mighty, the All-Wise.
- PK** All that is in the heavens and all that is in the earth glorifieth Allah, and He is the Mighty, the Wise.
- SH** Whatever is in the heavens and whatever is in the earth declares the glory of Allah; and He is the Mighty, the Wise.
- YU** Whatever is in the heavens and on earth, let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise.

#### 2.

- AA** O you who believe, why do you profess what you do not practise?
- NQ** O you who believe! Why do you say that which you do not do?
- PK** O ye who believe! Why say ye that which ye do not?
- SH** O you who believe! why do you say that which you do not do?
- YU** O ye who believe! Why say ye that which ye do not?

#### 3.

- AA** Saying what you do not practice is odious to God.
- NQ** Most hateful it is with Allāh that you say that which you do not do.
- PK** It is most hateful in the sight of Allah that ye say that which ye do not.
- SH** It is most hateful to Allah that you should say that which you do not do.
- YU** Grievously odious is it in the sight of Allah that ye say that which ye do not.

#### 4.

- AA** Surely God loves those who fight in His cause in full formations as though they were a compact wall.
- NQ** Verily, Allāh loves those who fight in His Cause in rows (ranks) as if they were a solid structure[] .
- PK** Lo! Allah loveth them who battle for His cause in ranks, as if they were a solid structure.
- SH** Surely Allah loves those who fight in His way in ranks as if they were a firm and compact wall.
- YU** Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure.

**5.**

- AA When Moses said to his people: "O my people, why do you afflict me though you know that I have been sent to you by God?" But when they turned aside God made their hearts turn farther away; for God does not show the transgressors the way.
- NO And (remember) when Mûsa (Moses) said to his people: "O my people! Why do you hurt me while you know certainly that I am the Messenger of Allâh to you? So when they turned away (from the Path of Allâh), Allâh turned their hearts away (from the Right Path). And Allâh guides not the people who are Fâsiqûn (rebellious, disobedient to Allâh).
- PK And (remember) when Moses said unto his people: O my people! Why persecute ye me, when ye well know that I am Allah's messenger unto you? So when they went astray Allah sent their hearts astray. And Allah guideth not the evil-living folk.
- SH And when Musa said to his people: O my people! why do you give me trouble? And you know indeed that I am Allah's messenger to you; but when they turned aside, Allah made their hearts turn aside, and Allah does not guide the transgressing people.
- YU And remember, Moses said to his people: "O my people! why do ye vex and insult me, though ye know that I am the messenger of Allah (sent) to you?" Then when they went wrong, Allah let their hearts go wrong. For Allah guides not those who are rebellious transgressors.

**6.**

- AA And when Jesus, son of Mary, said: "O children of Israel, I am sent to you by God to confirm the Torah (sent) before me, and to give you good tidings of an apostle who will come after me, whose name is Ahmad (the praised one)." Yet when he has come to them with clear proofs, they say: "This is only magic."
- NO And (remember) when 'Iesa (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh unto you confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed[] . But when he (Ahmed i.e. Muhammad SAW) came to them with clear proofs, they said: "This is plain magic[]."
- PK And when Jesus son of Mary said: O Children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is the Praised One. Yet when he hath come unto them with clear proofs, they say: This is mere magic.
- SH And when Isa son of Marium said: O children of Israel! surely I am the messenger of Allah to you, verifying that which is before me of the Taurat and giving the good news of an Messenger who will come after me, his name being Ahmad, but when he came to them with clear arguments they said: This is clear magic.
- YU And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs, they said, "this is evident sorcery!"

**7.**

- AA Who is more unjust than he who invents a lie against God when he is called to submit? God does not show the evil-doers the way.
- NO And who does more wrong than the one who invents a lie against Allâh, while he is being invited to Islâm? And Allâh guides not the people who are Zâlimûn (polytheists, wrong-doers and disbelievers) folk.

- PK And who doeth greater wrong than he who inventeth a lie against Allah when he is summoned unto Al-Islam? And Allah guideth not wrongdoing folk.
- SH And who is more unjust than he who forges a lie against Allah and he is invited to Islam, and Allah does not guide the unjust people.
- YU Who doth greater wrong than one who invents falsehood against Allah, even as he is being invited to Islam? And Allah guides not those who do wrong.

**8.**

- AA They want to extinguish the light of God by uttering blasphemies. But God wills to perfect His light, however the unbelievers may dislike it.
- NQ They intend to put out the Light of Allāh (i.e. the religion of Islām, this Qur'ān, and Prophet Muhammad SAW) with their mouths. But Allāh will complete His Light even though the disbelievers hate (it).
- PK Fain would they put out the light of Allah with their mouths, but Allah will perfect His light however much the disbelievers are averse.
- SH They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse.
- YU Their intention is to extinguish Allah's Light (by blowing) with their mouths: But Allah will complete (the revelation of) His Light, even though the Unbelievers may detest (it).

**9.**

- AA It is He who sent His Apostle with the guidance and the true way to raise it above all faiths, however the idolaters may dislike it.
- NQ He it is Who has sent His Messenger (Muhammad SAW) with guidance and the religion of truth (Islāmic Monotheism) to make it victorious over all (other) religions even though the Mushrikūn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammed SAW) hate (it)[].
- PK He it is Who hath sent His messenger with the guidance and the religion of truth, that He may make it conqueror of all religion however much idolaters may be averse.
- SH He it is Who sent His Messenger with the guidance and the true religion, that He may make it overcome the religions, all of them, though the polytheists may be averse.
- YU It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest (it).

**10.**

- AA O you who believe, may I offer you a bargain which will save you from a painful punishment?
- NQ O You who believe! Shall I guide you to a commerce that will save you from a painful torment.
- PK O ye who believe! Shall I show you a commerce that will save you from a painful doom?
- SH O you who believe! shall I lead you to a merchandise which may deliver you from a painful chastisement?
- YU O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty?-

**11.**

- AA Come to believe in God and His Apostle, and struggle in the cause of God, wealth and soul. This will be good for you, if you can understand.

- NQ** That you believe in Allāh and His Messenger (Muhammad SAW), and that you strive hard and fight in the Cause of Allāh with your wealth and your lives, that will be better for you, if you but know!
- PK** Ye should believe in Allah and His messenger, and should strive for the cause of Allah with your wealth and your lives. That is better for you, if ye did but know.
- SH** You shall believe in Allah and His Messenger, and struggle hard in Allah's way with your property and your lives; that is better for you, did you but know!
- YU** That ye believe in Allah and His Messenger, and that ye strive (your utmost) in the Cause of Allah, with your property and your persons: That will be best for you, if ye but knew!

**12.**

- AA** He will forgive you your sins and admit you to gardens with rivers flowing by, and excellent mansions in the garden of Eden. This will be a great fulfilment.
- NQ** (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwelling in Gardens of 'Adn Eternity ['Adn (Edn) Paradise], that is indeed the great success.
- PK** He will forgive you your sins and bring you into Gardens underneath which rivers flow, and pleasant dwellings in Gardens of Eden. That is the supreme triumph.
- SH** He will forgive you your faults and cause you to enter into gardens, beneath which rivers flow, and goodly dwellings in gardens of perpetuity; that is the mighty achievement;
- YU** He will forgive you your sins, and admit you to Gardens beneath which Rivers flow, and to beautiful mansions in Gardens of Eternity: that is indeed the Supreme Achievement.

**13.**

- AA** And (He will give you) what is dearest to you -- help from God and early victory. So give good tidings to those who believe.
- NQ** And also (He will give you) another (blessing) which you love, help from Allāh (against your enemies) and a near victory. And give glad tidings (O Muhammad SAW) to the believers.
- PK** And (He will give you) another (blessing) which ye love: help from Allah and present victory. Give good tidings (O Muhammad) to believers.
- SH** And yet another (blessing) that you love: help from Allah and a victory near at hand; and give good news to the believers.
- YU** And another (favour will He bestow,) which ye do love, - help from Allah and a speedy victory. So give the Glad Tidings to the Believers.

**14.**

- AA** O you who believe, be helpers of God, as Jesus, son of Mary, had said to the disciples: "Who will help me in the way of God?" and they had answered: "We are the helpers of God." Then a section among the children of Israel believed, but a section among them did not. So We helped those who believed against their enemies, and they prevailed over them.
- NQ** O you who believe! Be you helpers (in the Cause) of Allāh as said 'Iesa (Jesus), son of Maryam (Mary), to AlHawārīeen (the disciples) : "Who are my helpers (in the Cause) of Allāh?" AlHawārīeen (the disciples) said: "We are Allāh's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the uppermost.
- PK** O ye who believe! Be Allah's helpers, even as Jesus son of Mary said unto the

disciples: Who are my helpers for Allah? They said: We are Allah's helpers. And a party of the Children of Israel believed, while a party disbelieved. Then We strengthened those who believed against their foe, and they became the uppermost.

- SH O you who believe! be helpers (in the cause) of Allah, as~ Isa son of Marium said to (his) disciples: Who are my helpers in the cause of Allah? The disciples said: We are helpers (in the cause) of Allah. So a party of the children of Israel believed and another party disbelieved; then We aided those who believed against their enemy, and they became uppermost.
- YU O ye who believe! Be ye helpers of Allah: As said Jesus the son of Mary to the Disciples, "Who will be my helpers to (the work of) Allah?" Said the disciples, "We are Allah's helpers!" then a portion of the Children of Israel believed, and a portion disbelieved: But We gave power to those who believed, against their enemies, and they became the ones that prevailed.

# 62

## Al-Jumu'ah

### The Congregation Friday

 **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. ALL THAT IS in the heavens and the earth sings the praises of God the King, the Holy, Omnipotent, the Wise.
- NQ** Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh, the King (of everything), the Holy, the All-Mighty, the All-Wise.
- PK** All that is in the heavens and all that is in the earth glorifieth Allah, the Sovereign Lord, the Holy One, the Mighty, the Wise.
- SH** Whatever is in the heavens and whatever is in the earth declares the glory of Allah, the King, the Holy, the Mighty, the Wise.
- YU** Whatever is in the heavens and on earth, doth declare the Praises and Glory of Allah,- the Sovereign, the Holy One, the Exalted in Might, the Wise.

#### 2.

- AA** It is He who raised among the gentiles an apostle from amongst them, who recites His revelations to them, reforms them and teaches them the Scripture and the Law, for before him they were clearly in error.
- NQ** He it is Who sent among the unlettered ones a Messenger (Muhammad SAW) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ān, Islāmic laws and Islāmic jurisprudence) and Al-Hikmah (As- Sunnah: legal ways, orders, acts of worship, etc. of Prophet Muhammad SAW). And verily, they had been before in manifest error;
- PK** He it is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and wisdom, though heretofore they were indeed in error manifest,
- SH** He it is Who raised among the inhabitants of Mecca an Messenger from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error,
- YU** It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom,- although they had been, before, in manifest error;-

#### 3.

- AA** And for others among them who have not joined them yet. He is all-mighty and all-wise.
- NQ** And He has sent him (Prophet Muhammad SAW) also to others among them

(Muslims) who have not yet joined them (but they will come). And He (Allâh) is the All-Mighty, the All-Wise.

- PK Along with others of them who have not yet joined them. He is the Mighty, the Wise.
- SH And others from among them who have not yet joined them; and He is the Mighty, the Wise.
- YU As well as (to confer all these benefits upon) others of them, who have not already joined them: And He is exalted in Might, Wise.

#### 4.

- AA This is the bounty of God, He gives whosoever He please. God is master of great bounty.
- NQ That is the Grace of Allâh, which He bestows on whom He wills. And Allâh is the Owner of Mighty Grace.
- PK That is the bounty of Allah; which He giveth unto whom He will. Allah is of Infinite Bounty.
- SH That is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace.
- YU Such is the Bounty of Allah, which He bestows on whom He will: and Allah is the Lord of the highest bounty.

#### 5.

- AA The likeness of those who were charged with (the law of) the Torah which they did not observe, is that of a donkey who carries a load of books (oblivious of what they contain). How wretched the semblance of the people who deny the words of God! God does not show an unjust people the way.
- NQ The likeness of those who were entrusted with the (obligation of the) Taurât (Torah) (i.e. to obey its commandments and to practise its legal laws), but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them). How bad is the example (or the likeness) of people who deny the Ayât (proofs, evidences, verses, signs, revelations, etc.) of Allâh. And Allâh guides not the people who are Zâlimûn (polytheists, wrong-doers, disbelievers, etc.).
- PK The likeness of those who are entrusted with the Law of Moses, yet apply it not, is as the likeness of the ass carrying books. Wretched is the likeness of folk who deny the revelations of Allah. And Allah guideth not wrongdoing folk.
- SH The likeness of those who were charged with the Taurat, then they did not observe it, is as the likeness of the ass bearing books, evil is the likeness of the people who reject the communications of Allah; and Allah does not guide the unjust people.
- YU The similitude of those who were charged with the (obligations of the) Mosaic Law, but who subsequently failed in those (obligations), is that of a donkey which carries huge tomes (but understands them not). Evil is the similitude of people who falsify the Signs of Allah: and Allah guides not people who do wrong.

#### 6.

- AA Say: "O you Jews, if you claim that you are the favourites of God apart from all men, then wish for death, if you speak the truth.
- NQ Say (O Muhammad SAW): "O you Jews! If you pretend that you are friends of Allâh, to the exclusion of (all) other mankind, then long for death if you are truthful."
- PK Say (O Muhammad): O ye who are Jews! If ye claim that ye are favoured of Allah apart from (all) mankind, then long for death if ye are truthful.

SH Say: O you who are Jews, if you think that you are the favorites of Allah to the exclusion of other people, then invoke death If you are truthful.

YU Say: "O ye that stand on Judaism! If ye think that ye are friends to Allah, to the exclusion of (other) men, then express your desire for Death, if ye are truthful!"

## 7.

AA But they will never wish for death because of what they had done in the past, and God knows the sinners well.

NQ But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allāh knows well the Zālimūn (polytheists, wrong-doers, disbelievers, etc.).

PK But they will never long for it because of all that their own hands have sent before, and Allah is Aware of evil-doers.

SH And they will never invoke it because of what their hands have sent before; and Allah is Cognizant of the unjust.

YU But never will they express their desire (for Death), because of the (deeds) their hands have sent on before them! and Allah knows well those that do wrong!

## 8.

AA Tell them: "Death from which you run, will surely come to you. You will then be sent back to Him who knows the unknown and the known, who will tell you what you used to do.

NQ Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allāh), the All-Knower of the unseen and the seen, and He will tell you what you used to do."

PK Say (unto them, O Muhammad): Lo! the death from which ye shrink will surely meet you, and afterward ye will be returned unto the Knower of the Invisible and the Visible, and He will tell you what ye used to do.

SH Say: (As for) the death from which you flee, that will surely overtake you, then you shall be sent back to the Knower of the unseen and the seen, and He will inform you of that which you did.

YU Say: "The Death from which ye flee will truly overtake you: then will ye be sent back to the Knower of things secret and open: and He will tell you (the truth of) the things that ye did!"

## 9.

AA O you who believe, when the call to prayer is made on the day of congregation, hasten to remember God, putting aside your business. This is better for you if you can understand.

NQ O you who believe (Muslims)! When the call is proclaimed for the Salāt (prayer) on the day of Friday (Jumu'ah prayer), come to the remembrance of Allāh [Jumu'ah religious talk (Khutbah) and Salāt (prayer)] and leave off business (and every other thing), that is better for you if you did but know!

PK O ye who believe! When the call is heard for the prayer of the day of congregation, haste unto remembrance of Allah and leave your trading. That is better for you if ye did but know.

SH O you who believe! when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know.

YU O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): That is best for you if ye but knew!

**10.**

- AA And when the service of prayer is over spread out in the land, and look for the bounty of God. and remember God a great deal that you may prosper.
- NO Then when the (Jumu'ah) Salât (prayer) is finished, you may disperse through the land, and seek the Bounty of Allâh (by working, etc.), and remember Allâh much, that you may be successful.
- PK And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that ye may be successful.
- SH But when the prayer is ended, then disperse abroad in the land and seek of Allah's grace, and remember Allah much, that you may be successful.
- YU And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that ye may prosper.

**11.**

- AA Yet when they see some buying and selling, or some sport, they go for it, leaving you standing. Tell them: "What is with God is better than your sport and commerce. And God is the best of providers."
- NO And when they see some merchandise or some amusement [beating of Tambur (drum) etc.] they disperse headlong to it, and leave you (Muhammad SAW) standing [while delivering Jumu'ah's religious talk (Khutbah)]. Say "That which Allâh has is better than any amusement or merchandise! And Allâh is the Best of providers."
- PK But when they spy some merchandise or pastime they break away to it and leave thee standing. Say: That which Allah hath is better than pastime and than merchandise, and Allah is the Best of providers.
- SH And when they see merchandise or sport they break up for It, and leave you standing. Say: What is with Allah is better than sport and (better) than merchandise, and Allah is the best of Sustainers.
- YU But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing. Say: "The (blessing) from the Presence of Allah is better than any amusement or bargain! and Allah is the Best to provide (for all needs)."

63

# Al-Munafiqûn

## The Hypocrites

 **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. WHEN THE HYPOCRITES come to you, they say: "We affirm that you are the Apostle of God." God indeed knows you are His Apostle. God bears witness that the hypocrites are indeed liars.
- NQ** When the hypocrites come to you (O Muhammad SAW), they say: "We bear witness that you are indeed the Messenger of Allâh." Allâh knows that you are indeed His Messenger and Allâh bears witness that the hypocrites are liars indeed.
- PK** When the hypocrites come unto thee (O Muhammad), they say: We bear witness that thou art indeed Allah's messenger. And Allah knoweth that thou art indeed His messenger, and Allah beareth witness that the hypocrites indeed are speaking falsely.
- SH** When the hypocrites come to you, they say: We bear witness that you are most surely Allah's Messenger; and Allah knows that you are most surely His Messenger, and Allah bears witness that the hypocrites are surely liars.
- YU** When the Hypocrites come to thee, they say, "We bear witness that thou art indeed the Messenger of Allah." Yea, Allah knoweth that thou art indeed His Messenger, and Allah beareth witness that the Hypocrites are indeed liars.

### 2.

- AA** They have made their oaths a shield in order to obstruct others from the way of God. It is certainly evil what they do.
- NQ** They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allâh. Verily, evil is what they used to do.
- PK** They make their faith a pretext so that they may turn (men) from the way of Allah. Verily evil is that which they are wont to do,
- SH** They make their oaths a shelter, and thus turn away from Allah's way; surely evil is that which they do.
- YU** They have made their oaths a screen (for their misdeeds): thus they obstruct (men) from the Path of Allah: truly evil are their deeds.

### 3.

- AA** That is because they came to believe, and then renounced (their faith). So their hearts were sealed; and now they do not understand.
- NQ** That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not.
- PK** That is because they believed, then disbelieved, therefore their hearts are sealed so that they understand not.
- SH** That is because they believe, then disbelieve, so a seal is set upon their hearts so that they do not understand.

YU That is because they believed, then they rejected Faith: So a seal was set on their hearts: therefore they understand not.

#### 4.

AA Pleasing seem their persons when you look at them; and when they talk, you listen to their speech. Yet they are like the wooden panelling of a wall. They imagine every rebuke to be directed against them. They are the enemies, beware of them. May God damn them, how pervert are they!

NQ And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allâh curse them! How are they denying (or deviating from) the Right Path.

PK And when thou seest them their figures please thee; and if they speak thou givest ear unto their speech. (They are) as though they were blocks of wood in striped cloaks. They deem every shout to be against them. They are the enemy, so beware of them. Allah confound them! How they are perverted!

SH And when you see them, their persons will please you, and If they speak, you will listen to their speech; (they are) as if they were big pieces of wood clad with garments; they think every cry to be against them. They are the enemy, therefore beware of them; may Allah destroy them, whence are they turned back?

YU When thou lookest at them, their exteriors please thee; and when they speak, thou listenest to their words. They are as (worthless as hollow) pieces of timber propped up, (unable to stand on their own). They think that every cry is against them. They are the enemies; so beware of them. The curse of Allah be on them! How are they deluded (away from the Truth)!

#### 5.

AA When you tell them: "Come, let the Apostle of God ask forgiveness for you," they turn their heads, and you see them turning away with arrogance.

NQ And when it is said to them: "Come, so that the Messenger of Allâh may ask forgiveness from Allâh for you", they turn aside their heads, and you would see them turning away their faces in pride.

PK And when it is said unto them: Come! The messenger of Allah will ask forgiveness for you! they avert their faces and thou seest them turning away, disdainful.

SH And when it is said to them: Come, the Messenger of Allah will ask forgiveness for you, they turn back their heads and you may see them turning away while they are big with pride.

YU And when it is said to them, "Come, the Messenger of Allah will pray for your forgiveness", they turn aside their heads, and thou wouldst see them turning away their faces in arrogance.

#### 6.

AA Whether you ask forgiveness for them or do not ask, it is all the same; God will not forgive them. Surely God does not show a disobedient people the way.

NQ It is equal to them whether you (Muhammad SAW) ask forgiveness or ask not forgiveness for them. Verily, Allâh guides not the people who are the Fâsiqîn (rebellious, disobedient to Allâh)[] .

PK Whether thou ask forgiveness for them or ask not forgiveness for them is all one for them; Allah will not forgive them. Lo! Allah guideth not the evil-living folk.

SH It is alike to them whether you beg forgiveness for them or do not beg forgiveness for them; Allah will never forgive them; surely Allah does not guide the transgressing people.

YU It is equal to them whether thou pray for their forgiveness or not. Allah will not forgive them. Truly Allah guides not rebellious transgressors.

## 7.

AA They are the ones who say: "Do not spend on those who are with the Apostle of God till they break away (from him)." To God belong the treasures of the heavens and the earth; but the hypocrites do not understand.

NQ They are the ones who say: "Spend not on those who are with Allâh's Messenger, until they desert him." And to Allâh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

PK They it is who say: Spend not on behalf of those (who dwell) with Allah's messenger that they may disperse (and go away from you); when Allah's are the treasures of the heavens and the earth; but the hypocrites comprehend not.

SH They it is who say: Do not spend upon those who are with the Messenger of Allah until they break up. And Allah's are the treasures of the heavens and the earth, but the hypocrites do not understand.

YU They are the ones who say, "Spend nothing on those who are with Allah's Messenger, to the end that they may disperse (and quit Medina)." But to Allah belong the treasures of the heavens and the earth; but the Hypocrites understand not.

## 8.

AA They say: "If we now go back to Madina, the stronger will turn the weaker out." But power belongs to God, His Apostle and the faithful, though the hypocrites do not know.

NQ They (hyprocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdullah bin Ubai bin Salul, the chief of hyprocrites at AlMadinah) will expel therefrom the meaner (i.e. Allâh's Messenger SAW)." But honour, power and glory belong to Allâh, His Messenger (Muhammad SAW), and to the believers, but the hypocrites know not.

PK They say: Surely, if we return to Al-Madinah the mightier will soon drive out the weaker; when might belongeth to Allah and to His messenger and to the believers; but the hypocrites know not.

SH They say: If we return to Medina, the mighty will surely drive out the meaner therefrom; and to Allah belongs the might and to His Messenger and to the believers, but the hypocrites do not know.

YU They say, "If we return to Medina, surely the more honourable (element) will expel therefrom the meaner." But honour belongs to Allah and His Messenger, and to the Believers; but the Hypocrites know not.

## 9.

AA O you who believe, let not your wealth and children make you negligent of the remembrance of God. Those who do so will be losers.

NQ O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers.

PK O ye who believe! Let not your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers.

SH O you who believe! let not your wealth, or your children, divert you from the remembrance of Allah; and whoever does that, these are the losers.

YU O ye who believe! Let not your riches or your children divert you from the remembrance of Allah. If any act thus, the loss is their own.

## 10.

AA Spend of what We have given you before death comes to one of you, when he

will say: "O Lord, why did you not defer my term for a while that I could give alms and be among the doers of good?"

- NQ And spend (in charity) of that with which We have provided you, before death comes to one of you and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give Sadaqah (i.e. Zakât) of my wealth[] , and be among the righteous [i.e. perform Hajj (pilgrimage to Makkah)].
- PK And spend of that wherewith We have provided you before death cometh unto one of you and he saith: My Lord! If only thou wouldst reprove me for a little while, then I would give alms and be among the righteous.
- SH And spend out of what We have given you before death comes to one of you, so that he should say: My Lord! why didst Thou not respite me to a near term, so that I should have given alms and been of the doers of good deeds?
- YU and spend something (in charity) out of the substance which We have bestowed on you, before Death should come to any of you and he should say, "O my Lord! why didst Thou not give me respite for a little while? I should then have given (largely) in charity, and I should have been one of the doers of good".

## 11.

- AA But God does not grant a soul respite once its term has come to end. And God is aware of what you do.
- NQ And Allâh grants respite to none when his appointed time (death) comes. And Allâh is All-Aware of what you do.
- PK But Allah reprieveth no soul when its term cometh, and Allah is Informed of what ye do.
- SH And Allah does not respite a soul when its appointed term has come, and Allah is Aware of what you do.
- YU But to no soul will Allah grant respite when the time appointed (for it) has come; and Allah is well acquainted with (all) that ye do.

64  
**At-Taghâbun**  
**Exposition**  
**Mutual Disillusion, Haggling**

 **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. ALL THAT THERE is in the heavens and the earth sings the praises of God. His the sovereignty and His is the praise, and He has power over everything.
- NQ** Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things.
- PK** All that is in the heavens and all that is in the earth glorifieth Allah; unto Him belongeth Sovereignty and unto Him belongeth praise, and He is Able to do all things.
- SH** Whatever is in the heavens and whatever is in the earth declares the glory of Allah; to Him belongs the kingdom, and to Him is due (all) praise, and He has power over all things.
- YU** Whatever is in the heavens and on earth, doth declare the Praises and Glory of Allah: to Him belongs dominion, and to Him belongs praise: and He has power over all things.

**2.**

- AA** It is He who created you, though one of you is an infidel and one of you a believer; yet God perceives what you do.
- NQ** He it is Who created you, then some of you are disbelievers and some of you are believers. And Allâh is All-Seer of what you do.
- PK** He it is Who created you, but one of you is a disbeliever and one of you is a believer, and Allah is Seer of what ye do.
- SH** He it is Who created you, but one of you is an unbeliever and another of you is a believer; and Allah sees what you do.
- YU** It is He Who has created you; and of you are some that are Unbelievers, and some that are Believers: and Allah sees well all that ye do.

**3.**

- AA** He created the heavens and the earth with deliberation, and gave you form, and shaped you well; and to Him is your returning.
- NQ** He has created the heavens and the earth with truth, and He shaped you and made good your shapes, and to Him is the final Return.
- PK** He created the heavens and the earth with truth, and He shaped you and made good your shapes, and unto Him is the journeying.
- SH** He created the heavens and the earth with truth, and He formed you, then made goodly your forms, and to Him is the ultimate resort.
- YU** He has created the heavens and the earth in just proportions, and has given

you shape, and made your shapes beautiful: and to Him is the final Goal.

#### 4.

- AA He knows what is in the heavens and the earth, and knows what you hide and what you disclose; God knows what is in the hearts.
- NQ He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allâh is the All-Knower of what is in the breasts (of men).
- PK He knoweth all that is in the heavens and the earth, and He knoweth what ye conceal and what ye publish. And Allah is Aware of what is in the breasts (of men).
- SH He knows what is in the heavens and the earth, and He knows what you hide and what you manifest; and Allah is Cognizant of what is in the hearts.
- YU He knows what is in the heavens and on earth; and He knows what ye conceal and what ye reveal: yea, Allah knows well the (secrets) of (all) hearts.

#### 5.

- AA Has not the account of those who disbelieved before come to you, who tasted the torment of their action, and for whom is grievous punishment?
- NQ Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment.
- PK Hath not the story reached you of those who disbelieved of old and so did taste the ill-effects of their conduct, and theirs will be a painful doom.
- SH Has there not come to you the story of those who disbelieved before, then tasted the evil result of their conduct, and they had a painful punishment?
- YU Has not the story reached you, of those who rejected Faith aforetime? So they tasted the evil result of their conduct; and they had a grievous Penalty.

#### 6.

- AA This was so because their apostles came to them with clear proofs, but they said: "What. Can a mortal show us the way?" And they denied and turned away; but God was unconcerned. God is all-sufficient, worthy of praise.
- NQ That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth), and Allâh was not in need (of them). And Allâh is Rich (Free of all wants), Worthy of all praise.
- PK That was because their messengers (from Allah) kept coming unto them with clear proofs (of Allah's Sovereignty), but they said: Shall mere mortals guide us? So they disbelieved and turned away, and Allah was independent (of them). Allah is Absolute, Owner of Praise.
- SH That is because there came to them their messengers with clear arguments, but they said: Shall mortals guide us? So they disbelieved and turned back, and Allah does not stand in need (of anything), and Allah is Self-sufficient, Praised.
- YU That was because there came to them messengers with Clear Signs, but they said: "Shall (mere) human beings direct us?" So they rejected (the Message) and turned away. But Allah can do without (them): and Allah is free of all needs, worthy of all praise.

#### 7.

- AA The unbelievers claim that they will not be raised again. Tell them: "Why not? By my Lord, you will certainly be raised again, and then informed of what you had done. That is how the law of God works inevitably."
- NQ The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad SAW): "Yes! By my Lord, you will certainly be resurrected,

then you will be informed of (and recompensed for) what you did, and that is easy for Allâh.

- PK Those who disbelieve assert that they will not be raised again. Say (unto them, O Muhammad): Yea, verily, by my Lord! ye will be raised again and then ye will be informed of what ye did; and that is easy for Allah.
- SH Those who disbelieve think that they shall never be raised. Say: Aye! by my Lord! you shall most certainly be raised, then you shall most certainly be informed of what you did; and that is easy to Allah.
- YU The Unbelievers think that they will not be raised up (for Judgment). Say: "Yea, By my Lord, Ye shall surely be raised up: then shall ye be told (the truth) of all that ye did. And that is easy for Allah."

## 8.

- AA So believe in God, His Apostle and the Light We have sent down. God is well aware of what you do.
- NQ Therefore, believe in Allâh and His Messenger (Muhammad SAW), and in the Light (this Qur'ân) which We have sent down. And Allâh is All-Aware of what you do.
- PK So believe in Allah and His messenger and the light which We have revealed. And Allah is Informed of what ye do.
- SH Therefore believe in Allah and His Messenger and the Light which We have revealed; and Allah is Aware of what you do.
- YU Believe, therefore, in Allah and His Messenger, and in the Light which we have sent down. And Allah is well acquainted with all that ye do.

## 9.

- AA The day He will gather you together on the Day of Gathering, will be the day of Judgement. He who believed and did the right, will have his evil deeds expunged by God and admitted to gardens with rivers flowing by, and abide there perpetually. This will be the great achievement of success.
- NQ (And remember) the Day when He will gather you (all) on the Day of Gathering, that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allâh and performs righteous good deeds, He will remit from him his sins, and will admit him to Gardens under which rivers flow (Paradise) to dwell therein forever, that will be the great success.
- PK The day when He shall gather you unto the Day of Assembling, that will be a day of mutual disillusion. And whoso believeth in Allah and doeth right, He will remit from him his evil deeds and will bring him unto Gardens underneath which rivers flow, therein to abide for ever. That is the supreme triumph.
- SH On the day that He will gather you for the day of gathering, that is the day of loss and gain; and whoever believes in Allah and does good, He will remove from him his evil and cause him to enter gardens beneath which rivers flow, to abide therein forever; that is the great achievement.
- YU The Day that He assembles you (all) for a Day of Assembly, - that will be a Day of mutual loss and gain (among you), and those who believe in Allah and work righteousness, - He will remove from them their ills, and He will admit them to Gardens beneath which Rivers flow, to dwell therein for ever: that will be the Supreme Achievement.

## 10.

- AA Those who did not believe and denied Our revelations will be inmates of Hell, where they will abide for ever, and how evil a journey's end!  
But those who disbelieved (in the Oneness of Allâh - Islâmic Monotheism) and

- NQ** denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination[].
- PK** But those who disbelieve and deny Our revelations, such are owners of the Fire; they will abide therein - a hapless journey's end!
- SH** And (as for) those who disbelieve and reject Our communications, they are the inmates of the fire, to abide therein and evil is the resort.
- YU** But those who reject Faith and treat Our Signs as falsehoods, they will be Companions of the Fire, to dwell therein for aye: and evil is that Goal.

**11.**

- AA** No calamity befalls unless God dispenses. He guides the heart of whosoever believes in God; and God has knowledge of everything.
- NQ** No calamity befalls, but with the Leave [i.e. decision and Qadar (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the Qadar (Divine Preordainments)], and Allâh is the All-Knower of everything.
- PK** No calamity befalleth save by Allah's leave. And whosoever believeth in Allah, He guideth his heart. And Allah is Knower of all things.
- SH** No affliction comes about but by Allah's permission; and whoever believes in Allah, He guides aright his heart; and Allah is Cognizant of all things.
- YU** No kind of calamity can occur, except by the leave of Allah: and if any one believes in Allah, (Allah) guides his heart (aright): for Allah knows all things.

**12.**

- AA** Obey God and obey His Apostle. If you turn away, the duty of the Apostle is to convey the message clearly.
- NQ** Obey Allâh, and obey the Messenger (Muhammad SAW), but if you turn away, then the duty of Our Messenger is only to convey (the Message) clearly.
- PK** Obey Allah and obey His messenger; but if ye turn away, then the duty of Our messenger is only to convey (the message) plainly.
- SH** And obey Allah and obey the Messenger, but if you turn back, then upon Our Messenger devolves only the clear delivery (of the message).
- YU** So obey Allah, and obey His Messenger: but if ye turn back, the duty of Our Messenger is but to proclaim (the Message) clearly and openly.

**13.**

- AA** God: There is no god but He; and in God should believers place their trust.
- NQ** Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), and in Allâh (Alone), therefore, let the believers put their trust.
- PK** Allah! There is no Allah save Him. In Allah, therefore, let believers put their trust.
- SH** Allah, there is no god but He; and upon Allah, then, let the believers rely.
- YU** Allah! There is no god but He: and on Allah, therefore, let the Believers put their trust.

**14.**

- AA** O believers, some of your spouses and children are your enemies, so beware of them! Yet if you forbear, overlook, and forgive, God is indeed forgiving and kind.
- NQ** O you who believe! Verily, among your wives and your children there are enemies for you (i.e. may stop you from the obedience of Allâh), therefore beware of them! But if you pardon (them) and overlook, and forgive (their

faults), then verily, Allâh is Oft-Forgiving, Most Merciful.

PK O ye who believe! Lo! among your wives and your children there are enemies for you, therefor beware of them. And if ye efface and overlook and forgive, then lo! Allah is Forgiving, Merciful.

SH O you who believe! surely from among your wives and your children there is an enemy to you; therefore beware of them; and if you pardon and forbear and forgive, then surely Allah is Forgiving, Merciful.

YU O ye who believe! Truly, among your wives and your children are (some that are) enemies to yourselves: so beware of them! But if ye forgive and overlook, and cover up (their faults), verily Allah is Oft-Forgiving, Most Merciful.

## 15.

AA Your wealth and children are surely meant as trial for you: But with God is the great reward.

NQ Your wealth and your children are only a trial, whereas Allâh! With Him is a great reward (Paradise).

PK Your wealth and your children are only a temptation, whereas Allah! with Him is an immense reward.

SH Your possessions and your children are only a trial, and Allah it is with Whom is a great reward.

YU Your riches and your children may be but a trial: but in the Presence of Allah, is the highest, Reward.

## 16.

AA So fear God as much as you can, and listen and obey, and spend in charity for your own good. He who is saved from his own avarice will be successful.

NQ So keep your duty to Allâh and fear Him as much as you can; listen and obey; and spend in charity, that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones.

PK So keep your duty to Allah as best ye can, and listen, and obey, and spend; that is better for your souls. And whoso is saved from his own greed, such are the successful.

SH Therefore be careful of (your duty to) Allah as much as you can, and hear and obey and spend, it is better for your souls; and whoever is saved from the greediness of his soul, these it is that are the successful.

YU So fear Allah as much as ye can; listen and obey and spend in charity for the benefit of your own soul and those saved from the covetousness of their own souls,- they are the ones that achieve prosperity.

## 17.

AA If you lend a goodly loan to God, He will double it for you, and forgive you. God knows the worth of good deeds and is clement,

NQ If you lend to Allâh a goodly loan (i.e. spend in Allâh's Cause) He will double it for you, and will forgive you. And Allâh is Most Ready to appreciate and to reward, Most Forbearing,

PK If ye lend unto Allah a goodly loan, He will double it for you and will forgive you, for Allah is Responsive, Clement,

SH If you set apart for Allah a goodly portion, He will double it for you and forgive you; and Allah is the Multiplier (of rewards), Forbearing,

YU If ye loan to Allah, a beautiful loan, He will double it to your (credit), and He will grant you Forgiveness: for Allah is most Ready to appreciate (service), Most Forbearing,-

## 18.

- AA The knower of the unknown and the known, all-mighty and all-wise.
- NO All-Knower of the unseen and seen, the All-Mighty, the All-Wise.
- PK Knower of the Invisible and the Visible, the Mighty, the Wise.
- SH The Knower of the unseen and the seen, the Mighty, the Wise.
- YU Knower of what is open, Exalted in Might, Full of Wisdom.

# 65

## At-Talâq

### Divorce

 **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. O PROPHET WHEN you divorce women, divorce them at their appointed period, and calculate that period, and fear God, your Lord. Do not expel them from their houses, nor should they go away themselves, unless they are openly guilty of adultery. These are the limits set by God. Any one who exceeds the limits set by God sins against his own self. You never know that God may perchance lead to a new situation after this.
- NQ** O Prophet (SAW)! When you divorce women, divorce them at their 'Iddah (prescribed periods), and count (accurately) their 'Iddah (periods[] ). And fear Allâh your Lord (O Muslims), and turn them not out of their (husband's) homes, nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allâh. And whosoever transgresses the set limits of Allâh, then indeed he has wronged himself. You (the one who divorces his wife) know not, it may be that Allâh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).
- PK** O Prophet! When ye (men) put away women, put them away for their (legal) period and reckon the period, and keep your duty to Allah, your Lord. Expel them not from their houses nor let them go forth unless they commit open immorality. Such are the limits (imposed by) Allah; and whoso transgresseth Allah's limits, he verily wrongeth his soul. Thou knowest not: it may be that Allah will afterward bring some new thing to pass.
- SH** O Prophet! when you divorce women, divorce them for~ their prescribed time, and calculate the number of the days prescribed, and be careful of (your duty to) Allah, your Lord. Do not drive them out of their houses, nor should they themselves go forth, unless they commit an open indecency; and these are the limits of Allah, and whoever goes beyond the limits of Allah, he indeed does injustice to his own soul. You do not know that Allah may after that bring about reunion.
- YU** O Prophet! When ye do divorce women, divorce them at their prescribed periods, and count (accurately), their prescribed periods: And fear Allah your Lord: and turn them not out of their houses, nor shall they (themselves) leave, except in case they are guilty of some open lewdness, those are limits set by Allah: and any who transgresses the limits of Allah, does verily wrong his (own) soul: thou knowest not if perchance Allah will bring about thereafter some new situation.

#### 2.

- AA** When they have reached their appointed time, then either keep them lawfully or let them go honourably; but have two witnesses from among you, and give truthful evidence for (being acceptable to) God. This is to warn him who believes in God and the Last Day. God will furnish a way out for him who fears

Him,

- NO** Then when they are about to fulfil their term appointed, either take them back in a good manner or part with them in a good manner. And take for witness two just persons from among you (Muslims). And establish the witness for Allâh. That will be an admonition given to him who believes in Allâh and the Last Day. And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).
- PK** Then, when they have reached their term, take them back in kindness or part from them in kindness, and call to witness two just men among you, and keep your testimony upright for Allah. Whoso believeth in Allah and the Last Day is exhorted to act thus. And whosoever keepeth his duty to Allah, Allah will appoint a way out for him,
- SH** So when they have reached their prescribed time, then retain them with kindness or separate them with kindness, and call to witness two men of justice from among you, and give upright testimony for Allah. With that is admonished he who believes in Allah and the latter day; and whoever is careful of (his duty to) Allah, He will make for him an outlet,
- YU** Thus when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence (as) before Allah. Such is the admonition given to him who believes in Allah and the Last Day. And for those who fear Allah, He (ever) prepares a way out,

### 3.

- AA** And provide for him from where he does not reckon. God is sufficient for him who places his trust in Him. Certainly God fulfills His purpose. God has indeed fixed a measure of everything.
- NO** And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.
- PK** And will provide for him from (a quarter) whence he hath no expectation. And whosoever putteth his trust in Allah, He will suffice him. Lo! Allah bringeth His command to pass. Allah hath set a measure for all things.
- SH** And give him sustenance from whence he thinks not; and whoever trusts in Allah, He is sufficient for him; surely Allah attains His purpose; Allah indeed has appointed a measure for everything.
- YU** And He provides for him from (sources) he never could imagine. And if any one puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion.

### 4.

- AA** As for your women who have lost hope of menstruation, and in case you have a doubt, the prescribed period (of waiting) for them is three months, as also for those who have not menstruated yet. As for those who are pregnant, their prescribed period is until the delivery of the child. God will make things easy for him who is mindful of God.
- NO** And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubts (about their periods), is three months, and for those who have no courses [(i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death][]. And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they deliver (their burdens), and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.

- PK And for such of your women as despair of menstruation, if ye doubt, their period (of waiting) shall be three months, along with those who have it not. And for those with child, their period shall be till they bring forth their burden. And whosoever keepeth his duty to Allah, He maketh his course easy for him.
- SH And (as for) those of your women who have despaired of menstruation, if you have a doubt, their prescribed time shall be three months, and of those too who have not had their courses; and (as for) the pregnant women, their prescribed time is that they lay down their burden; and whoever is careful of (his duty to) Allah He will make easy for him his affair.
- YU Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no courses (it is the same): for those who carry (life within their wombs), their period is until they deliver their burdens: and for those who fear Allah, He will make their path easy.

## 5.

- AA This is the commandment of God that is sent down to you. God will forgive the ills of those who fear Him, and increase their reward.
- NQ That is the Command of Allâh, which He has sent down to you, and whosoever fears Allâh and keeps his duty to Him, He will remit his sins from him, and will enlarge his reward.
- PK That is the commandment of Allah which He revealeth unto you. And whoso keepeth his duty to Allah, He will remit from him his evil deeds and magnify reward for him.
- SH That is the command of Allah which He has revealed to you, and whoever is careful of (his duty to) Allah, He will remove from him his evil and give him a big reward.
- YU That is the Command of Allah, which He has sent down to you: and if any one fears Allah, He will remove his ills, from him, and will enlarge his reward.

## 6.

- AA House the (divorced) women where you live, according to your means; but do not harass them so as to reduce them to straitened circumstances. If they are pregnant, then spend on them until they give birth to the child. And if they suckle the child for you, then make the due payment to them, and consult each other appropriately. But if you find this difficult, let some other woman suckle (the child) for her.
- NQ Lodge them (the divorced women) where you dwell, according to your means, and do not treat them in such a harmful way that they be obliged to leave. And if they are pregnant, then spend on them till they deliver. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).
- PK Lodge them where ye dwell, according to your wealth, and harass them not so as to straiten life for them. And if they are with child, then spend for them till they bring forth their burden. Then, if they give suck for you, give them their due payment and consult together in kindness; but if ye make difficulties for one another, then let some other woman give suck for him (the father of the child).
- SH Lodge them where you lodge according to your means, and do not injure them in order that you may straiten them; and if they are pregnant, spend on them until they lay down their burden; then if they suckle for you, give them their recompense and enjoin one another among you to do good; and if you disagree, another (woman) shall suckle for him.

YU Let the women live (in 'iddat) in the same style as ye live, according to your means: Annoy them not, so as to restrict them. And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden: and if they suckle your (offspring), give them their recompense: and take mutual counsel together, according to what is just and reasonable. And if ye find yourselves in difficulties, let another woman suckle (the child) on the (father's) behalf.

## 7.

AA Let the man of means spend according to his means, and he whose means are limited, should spend of what God has given him. God does not burden a soul beyond what He has given him. God will bring ease after hardship.

NO Let the rich man spend according to his means, and the man whose resources are restricted, let him spend according to what Allâh has given him. Allâh puts no burden on any person beyond what He has given him. Allâh will grant after hardship, ease.

PK Let him who hath abundance spend of his abundance, and he whose provision is measured, let him spend of that which Allah hath given him. Allah asketh naught of any soul save that which He hath given it. Allah will vouchsafe, after hardship, ease.

SH Let him who has abundance spend out of his abundance and whoever has his means of subsistence straitened to him, let him spend out of that which Allah has given him; Allah does not lay on any soul a burden except to the extent to which He has granted it; Allah brings about ease after difficulty.

YU Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief.

## 8.

AA How many habitations rebelled against their Lord's command and His apostles; but We took them to severe task, and punished them with the harshest punishment.

NO And many a town (population) revolted against the Command of its Lord and His Messengers, and We called it to a severe account (i.e. torment in this worldly life), and shall punish it with a horrible torment (in Hell, in the Hereafter).

PK And how many a community revolted against the ordinance of its Lord and His messengers, and We called it to a stern account and punished it with dire punishment,

SH And how many a town which rebelled against the commandment of its Lord and His messengers, so We called it to account severely and We chastised it (with) a stern chastisement.

YU How many populations that insolently opposed the Command of their Lord and of His messengers, did We not then call to account,- to severe account?- and We imposed on them an exemplary Punishment.

## 9.

AA So they tasted the pain of their actions; and the consequence of their deeds was ruin.

NO So it tasted the evil result of its disbelief, and the consequence of its disbelief was loss (destruction in this life and an eternal punishment in the Hereafter).

PK So that it tasted the ill-effects of its conduct, and the consequence of its conduct was loss.

SH So it tasted the evil result of its conduct, and the end of its affair was perdition.

YU Then did they taste the evil result of their conduct, and the End of their conduct was Perdition.

## 10.

AA God has prepared for them severe punishment. So, you men of wisdom, and those who believe, take heed for yourselves and fear God. God has indeed sent down a Reminder for you,

NQ Allāh has prepared for them a severe torment. So fear Allāh and keep your duty to Him, O men of understanding who have believed! - Allāh has indeed sent down to you a Reminder (this Qur'ān).

PK Allah hath prepared for them stern punishment; so keep your duty to Allah, O men of understanding! O ye who believe! Now Allah hath sent down unto you a reminder,

SH Allah has prepared for them severe chastisement, therefore be careful of (your duty to) Allah, O men of understanding who believe! Allah has indeed revealed to you a reminder,

YU Allah has prepared for them a severe Punishment (in the Hereafter). Therefore fear Allah, O ye men of understanding - who have believed!- for Allah hath indeed sent down to you a Message,-

## 11.

AA An Apostle who recites before you the explicating revelations of God that He may bring those who believe and do the right out of darkness into light. Whosoever believes in God and does the right, He will admit into gardens with rivers flowing by, where they will abide for ever. How excellent a provision has God made for him

NQ (And has also sent to you) a Messenger (Muhammad SAW), who recites to you the Verses of Allāh (the Qur'ān) containing clear explanations, that He may take out, those who believe and do righteous good deeds from the darkness (of polytheism and disbelief) to the light (of Monotheism and true Faith). And whosoever believes in Allāh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise), to dwell therein forever. Allāh has indeed granted for him an excellent provision.

PK A messenger reciting unto you the revelations of Allah made plain, that He may bring forth those who believe and do good works from darkness unto light. And whosoever believeth in Allah and doeth right, He will bring him into Gardens underneath which rivers flow, therein to abide for ever. Allah hath made good provision for him.

SH An Messenger who recites to you the clear communications of Allah so that he may bring forth those who believe and do good deeds from darkness into light; and whoever believes in Allah and does good deeds, He will cause him to enter gardens beneath which rivers now, to abide therein forever, Allah has indeed given him a goodly sustenance.

YU An Messenger, who rehearses to you the Signs of Allah containing clear explanations, that he may lead forth those who believe and do righteous deeds from the depths of Darkness into Light. And those who believe in Allah and work righteousness, He will admit to Gardens beneath which Rivers flow, to dwell therein for ever: Allah has indeed granted for them a most excellent Provision.

## 12.

AA It is God who created several skies, and as many earths. The commandment is sent down among them so that you may know that God has power over everything, and everything is held within the knowledge of God.

NQ It is Allāh Who has created seven heavens and of the earth the like thereof

(i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds (comprehends) all things in (His) Knowledge.

- PK Allah it is who hath created seven heavens, and of the earth the like thereof. The commandment cometh down among them slowly, that ye may know that Allah is Able to do all things, and that Allah surroundeth all things in knowledge.
- SH Allah is He Who created seven heavens, and of the earth the like of them; the decree continues to descend among them, that you may know that Allah has power over all things and that Allah indeed encompasses all things in (His) knowledge.
- YU Allah is He Who created seven Firmaments and of the earth a similar number. Through the midst of them (all) descends His Command: that ye may know that Allah has power over all things, and that Allah comprehends, all things in (His) Knowledge.

# 66

## At-Tahrîm

### Prohibition

### Banning

 **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. O PROPHET, WHY should you forbid (yourself) what God has made lawful for you, in order to please your wives? Yet God is forgiving and kind.
- NQ** O Prophet! Why do you ban (for yourself) that which Allâh has made lawful to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful.
- PK** O Prophet! Why bannest thou that which Allah hath made lawful for thee, seeking to please thy wives? And Allah is Forgiving, Merciful.
- SH** O Prophet! why do you forbid (yourself) that which Allah has made lawful for you; you seek to please your wives; and Allah is Forgiving, Merciful.
- YU** O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful.

#### 2.

- AA** Surely God has sanctioned the dissolution of your vows. God is your Lord: He is all-knowing, and all-wise.
- NQ** Allâh has already ordained for you (O men), the dissolution of your oaths. And Allâh is your Maula (Lord, or Master, or Protector, etc.) and He is the All-Knower, the All-Wise.
- PK** Allah hath made lawful for you (Muslims) absolution from your oaths (of such a kind), and Allah is your Protector. He is the Knower, the Wise.
- SH** Allah indeed has sanctioned for you the expiation of your oaths and Allah is your Protector, and He is the Knowing the Wise.
- YU** Allah has already ordained for you, (O men), the dissolution of your oaths (in some cases): and Allah is your Protector, and He is Full of Knowledge and Wisdom.

#### 3.

- AA** When the Prophet told one of his wives something in confidence and she disclosed it, God revealed this to him. So he made some of it known to her, and held back some. When, however, he informed her about it, she asked: "Who told you this?" He said: "I was told this by the All-knowing, All-Informed."
- NQ** And (remember) when the Prophet (SAW) disclosed a matter in confidence to one of his wives (Hafsah), so when she told it (to another i.e. 'Aishah), and Allâh made it known to him, he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allâh) has told me".
- PK** When the Prophet confided a fact unto one of his wives and when she

afterward divulged it and Allah apprised him thereof, he made known (to her) part thereof and passed over part. And when he told it her she said: Who hath told thee? He said: The Knower, the Aware hath told me.

- SH And when the prophet secretly communicated a piece of information to one of his wives-- but when she informed (others) of it, and Allah made him to know it, he made known part of it and avoided part; so when he informed her of it, she said: Who informed you of this? He said: The Knowing, the one Aware, informed me.
- YU When the Prophet disclosed a matter in confidence to one of his consorts, and she then divulged it (to another), and Allah made it known to him, he confirmed part thereof and repudiated a part. Then when he told her thereof, she said, "Who told thee this? "He said, "He told me Who knows and is well-acquainted (with all things)."

#### 4.

- AA If both of you two (women) turn to God in penitence (it would be better). Your hearts have been impaired; and if you assist one another against him, then surely his helper is God, and Gabriel and the righteous believers, and, besides them, the angels are his helpers.
- NQ If you two (wives of the Prophet SAW, namely 'Aishah and Hafsa radhiallahu'anhu>) turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet SAW likes), but if you help one another against him (Muhammad SAW), then verily, Allâh is his Maula (Lord, or Master, or Protector, etc.), and Jibrael (Gabriel), and the righteous among the believers, and furthermore, the angels are his helpers.
- PK If ye twain turn unto Allah repentant, (ye have cause to do so) for your hearts desired (the ban); and if ye aid one another against him (Muhammad) then lo! Allah, even He, is his Protecting Friend, and Gabriel and the righteous among the believers; and furthermore the angels are his helpers.
- SH If you both turn to Allah, then indeed your hearts are already inclined (to this); and if you back up each other against him, then surely Allah it is Who is his Guardian, and Jibreel and -the believers that do good, and the angels after that are the aiders.
- YU If ye two turn in repentance to Him, your hearts are indeed so inclined; But if ye back up each other against him, truly Allah is his Protector, and Gabriel, and (every) righteous one among those who believe,- and furthermore, the angels - will back (him) up.

#### 5.

- AA In case he divorces you, his Lord will give him better wives in return, who will be modest, true believers, obedient to God, repentant, observant of prayer and fasting, both widows and virgins.
- NQ It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, Muslims (who submit to Allâh), believers, obedient to Allâh, turning to Allâh in repentance, worshipping Allâh sincerely, fasting or emigrants (for Allâh's sake), previously married and virgins.
- PK It may happen that his Lord, if he divorce you, will give him in your stead wives better than you, submissive (to Allah), believing, pious, penitent, devout, inclined to fasting, widows and maids.
- SH Maybe, his Lord, if he divorce you, will give him in your place wives better than you, submissive, faithful, obedient, penitent, adorers, fasters, widows and virgins.
- YU It may be, if he divorced you (all), that Allah will give him in exchange consorts better than you,- who submit (their wills), who believe, who are devout, who turn to Allah in repentance, who worship (in humility), who travel (for Faith)

and fast,- previously married or virgins.

## 6.

- AA O you who believe, save yourselves and your families from the Fire whose fuel is men and rocks, over which are appointed angels stern and severe as wardens who never disobey what God commands them, and do what they are commanded;
- NQ O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded.
- PK O ye who believe! Ward off from yourselves and your families a Fire whereof the fuel is men and stones, over which are set angels strong, severe, who resist not Allah in that which He commandeth them, but do that which they are commanded.
- SH O you who believe! save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey Allah in what He commands them, and do as they are commanded.
- YU O ye who believe! save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded.

## 7.

- AA (And say:) "O you who do not believe, make no excuses today. You will be requited only for what you had done."
- NQ (It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allâh - Islâmic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do[] .
- PK (Then it will be said): O ye who disbelieve! Make no excuses for yourselves this day. Ye are only being paid for what ye used to do.
- SH O you who disbelieve! do not urge excuses today; you shall be rewarded only according to what you did.
- YU (They will say), "O ye Unbelievers! Make no excuses this Day! Ye are being but requited for all that ye did!"

## 8.

- AA O you who believe, turn to God truly in repentance. Perhaps your Lord may forgive your ills and admit you to gardens with rivers flowing by on the day when God will not humiliate the Prophet and those who believe with him. Their light will move in front of them and to their right, and they will say: "O Lord, perfect our light and forgive us. You have power over every thing."
- NQ O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will remit from you your sins, and admit you into Gardens under which rivers flow (Paradise) the Day that Allâh will not disgrace the Prophet (Muhammad SAW) and those who believe with him, their Light will run forward before them and with (their Records Books of deeds) in their right hands they will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Sirât (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things[] ."
- PK O ye who believe! Turn unto Allah in sincere repentance! It may be that your Lord will remit from you your evil deeds and bring you into Gardens underneath which rivers flow, on the day when Allah will not abase the Prophet and those who believe with him. Their light will run before them and on their right hands; they will say: Our Lord! Perfect our light for us, and forgive us!

Lo! Thou art Able to do all things.

- SH O you who believe! turn to Allah a sincere turning; maybe your Lord will remove from you your evil and cause you to enter gardens beneath which rivers flow, on the day on which Allah will not abase the Prophet and those who believe with him; their light shall run on before them and on their right hands; they shall say: Our Lord! make perfect for us our light, and grant us protection, surely Thou hast power over all things.
- YU O ye who believe! Turn to Allah with sincere repentance: In the hope that your Lord will remove from you your ills and admit you to Gardens beneath which Rivers flow,- the Day that Allah will not permit to be humiliated the Prophet and those who believe with him. Their Light will run forward before them and by their right hands, while they say, "Our Lord! Perfect our Light for us, and grant us Forgiveness: for Thou hast power over all things."

## 9.

- AA O Prophet, fight the unbelievers and the hypocrites, and be severe with them. Their abode is Hell, an evil destination?
- NO O Prophet (Muhammad SAW)! Strive hard against the disbelievers and the hypocrites, and be severe against them, their abode will be Hell, and worst indeed is that destination.[]
- PK O Prophet! Strive against the disbelievers and the hypocrites, and be stern with them. Hell will be their home, a hapless journey's end.
- SH O Prophet! strive hard against the unbelievers and the hypocrites, and be hard against them; and their abode is hell; and evil is the resort.
- YU O Prophet! Strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell,- an evil refuge (indeed).

## 10.

- AA God advances the example of Noah's wife and the wife of Lot for those who do not believe. They were married to Our two pious devotees, but they were unfaithful to them, and even (the apostles) could not avail them in the least against God; and it was said to them: "Enter Hell with those (who are condemned) to enter it."
- NO Allāh sets forth an example for those who disbelieve, the wife of Nūh (Noah) and the wife of Lout (Lot). They were under two of our righteous slaves, but they both betrayed their (husbands by rejecting their doctrine) so they [Nūh (Noah) and Lout (Lot) >>>] benefited them (their respective wives) not, against Allāh, and it was said: "Enter the Fire along with those who enter!"
- PK Allah citeth an example for those who disbelieve: the wife of Noah and the wife of Lot, who were under two of Our righteous slaves yet betrayed them so that they (the husbands) availed them naught against Allah and it was said (unto them): Enter the Fire along with those who enter.
- SH Allah sets forth an example to those who disbelieve the wife of Nuh and the wife of Lut: they were both under two of Our righteous servants, but they acted treacherously towards them so they availed them naught against Allah, and it was said: Enter both the fire with those who enter.
- YU Allah sets forth, for an example to the Unbelievers, the wife of Noah and the wife of Lut: they were (respectively) under two of our righteous servants, but they were false to their (husbands), and they profited nothing before Allah on their account, but were told: "Enter ye the Fire along with (others) that enter!"

## 11.

- AA And God presents the example of Pharaoh's wife for those who believe, when she said: "O Lord, build me a house in Paradise, and save me from Pharaoh and his deeds, and save me from a wicked people;"

- NQ** And Allâh has set forth an example for those who believe, the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are Zâlimûn (polytheists, wrong-doers and disbelievers in Allâh).
- PK** And Allah citeth an example for those who believe: the wife of Pharaoh when she said: My Lord! Build for me a home with thee in the Garden, and deliver me from Pharaoh and his work, and deliver me from evil-doing folk;
- SH** And Allah sets forth an example to those who believe the wife of Firon when she said: My Lord! build for me a house with Thee in the garden and deliver me from Firon and his doing, and deliver me from the unjust people:
- YU** And Allah sets forth, as an example to those who believe the wife of Pharaoh: Behold she said: "O my Lord! Build for me, in nearness to Thee, a mansion in the Garden, and save me from Pharaoh and his doings, and save me from those that do wrong";

**12.**

- AA** And of Mary, daughter of 'Imran, who guarded her chastity, so that We breathed into her a new life from Us, and she believed the words of her Lord and His Books, and was among the obedient.
- NQ** And Maryam (Mary), the daughter of 'Imrân who guarded her chastity; and We breathed into (the sleeve of her shirt or her garment) through Our Rûh [i.e. Jibrael (Gabriel)[]], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allâh: "Be!" and he was; that is 'Iesa (Jesus) son of Maryam (Mary); as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the Qanitîn (i.e. obedient to Allâh)[].
- PK** And Mary, daughter of 'Imran, whose body was chaste, therefor We breathed therein something of Our Spirit. And she put faith in the words of her Lord and His scriptures, and was of the obedient.
- SH** And Marium, the daughter of Imran, who guarded her chastity, so We breathed into her of Our inspiration and she accepted the truth of the words of her Lord and His books, and she was of, the obedient ones.
- YU** And Mary the daughter of 'Imran, who guarded her chastity; and We breathed into (her body) of Our spirit; and she testified to the truth of the words of her Lord and of His Revelations, and was one of the devout (servants).

# 67

## Al-Mulk

### The Kingdom

### The Sovereignty, Control

 **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. BLESSED BE HE who holds the (reins of) Kingship in His hand, who has power over everything,
- NQ** Blessed is He in Whose Hand is the dominion, and He is Able to do all things.
- PK** Blessed is He in Whose hand is the Sovereignty, and, He is Able to do all things.
- SH** Blessed is He in Whose hand is the kingdom, and He has power over all things,
- YU** Blessed be He in Whose hands is Dominion; and He over all things hath Power; -

#### 2.

- AA** Who created death and life in order to try you to see who of you are best of deed. He is all-mighty and forgiving,
- NQ** Who has created death and life, that He may test you which of you is best in deed.[] And He is the All-Mighty, the Oft-Forgiving;
- PK** Who hath created life and death that He may try you which of you is best in conduct; and He is the Mighty, the Forgiving,
- SH** Who created death and life that He may try you-- which of you is best in deeds; and He is the Mighty, the Forgiving,
- YU** He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving; -

#### 3.

- AA** Who created the seven skies one above the other. Do you see any disproportion in the creations of Ar-Rahman? Turn your eyes again. Do you see any fissures?
- NQ** Who has created the seven heavens one above another, you can see no fault in the creations of the Most Beneficent. Then look again: "Can you see any rifts?"
- PK** Who hath created seven heavens in harmony. Thou (Muhammad) canst see no fault in the Beneficent One's creation; then look again: Canst thou see any rifts?
- SH** Who created the seven heavens one above another; you see no incongruity in the creation of the Beneficent Allah; then look again, can you see any disorder?
- YU** He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw?

#### 4.

- AA** Turn your eyes again and again. Your gaze turns back dazed and tired.

- NQ Then look again and yet again, your sight will return to you in a state of humiliation and worn out.
- PK Then look again and yet again, thy sight will return unto thee weakened and made dim.
- SH Then turn back the eye again and again; your look shall '~ come back to you confused while it is fatigued.
- YU Again turn thy vision a second time: (thy) vision will come back to thee dull and discomfited, in a state worn out.

**5.**

- AA We have adorned the lowest sky with lamps, and made them missiles against the devils, for whom We have prepared a torment of most intense fire.
- NQ And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayâtin (devils), and have prepared for them the torment of the blazing Fire.
- PK And verily We have beautified the world's heaven with lamps, and We have made them missiles for the devils, and for them We have prepared the doom of flame.
- SH And certainly We have adorned this lower heaven with lamps and We have made these missiles for the Shaitans, and We have prepared for them the chastisement of burning.
- YU And we have, (from of old), adorned the lowest heaven with Lamps, and We have made such (Lamps) (as) missiles to drive away the Evil Ones, and have prepared for them the Penalty of the Blazing Fire.

**6.**

- AA For those who believe not in their Lord there is the punishment of Hell; and what a wretched destination
- NQ And for those who disbelieve in their Lord (Allâh) is the torment of Hell, and worst indeed is that destination.
- PK And for those who disbelieve in their Lord there is the doom of hell, a hapless journey's end!
- SH And for those who disbelieve in their Lord is the punishment of hell, and evil is the resort.
- YU For those who reject their Lord (and Cherisher) is the Penalty of Hell: and evil is (such), Destination.

**7.**

- AA When they are cast into it, they will hear it roar and raging
- NQ When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth.
- PK When they are flung therein they hear its roaring as it boileth up,
- SH When they shall be cast therein, they shall hear a loud moaning of it as it heaves,
- YU When they are cast therein, they will hear the (terrible) drawing in of its breath even as it blazes forth,

**8.**

- AA As though it would burst with fury. Every time a crowd is thrown into it, its wardens will ask: "Did no warner come to you?"
- NQ It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: "Did no warner come to you?"
- PK As it would burst with rage. Whenever a (fresh) host is flung therein the

wardens thereof ask them: Came there unto you no warner?

SH Almost bursting for fury. Whenever a group is cast into it, its keeper shall ask them: Did there not come to you a warner?

YU Almost bursting with fury: Every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?"

## 9.

AA And they will answer: "Surely; a warner came to us, but we denied him, and said: 'God did not send down any thing; you are greatly deluded, in fact.'"

NO They will say: "Yes indeed; a warner did come to us, but we belied him and said: 'Allâh never sent down anything (of revelation), you are only in great error.'"

PK They say: Yea, verily, a warner came unto us; but we denied and said: Allah hath naught revealed; ye are in naught but a great error.

SH They shall say: Yea! indeed there came to us a warner, but we rejected (him) and said: Allah has not revealed anything, you are only in a great error.

YU They will say: "Yes indeed; a Warner did come to us, but we rejected him and said, 'Allah never sent down any (Message): ye are nothing but an egregious delusion!'"

## 10.

AA They will say: "If we had listened and been wise, we would not have been among the inmates of Hell."

NO And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"

PK And they say: Had we been wont to listen or have sense, we had not been among the dwellers in the flames.

SH And they shall say: Had we but listened or pondered, we should not have been among the inmates of the burning fire.

YU They will further say: "Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!"

## 11.

AA So will they confess their guilt. Deprived (of all joys) will be the inmates of Hell.

NO Then they will confess their sin. So, away with the dwellers of the blazing Fire.

PK So they acknowledge their sins; but far removed (from mercy) are the dwellers in the flames.

SH So they shall acknowledge their sins, but far will be (forgiveness) from the inmates of the burning fire.

YU They will then confess their sins: but far will be (Forgiveness) from the Companions of the Blazing Fire!

## 12.

AA For those who fear their Lord in secret is forgiveness and a great reward.

NO Verily! Those who fear their Lord unseen (i.e. they do not see Him, nor His Punishment in the Hereafter, etc.), theirs will be forgiveness and a great reward (i.e. Paradise).

PK Lo! those who fear their Lord in secret, theirs will be forgiveness and a great reward.

SH (As for) those who fear their Lord in secret, they shall surely have forgiveness and a great reward.

YU As for those who fear their Lord unseen, for them is Forgiveness and a great

Reward.

### 13.

- AA Whether you say a thing secretly or openly, He knows the innermost secrets of your hearts.
- NQ And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts (of men).
- PK And keep your opinion secret or proclaim it, lo! He is Knower of all that is in the breasts (of men).
- SH And conceal your word or manifest it; surely He is Cognizant of what is in the hearts.
- YU And whether ye hide your word or publish it, He certainly has (full) knowledge, of the secrets of (all) hearts.

### 14.

- AA Can He who has created not know (His creation)? He is all-penetrating, all-aware.
- NQ Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything).
- PK Should He not know what He created? And He is the Subtile, the Aware.
- SH Does He not know, Who created? And He is the Knower of the subtleties, the Aware.
- YU Should He not know, - He that created? and He is the One that understands the finest mysteries (and) is well-acquainted (with them).

### 15.

- AA It is He who made the earth subservient to you that you may travel all around it, and eat of things He has provided; and to Him will be your resurrection.
- NQ He it is, Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it, etc.), so walk in the path thereof and eat of His provision, and to Him will be the Resurrection.
- PK He it is Who hath made the earth subservient unto you, so Walk in the paths thereof and eat of His providence. And unto Him will be the resurrection (of the dead).
- SH He it is Who made the earth smooth for you, therefore go about in the spacious sides thereof, and eat of His sustenance, and to Him is the return after death.
- YU It is He Who has made the earth manageable for you, so traverse ye through its tracts and enjoy of the Sustenance which He furnishes: but unto Him is the Resurrection.

### 16.

- AA Are you so unafraid that He who is in Heaven will not open up the earth to swallow you, when it will begin to tremble?
- NQ Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, then behold it shakes (as in an earthquake)?
- PK Have ye taken security from Him Who is in the heaven that He will not cause the earth to swallow you when lo! it is convulsed?
- SH Are you secure of those in the heaven that He should not make the earth to swallow you up? Then lo! it shall be in a state of commotion.
- YU Do ye feel secure that He Who is in heaven will not cause you to be swallowed up by the earth when it shakes (as in an earthquake)?

### 17.

- AA Or have you become so unafraid that He who is in Heaven will not send a

violent wind to shower stones at you? Then you will know the import of My commination!

- NO Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning?
- PK Or have ye taken security from Him Who is in the heaven that He will not let loose on you a hurricane? But ye shall know the manner of My warning.
- SH Or are you secure of those in the heaven that He should not send down upon you a punishment? Then shall you know how was My warning.
- YU Or do ye feel secure that He Who is in Heaven will not send against you a violent tornado (with showers of stones), so that ye shall know how (terrible) was My warning?

## 18.

- AA Those before them had also denied. And how was My punishment then!
- NO And indeed those before them belied (the Messengers of Allâh), then how terrible was My denial (punishment)?
- PK And verily those before them denied, then (see) the manner of My wrath (with them)!
- SH And certainly those before them rejected (the truth), then how was My disapproval.
- YU But indeed men before them rejected (My warning): then how (terrible) was My rejection (of them)?

## 19.

- AA Do they not see the birds above them flying wings spread out or folded? Nothing holds them aloft but God. All things are within His purview.
- NO Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Beneficent (Allâh). Verily, He is the All-Seer of everything.
- PK Have they not seen the birds above them spreading out their wings and closing them? Naught upholdeth them save the Beneficent. Lo! He is Seer of all things.
- SH Have they not seen the birds above them expanding (their wings) and contracting (them)? What is it that withholds them save the Beneficent Allah? Surely He sees everything.
- YU Do they not observe the birds above them, spreading their wings and folding them in? None can uphold them except (Allah) Most Gracious: Truly (Allah) Most Gracious: Truly it is He that watches over all things.

## 20.

- AA What other army do you have to help you apart from Ar-Rahman? The unbelievers are surely lost in delusion.
- NO Who is he besides the Most Beneficent that can be an army to you to help you? The disbelievers are in nothing but delusion.
- PK Or who is he that will be an army unto you to help you instead of the Beneficent? The disbelievers are in naught but illusion.
- SH Or who is it that will be a host for you to assist you besides the Beneficent Allah? The unbelievers are only in deception.
- YU Nay, who is there that can help you, (even as) an army, besides (Allah) Most Merciful? In nothing but delusion are the Unbelievers.

## 21.

- AA Who is there to give you food in case He withholds His bounty? Yet they persist in rebellion and aversion.

- NQ** Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).
- PK** Or who is he that will provide for you if He should withhold His providence? Nay, but they are set in pride and frowardness.
- SH** Or who is it that will give you sustenance if He should withhold His sustenance? Nay! they persist in disdain and aversion.
- YU** Or who is there that can provide you with Sustenance if He were to withhold His provision? Nay, they obstinately persist in insolent impiety and flight (from the Truth).

**22.**

- AA** Will he find the way who grovels flat on his face, or he who walks straight on the right path?
- NQ** Is he who walks without seeing on his face, more rightly guided, or he who (sees and) walks on a Straight Way (i.e. Islâmic Monotheism).
- PK** Is he who goeth groping on his face more rightly guided, or he who walketh upright on a straight road?
- SH** What! is he who goes prone upon his face better guided or he who walks upright upon a straight path?
- YU** Is then one who walks headlong, with his face grovelling, better guided,- or one who walks evenly on a Straight Way?

**23.**

- AA** Say: "It is He who raised you and gave you ears and eyes and hearts. How little are the thanks you offer!"
- NQ** Say it is He Who has created you, and endowed you with hearing (ears), seeing (eyes), and hearts. Little thanks you give.
- PK** Say (unto them, O Muhammad): He it is who gave you being, and hath assigned unto you ears and eyes and hearts. Small thanks give ye!
- SH** Say: He it is Who brought you into being and made for you the ears and the eyes and the hearts: little is it that you give thanks.
- YU** Say: "It is He Who has created you (and made you grow), and made for you the faculties of hearing, seeing, feeling and understanding: little thanks it is ye give.

**24.**

- AA** Say: "It is He who dispersed you all over the earth, and to Him you will be gathered."
- NQ** Say: "It is He Who has created you from the earth, and to Him shall you be gathered (in the Hereafter)."
- PK** Say: He it is Who multiplieth you in the earth, and unto Whom ye will be gathered.
- SH** Say: He it is Who multiplied you in the earth and to Him you shall be gathered.
- YU** Say: "It is He Who has multiplied you through the earth, and to Him shall ye be gathered together."

**25.**

- AA** But they say: "When will this promise come to pass, if what you say is true?"
- NQ** They say: "When will this promise (i.e. the Day of Resurrection) come to pass? if you are telling the truth."
- PK** And they say: When (will) this promise (be fulfilled), if ye are truthful?
- SH** And they say: When shall this threat be (executed) if you are truthful?
- YU** They ask: When will this promise be (fulfilled)? - If ye are telling the truth.

**26.**

- AA Say: "God alone has knowledge. My duty is only to warn you clearly."
- NO Say (O Muhammad SAW): "The knowledge (of its exact time) is with Allâh only, and I am only a plain warner."
- PK Say: The knowledge is with Allah only, and I am but a plain warner;
- SH Say: The knowledge (thereof is only with Allah and I am only a plain warner.
- YU Say: "As to the knowledge of the time, it is with Allah alone: I am (sent) only to warn plainly in public."

**27.**

- AA When they realise it has come upon them, distraught will be the faces of unbelievers. They will be told: "This is what you asked for."
- NO But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will be different (black, sad, and in grieve), and it will be said (to them): "This is (the promise) which you were calling for!"
- PK But when they see it nigh, the faces of those who disbelieve will be awry, and it will be said (unto them): This is that for which ye used to call.
- SH But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to call for.
- YU At length, when they see it close at hand, grieved will be the faces of the Unbelievers, and it will be said (to them): "This is (the promise fulfilled), which ye were calling for!"

**28.**

- AA Say: "Just think: If God destroys me and those with me, or is benevolent to us, who will then protect the unbelievers from a painful doom?"
- NO Say (O Muhammad SAW): "Tell me! If Allâh destroys me, and those with me, or He bestows His Mercy on us, - who can save the disbelievers from a painful torment?"
- PK Say (O Muhammad): Have ye thought: Whether Allah causeth me (Muhammad) and those with me to perish or hath mercy on us, still, who will protect the disbelievers from a painful doom?
- SH Say: Have you considered if Allah should destroy me and those with me-- rather He will have mercy on us; yet who will protect the unbelievers from a painful punishment?
- YU Say: "See ye?- If Allah were to destroy me, and those with me, or if He bestows His Mercy on us,- yet who can deliver the Unbelievers from a grievous Penalty?"

**29.**

- AA Say: "He is the benevolent; in Him do we believe, and in Him do we place our trust. You will now realise who is in manifest error."
- NO Say: "He is the Most Beneficent (Allâh), in Him we believe, and in Him we put our trust. So you will come to know who is it that is in manifest error."
- PK Say: He is the Beneficent. In Him we believe and in Him we put our trust. And ye will soon know who it is that is in error manifest.
- SH Say: He is the Beneficent Allah, we believe in Him and on Him do we rely, so you shall come to know who it is that is in clear error.
- YU Say: "He is (Allah) Most Gracious: We have believed in Him, and on Him have we put our trust: So, soon will ye know which (of us) it is that is in manifest error."

**30.**

- AA Say: "Just think: If your water were to dry up in the morning who will bring you water from a fresh, flowing stream?"
- NO Say (O Muhammad SAW): "Tell me! If (all) your water were to be sunk away, who then can supply you with flowing (spring) water?"
- PK Say: Have ye thought: If (all) your water were to disappear into the earth, who then could bring you gushing water?
- SH Say: Have you considered if your water should go down, who is it then that will bring you flowing water?
- YU Say: "See ye?- If your stream be some morning lost (in the underground earth), who then can supply you with clear-flowing water?"

# 68

## Al-Qalam

### The Pen

 **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. NUN. I CALL to witness the pen and what they inscribe,
- NQ** Nūn. [These letters (Nūn, etc.) are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings]. By the pen and what the (angels) write (in the Records of men).
- PK** Nun. By the pen and that which they write (therewith),
- SH** Noon. I swear by the pen and what the angels write,
- YU** Nun. By the Pen and the (Record) which (men) write,-

#### 2.

- AA** You are not demented by the grace of your Lord.
- NQ** You (O Muhammad SAW) are not, by the Grace of your Lord, a madman.
- PK** Thou art not, for thy Lord's favour unto thee, a madman.
- SH** By the grace of your Lord you are not mad.
- YU** Thou art not, by the Grace of thy Lord, mad or possessed.

#### 3.

- AA** There is surely reward unending for you,
- NQ** And verily, for you (O Muhammad SAW) will be an endless reward.
- PK** And lo! thine verily will be a reward unailing.
- SH** And most surely you shall have a reward never to be cut off.
- YU** Nay, verily for thee is a Reward unailing:

#### 4.

- AA** For you are verily born of sublime nature.
- NQ** And verily, you (O Muhammad SAW) are on an exalted standard of character.
- PK** And lo! thou art of a tremendous nature.
- SH** And most surely you conform (yourself) to sublime morality.
- YU** And thou (standest) on an exalted standard of character.

#### 5.

- AA** So you will see, and they will realise,
- NQ** You will see, and they will see,
- PK** And thou wilt see and they will see
- SH** So you shall see, and they (too) shall see,
- YU** Soon wilt thou see, and they will see,

**6.**

- AA Who is distracted.
- NQ Which of you is afflicted with madness.
- PK Which of you is the demented.
- SH Which of you is afflicted with madness.
- YU Which of you is afflicted with madness.

**7.**

- AA Verily your Lord knows those who have gone astray from His path, and He knows those who are guided on the way.
- NQ Verily, your Lord knows better, who (among men) has gone astray from His Path, and He knows better those who are guided.
- PK Lo! thy Lord is Best Aware of him who strayeth from His way, and He is Best Aware of those who walk aright.
- SH Surely your Lord best knows him who errs from His way, and He best knows the followers of the right course.
- YU Verily it is thy Lord that knoweth best, which (among men) hath strayed from His Path: and He knoweth best those who receive (true) Guidance.

**8.**

- AA So do not comply with those who deny:
- NQ So (O Muhammad SAW) obey not the deniers [(of Islâmic Monotheism those who belie the Verses of Allâh), the Oneness of Allâh, and the Messenger of Allâh (Muhammad SAW), etc.][[]]
- PK Therefor obey not thou the rejecters
- SH So do not yield to the rejecters.
- YU So hearken not to those who deny (the Truth).

**9.**

- AA They only want that you should relent, so that they may come to terms.
- NQ They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you.
- PK Who would have had thee compromise, that they may compromise.
- SH They wish that you should be pliant so they (too) would be pliant.
- YU Their desire is that thou shouldst be pliant: so would they be pliant.

**10.**

- AA Do not heed a contemptible swearer,
- NQ And obey not everyone who swears much, and is considered worthless,
- PK Neither obey thou each feeble oath-monger,
- SH And yield not to any mean swearer
- YU Heed not the type of despicable men,- ready with oaths,

**11.**

- AA Or backbiter, calumniator, slanderer,
- NQ A slanderer, going about with calumnies,
- PK Detracter, spreader abroad of slanders,
- SH Defamer, going about with slander
- YU A slanderer, going about with calumnies,

**12.**

- AA Who hinders men from (doing) good, the transgressor, the iniquitous,  
 NQ Hinderer of the good, transgressor, sinful,  
 PK Hinderer of the good, transgressor, malefactor  
 SH Forbider of good, outstepping the limits, sinful,  
 YU (Habitually) hindering (all) good, transgressing beyond bounds, deep in sin,

**13.**

- AA Crude, and above all, mean and infamous,  
 NQ Cruel, after all that base-born (of illegitimate birth),  
 PK Greedy therewithal, intrusive.  
 SH Ignoble, besides all that, base-born;  
 YU Violent (and cruel),- with all that, base-born,-

**14.**

- AA Simply because he possesses wealth and children.  
 NQ (He was so) because he had wealth and children.  
 PK It is because he is possessed of wealth and children  
 SH Because he possesses wealth and sons.  
 YU Because he possesses wealth and (numerous) sons.

**15.**

- AA When you recite Our revelations to him, he says: "These are fables of long ago."  
 NQ When Our Verses (of the Qur'ân) are recited to him, he says: "Tales of the men of old!"  
 PK That, when Our revelations are recited unto him, he saith: Mere fables of the men of old.  
 SH When Our communications are recited to him, he says: Stories of those of yore.  
 YU When to him are rehearsed Our Signs, "Tales of the ancients", he cries!

**16.**

- AA We shall brand him on the muzzle.  
 NQ We shall brand him over the nose!  
 PK We shall brand him on the nose.  
 SH We will brand him on the nose.  
 YU Soon shall We brand (the beast) on the snout!

**17.**

- AA We have tried you as We tried the owners of the garden when they vowed to gather the fruits in the morning  
 NQ Verily, We have tried them as We tried the people of the garden, when they swore to pluck the fruits of the (garden) in the morning,  
 PK Lo! We have tried them as We tried the owners of the garden when they vowed that they would pluck its fruit next morning,  
 SH Surely We will try them as We tried the owners of the garden, when they swore that they would certainly cut off the produce in the morning,  
 YU Verily We have tried them as We tried the People of the Garden, when they resolved to gather the fruits of the (garden) in the morning.

**18.**

- AA But did not add: "If God may please."  
 NO Without saying: Inshâ' Allâh (If Allâh will).  
 PK And made no exception (for the Will of Allah);  
 SH And were not willing to set aside a portion (for the poor).  
 YU But made no reservation, ("If it be Allah's Will").

**19.**

- AA Then a calamity from your Lord fell upon it, but they remained fast asleep.  
 NO Then there passed by on the (garden) something (fire) from your Lord at night and burnt it while they were asleep.  
 PK Then a visitation from thy Lord came upon it while they slept  
 SH Then there encompassed it a visitation from your Lord while they were sleeping.  
 YU Then there came on the (garden) a visitation from thy Lord, (which swept away) all around, while they were asleep.

**20.**

- AA So by the morning it seemed as though picked clean.  
 NO So the (garden) became black by the morning, like a pitch dark night (in complete ruins).  
 PK And in the morning it was as if plucked.  
 SH So it became as black, barren land.  
 YU So the (garden) became, by the morning, like a dark and desolate spot, (whose fruit had been gathered).

**21.**

- AA At daybreak they called to each other:  
 NO Then they called out one to another as soon as the morning broke,  
 PK And they cried out one unto another in the morning,  
 SH And they called out to each other in the morning,  
 YU As the morning broke, they called out, one to another, -

**22.**

- AA "If you want to gather the fruits, let us go early to the plantation."  
 NO Saying: "Go to your tilth in the morning, if you would pluck the fruits."  
 PK Saying: Run unto your field if ye would pluck (the fruit).  
 SH Saying: Go early to your tilth if you would cut (the produce).  
 YU "Go ye to your tilth (betimes) in the morning, if ye would gather the fruits."

**23.**

- AA So they departed, talking in low voices:  
 NO So they departed, conversing in secret low tones (saying),  
 PK So they went off, saying one unto another in low tones:  
 SH So they went, while they consulted together secretly,  
 YU So they departed, conversing in secret low tones, (saying)-

**24.**

- AA "Let no needy person come to you within it today."

- NO No Miskîn (poor man) shall enter upon you into it today.  
 PK No needy man shall enter it to-day against you.  
 SH Saying: No poor man shall enter it today upon you.  
 YU "Let not a single indigent person break in upon you into the (garden) this day."

**25.**

- AA They left early in the morning bent on this purpose.  
 NO And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom).  
 PK They went betimes, strong in (this) purpose.  
 SH And in the morning they went, having the power to prevent.  
 YU And they opened the morning, strong in an (unjust) resolve.

**26.**

- AA When they saw (and did not recognise it) they said: "Surely we have lost the way.  
 NO But when they saw the (garden), they said: "Verily, we have gone astray,"  
 PK But when they saw it, they said: Lo! we are in error!  
 SH But when they saw it, they said: Most surely we have gone astray  
 YU But when they saw the (garden), they said: "We have surely lost our way:

**27.**

- AA No. In fact we have been deprived of it."  
 NO (Then they said): "Nay! Indeed we are deprived of (the fruits)!"  
 PK Nay, but we are desolate!  
 SH Nay! we are made to suffer privation.  
 YU "Indeed we are shut out (of the fruits of our labour)!"

**28.**

- AA One who was temperate among them, said: "Did I not say: 'Why don't you praise God?'"  
 NO The best among them said: "Did I not tell you: why do you not say: Inshâ' Allâh (If Allâh will)."  
 PK The best among them said: Said I not unto you: Why glorify ye not (Allah)?  
 SH The best of them said: Did I not say to you, Why do you not glorify (Allah)?  
 YU Said one of them, more just (than the rest): "Did I not say to you, 'Why not glorify (Allah)?'"

**29.**

- AA "Glory to our Lord," they said; we were really in the wrong."  
 NO They said: "Glory to Our Lord! Verily, we have been Zâlimûn (wrong-doers, etc.)."  
 PK They said: Glorified be our Lord! Lo! we have been wrong-doers.  
 SH They said: Glory be to our Lord, surely we were unjust.  
 YU They said: "Glory to our Lord! Verily we have been doing wrong!"

**30.**

- AA Then they started blaming one another,  
 NO Then they turned, one against another, in blaming.  
 PK Then some of them drew near unto others, self-reproaching.

SH Then some of them advanced against others, blaming each other.

YU Then they turned, one against another, in reproach.

### 31.

AA Saying: "Alas the woe, we were iniquitous.

NO They said: "Woe to us! Verily, we were Tāghûn (transgressors and disobedient, etc.)

PK They said: Alas for us! In truth we were outrageous.

SH Said they: O woe to us! surely we were inordinate:

YU They said: "Alas for us! We have indeed transgressed!

### 32.

AA Maybe our Lord will give us better than this. We turn to our Lord in supplication."

NO We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins, and reward us in the Hereafter)."

PK It may be that our Lord will give us better than this in place thereof. Lo! we beseech our Lord.

SH Maybe, our Lord will give us instead one better than it; surely to our Lord do we make our humble petition.

YU "It may be that our Lord will give us in exchange a better (garden) than this: for we do turn to Him (in repentance)!"

### 33.

AA Such is Our chastisement; and the punishment of the Hereafter will be greater, if only they knew!

NO Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater, if they but knew.

PK Such was the punishment. And verily the punishment of the Hereafter is greater if they did but know.

SH Such is the chastisement, and certainly the chastisement of the hereafter is greater, did they but know!

YU Such is the Punishment (in this life); but greater is the Punishment in the Hereafter, - if only they knew!

### 34.

AA For those who fear God there are pleasure gardens with their Lord.

NO Verily, for the Muttaqûn (pious and righteous persons - see V.2:2) are Gardens of delight (Paradise) with their Lord.

PK Lo! for those who keep from evil are gardens of bliss with their Lord.

SH Surely those who guard (against evil) shall have with their Lord gardens of bliss.

YU Verily, for the Righteous, are Gardens of Delight, in the Presence of their Lord.

### 35.

AA Should We treat those who submit and obey in the same way as those who are culpable?

NO Shall We then treat the (submitting) Muslims like the Mujrimûn (criminals, polytheists and disbelievers, etc.)?

PK Shall We then treat those who have surrendered as We treat the guilty?

SH What! shall We then make (that is, treat) those who submit as the guilty?

YU Shall We then treat the People of Faith like the People of Sin?

### 36.

AA What has come upon you that you judge in such a wise?

NQ What is the matter with you? How judge you?

PK What aileth you? How foolishly ye judge!

SH What has happened to you? How do you judge?

YU What is the matter with you? How judge ye?

### 37.

AA Or have you a Book in which you read

NQ Or have you a Book through which you learn.

PK Or have ye a scripture wherein ye learn

SH Or have you a book wherein you read,

YU Or have ye a book through which ye learn-

### 38.

AA That you can surely have whatever you choose?

NQ That you shall have all that you choose?

PK That ye shall indeed have all that ye choose?

SH That you have surely therein what you choose?

YU That ye shall have, through it whatever ye choose?

### 39.

AA Or have you taken a binding promise from Us which would hold till the Day of Judgement, that you will get whatever you demand?

NQ Or you have oaths from Us, reaching to the Day of Resurrection that yours will be what you judge.

PK Or have ye a covenant on oath from Us that reacheth to the Day of Judgment, that yours shall be all that ye ordain?

SH Or have you received from Us an agreement confirmed by an oath extending to the day of resurrection that you shall surely have what you demand?

YU Or have ye Covenants with Us to oath, reaching to the Day of Judgment, (providing) that ye shall have whatever ye shall demand?

### 40.

AA Ask them: "Which of you is able to vouch for this?"

NQ Ask them, which of them will stand surety for that!

PK Ask them (O Muhammad) which of them will vouch for that!

SH Ask them which of them will vouch for that,

YU Ask thou of them, which of them will stand surety for that!

### 41.

AA Or have they any partners? Let them bring their partners then, if what they say is true.

NQ Or have they "partners"? Then let them bring their "partners" if they are truthful!

PK Or have they other gods? Then let them bring their other gods if they are truthful

SH Or have they associates if they are truthful.

Or have they some "Partners" (in Allahhead)? Then let them produce their

YU "partners", if they are truthful!

#### 42.

AA On the day the great calamity befalls, and they are called to bow in homage, they will not be able to do so.

NQ (Remember) the Day when the Shin[] shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate (to Allâh), but they (hypocrites) shall not be able to do so,

PK On the day when it befalleth in earnest, and they are ordered to prostrate themselves but are not able,

SH On the day when there shall be a severe affliction, and they shall be called upon to make obeisance, but they shall not be able,

YU The Day that the shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able,-

#### 43.

AA Lowered will be their eyes, disgrace overwhelming them. They had indeed been called to bow in homage when they were free of blame.

NQ Their eyes will be cast down, ignominy will cover them; they used to be called to prostrate (offer prayers), while they were healthy and good (in the life of the world, but they did not).

PK With eyes downcast, abasement stupefying them. And they had been summoned to prostrate themselves while they were yet unhurt.

SH Their looks cast down, abasement shall overtake them; and they were called upon to make obeisance indeed while yet they were safe.

YU Their eyes will be cast down,- ignominy will cover them; seeing that they had been summoned aforetime to bow in adoration, while they were whole, (and had refused).

#### 44.

AA So leave those who deny this Discourse to Me. We shall lead them step by step to (ruin) in a way they will not know.

NQ Then leave Me Alone with such as belie this Qur'ân. We shall punish them gradually from directions they perceive not.

PK Leave Me (to deal) with those who give the lie to this pronouncement. We shall lead them on by steps from whence they know not.

SH So leave Me and him who rejects this announcement; We will overtake them by degrees, from whence they perceive not:

YU Then leave Me alone with such as reject this Message: by degrees shall We punish them from directions they perceive not.

#### 45.

AA Yet I will give them respite: Surely My plan is compact.

NQ And I will grant them a respite. Verily, My Plan is strong.

PK Yet I bear with them, for lo! My scheme is firm.

SH And I do bear with them, surely My plan is firm.

YU A (long) respite will I grant them: truly powerful is My Plan.

#### 46.

AA Do you ask for any compensation from them that they are burdened with want?

NQ Or is it that you (O Muhammad SAW) ask them a wage, so that they are heavily burdened with debt?

- PK Or dost thou (Muhammad) ask a fee from them so that they are heavily taxed?  
 SH Or do you ask from them a reward, so that they are burdened with debt?  
 YU Or is it that thou dost ask them for a reward, so that they are burdened with a load of debt?-

**47.**

- AA Or do they have knowledge of the unknown which they copy down?  
 NQ Or that the Ghaib (unseen here in this Verse it means Al-Lauh Al-Mahfûz) is in their hands, so that they can write it down?  
 PK Or is the Unseen theirs that they can write (thereof)?  
 SH Or have they (the knowledge of) the unseen, so that they write (it) down?  
 YU Or that the Unseen is in their hands, so that they can write it down?

**48.**

- AA So wait with patience for the judgement of your Lord, and do not be like (1onah) of the fish who called (to his Lord) when he was choked with anger.  
 NQ So wait with patience for the Decision of your Lord, and be not like the Companion of the Fish, when he cried out (to Us) while he was in deep sorrow. (See the Qur'ân, Verse 21:87).  
 PK But wait thou for thy Lord's decree, and be not like him of the fish, who cried out in despair.  
 SH So wait patiently for the judgment of your Lord, and be not like the companion of the fish, when he cried while he was in distress.  
 YU So wait with patience for the Command of thy Lord, and be not like the Companion of the Fish, - when he cried out in agony.

**49.**

- AA Had it not been for a favour from his Lord he would have been cast blame-worthy on a barren plain.  
 NQ Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed.  
 PK Had it not been that favour from his Lord had reached him he surely had been cast into the wilderness while he was reprobate.  
 SH Were it not that favor from his Lord had overtaken him, he would certainly have been cast down upon the naked Found while he was blamed.  
 YU Had not Grace from his Lord reached him, he would indeed have been cast off on the naked shore, in disgrace.

**50.**

- AA Then his Lord chose him and placed him among the upright.  
 NQ But his Lord chose him and made him of the righteous.  
 PK But his Lord chose him and placed him among the righteous.  
 SH Then his Lord chose him, and He made him of the good.  
 YU Thus did his Lord choose him and make him of the Company of the Righteous.

**51.**

- AA But the unbelievers would like to stare you out of balance when they hear the warning, and say: "Surely he is possessed;"  
 NQ And verily, those who disbelieve would almost make you slip with their eyes through hatredness when they hear the Reminder (the Qur'ân), and they say: "Verily, he (Muhammad SAW) is a madman!"

- PK And lo! those who disbelieve would fain disconcert thee with their eyes when they hear the Reminder, and they say: Lo! he is indeed mad;
- SH And those who disbelieve would almost smite you with their eyes when they hear the reminder, and they say: Most surely he is mad.
- YU And the Unbelievers would almost trip thee up with their eyes when they hear the Message; and they say: "Surely he is possessed!"

**52.**

- AA Whilst it is no more than reminder for the people of the world.
- NQ But it is nothing else than a Reminder to all the 'Alamīn (mankind, jinns and all that exists).
- PK When it is naught else than a Reminder to creation.
- SH And it is naught but a reminder to the nations.
- YU But it is nothing less than a Message to all the worlds.

69

# Al-Hâqqah

## The Reality

### The Concrete Reality

 **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. THE CONCRETE REALITY.

**NQ** The Reality (i.e. the Day of Resurrection)!

**PK** The Reality!

**SH** The sure calamity!

**YU** The Sure Reality!

**2.**

**AA** What is the concrete reality?

**NQ** What is the Reality?

**PK** What is the Reality?

**SH** What is the sure calamity!

**YU** What is the Sure Reality?

**3.**

**AA** What do you comprehend by the concrete reality?

**NQ** And what will make you know what the Reality is?

**PK** Ah, what will convey unto thee what the reality is!

**SH** And what would make you realize what the sure calamity is!

**YU** And what will make thee realise what the Sure Reality is?

**4.**

**AA** The Thamud and 'Ad denied the consequential calamity.

**NQ** Thamûd and 'Ad people denied the Qâri'ah [the striking Hour (of Judgement)]!

**PK** (The tribes of) Thamud and A'ad disbelieved in the judgment to come.

**SH** Samood and Ad called the striking calamity a lie.

**YU** The Thamud and the 'Ad People (branded) as false the Stunning Calamity!

**5.**

**AA** So destroyed were the Thamud by a storm of thunder and lightning;

**NQ** As for Thamûd, they were destroyed by the awful cry!

**PK** As for Thamud, they were destroyed by the lightning.

**SH** Then as to Samood, they were destroyed by an excessively severe punishment.

**YU** But the Thamud,- they were destroyed by a terrible Storm of thunder and

lightning!

## 6.

- AA And the 'Ad were destroyed by the furious cold blast of roaring wind
- NQ And as for 'Ad, they were destroyed by a furious violent wind;
- PK And as for A'ad, they were destroyed by a fierce roaring wind,
- SH And as to Ad, they were destroyed by a roaring, violent blast.
- YU And the 'Ad, they were destroyed by a furious Wind, exceedingly violent;

## 7.

- AA Which He sent to assail them for seven nights and eight days running. You should have seen the people prostrate like the decayed trunks of date-palm trees.
- NQ Which Allâh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms!
- PK Which He imposed on them for seven long nights and eight long days so that thou mightest have seen men lying overthrown, as they were hollow trunks of palm-trees.
- SH Which He made to prevail against them for seven nights and eight days unremittingly, so that you might have seen the people therein prostrate as if they were the trunks of hollow palms.
- YU He made it rage against them seven nights and eight days in succession: so that thou couldst see the (whole) people lying prostrate in its (path), as they had been roots of hollow palm-trees tumbled down!

## 8.

- AA Do you see any trace of them?
- NQ Do you see any remnants of them?
- PK Canst thou (O Muhammad) see any remnant of them?
- SH Do you then see of them one remaining?
- YU Then seest thou any of them left surviving?

## 9.

- AA Then came the Pharaoh, and those before him whose habitations were overthrown while they were committing crimes.
- NQ And Fir'aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of [Lout (Lot)] committed sin,
- PK And Pharaoh and those before him, and the communities that were destroyed, brought error,
- SH And Firon and those before him and the overthrown cities continuously committed sins.
- YU And Pharaoh, and those before him, and the Cities Overthrown, committed habitual Sin.

## 10.

- AA When they disobeyed the apostle of their Lord He seized them with an overwhelming punishment.
- NQ And they disobeyed their Lord's Messenger, so He punished them with a strong punishment.
- PK And they disobeyed the messenger of their Lord, therefor did He grip them with a tightening grip.  
And they disobeyed the Messenger of their Lord, so He punished them with a

SH vehement punishment.

YU And disobeyed (each) the messenger of their Lord; so He punished them with an abundant Penalty.

### 11.

AA When the water rose in flood, We bore you in the ark,

NQ Verily! When the water rose beyond its limits [Nūh's (Noah) Flood], We carried you (mankind) in the floating [ship that was constructed by Nūh (Noah)].

PK Lo! when the waters rose, We carried you upon the ship

SH Surely We bore you up in the ship when the water rose high,

YU We, when the water (of Noah's Flood) overflowed beyond its limits, carried you (mankind), in the floating (Ark),

### 12.

AA In order to make it a warning for you, and that the ear retentive may preserve it.

NQ That We might make it a remembrance for you, and the keen ear (person) may (hear and) understand it.

PK That We might make it a memorial for you, and that remembering ears (that heard the story) might remember.

SH So that We may make it a reminder to you, and that the retaining ear might retain it.

YU That We might make it a Message unto you, and that ears (that should hear the tale and) retain its memory should bear its (lessons) in remembrance.

### 13.

AA When the single blast is sounded on the trumpet,

NQ Then when the Trumpet will be blown with one blowing (the first one),

PK And when the trumpet shall sound one blast

SH And when the trumpet is blown with a single blast,

YU Then, when one blast is sounded on the Trumpet,

### 14.

AA And the earth and mountains heaved and crushed to powder with one levelling blow,

NQ And the earth and the mountains shall be removed from their places, and crushed with a single crushing,

PK And the earth with the mountains shall be lifted up and crushed with one crash,

SH And the earth and the mountains are borne away and crushed with a single crushing.

YU And the earth is moved, and its mountains, and they are crushed to powder at one stroke,-

### 15.

AA On that Day will come what is to come.

NQ Then on that Day shall the (Great) Event befall,

PK Then, on that day will the Event befall.

SH On that day shall the great event come to pass,

YU On that Day shall the (Great) Event come to pass.

### 16.

- AA The sky will cleave asunder on that day and fall to pieces.  
 NQ And the heaven will split asunder, for that Day it (the heaven will be frail (weak), and torn up,  
 PK And the heaven will split asunder, for that day it will be frail.  
 SH And the heaven shall cleave asunder, so that on that day it shall be frail,  
 YU And the sky will be rent asunder, for it will that Day be flimsy,

**17.**

- AA On its fringes will be angels, eight of them, bearing their Lord's throne aloft.  
 NQ And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.  
 PK And the angels will be on the sides thereof, and eight will uphold the Throne of thy Lord that day, above them.  
 SH And the angels shall be on the sides thereof; and above ) I them eight shall bear on that day your Lord's power.  
 YU And the angels will be on its sides, and eight will, that Day, bear the Throne of thy Lord above them.

**18.**

- AA You will then be set before Him, and not one of you will remain unexposed.  
 NQ That Day shall you be brought to Judgement, not a secret of you will be hidden.  
 PK On that day ye will be exposed; not a secret of you will be hidden.  
 SH On that day you shall be exposed to view-- no secret of yours shall remain hidden.  
 YU That Day shall ye be brought to Judgment: not an act of yours that ye hide will be hidden.

**19.**

- AA He who is given his ledger in his right hand, will say: "Here, read my ledger.  
 NQ Then as for him who will be given his Record in his right hand will say: "Take, read my Record!  
 PK Then, as for him who is given his record in his right hand, he will say: Take, read my book!  
 SH Then as for him who is given his book in his right hand, he will say: Lo! read my book:  
 YU Then he that will be given his Record in his right hand will say: "Ah here! Read ye my Record!

**20.**

- AA I was certain I'll be given my account."  
 NQ "Surely, I did believe that I shall meet my Account!"  
 PK Surely I knew that I should have to meet my reckoning.  
 SH Surely I knew that I shall meet my account.  
 YU "I did really understand that my Account would (One Day) reach me!"

**21.**

- AA So he shall have an agreeable life  
 NQ So he shall be in a life, well-pleasing.  
 PK Then he will be in blissful state  
 SH So he shall be in a life of pleasure,

YU And he will be in a life of Bliss,

## 22.

AA In high empyrean

NQ In a lofty Paradise,

PK In a high garden

SH In a lofty garden,

YU In a Garden on high,

## 23.

AA With fruits hanging low within reach,

NQ The fruits in bunches whereof will be low and near at hand.

PK Whereof the clusters are in easy reach.

SH The fruits of which are near at hand:

YU The Fruits whereof (will hang in bunches) low and near.

## 24.

AA (And told:) "Eat and drink to your fill as reward for (good) deeds you had done in days of yore."

NQ Eat and drink at ease for that which you have sent on before you in days past!

PK (And it will be said unto those therein): Eat and drink at ease for that which ye sent on before you in past days.

SH Eat and drink pleasantly for what you did beforehand in the days gone by.

YU "Eat ye and drink ye, with full satisfaction; because of the (good) that ye sent before you, in the days that are gone!"

## 25.

AA But whosoever gets his ledger in his left hand, will say: "Would that I were never given my ledger,

NQ But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record!

PK But as for him who is given his record in his left hand, he will say: Oh, would that I had not been given my book

SH And as for him who is given his book in his left hand he shall say: O would that my book had never been given me:

YU And he that will be given his Record in his left hand, will say: "Ah! Would that my Record had not been given to me!

## 26.

AA And not known my account!

NQ "And that I had never known, how my Account is?

PK And knew not what my reckoning!

SH And I had not known what my account was:

YU "And that I had never realised how my account (stood)!

## 27.

AA I wish death had put an end to me.

NQ "I wish, would that it had been my end (death)!

PK Oh, would that it had been death!

SH O would that it had made an end (of me):

"Ah! Would that (Death) had made an end of me!

YU

**28.**

AA Of no use was even my wealth.  
 NQ "My wealth has not availed me,  
 PK My wealth hath not availed me,  
 SH My wealth has availed me nothing:  
 YU "Of no profit to me has been my wealth!

**29.**

AA Vanished has my power from me."  
 NQ "My power and arguments (to defend myself) have gone from me!"  
 PK My power hath gone from me.  
 SH My authority is gone away from me.  
 YU "My power has perished from me!"...

**30.**

AA "Seize him and manacle him,  
 NQ (It will be said): "Seize him and fetter him,  
 PK (It will be said): Take him and fetter him  
 SH Lay hold on him, then put a chain on him,  
 YU (The stern command will say): "Seize ye him, and bind ye him,

**31.**

AA Then cast him to be burnt in Hell;  
 NQ Then throw him in the blazing Fire.  
 PK And then expose him to hell-fire  
 SH Then cast him into the burning fire,  
 YU "And burn ye him in the Blazing Fire.

**32.**

AA And string him to a chain seventy cubits long.  
 NQ "Then fasten him with a chain whereof the length is seventy cubits!"  
 PK And then insert him in a chain whereof the length is seventy cubits.  
 SH Then thrust him into a chain the length of which is seventy cubits.  
 YU "Further, make him march in a chain, whereof the length is seventy cubits!

**33.**

AA He did not believe in God the supreme,  
 NQ Verily, He used not to believe in Allâh, the Most Great,  
 PK Lo! He used not to believe in Allah the Tremendous,  
 SH Surely he did not believe in Allah, the Great,  
 YU "This was he that would not believe in Allah Most High.

**34.**

AA Nor urged others to feed the poor.  
 NQ And urged not on the feeding of AlMiskîn (the poor),[]  
 PK And urged not on the feeding of the wretched.  
 SH Nor did he urge the feeding of the poor.

YU "And would not encourage the feeding of the indigent!

### 35.

AA That is why he has no friend today,  
 NQ So no friend has he here this Day,  
 PK Therefor hath he no lover here this day,  
 SH Therefore he has not here today a true friend,  
 YU "So no friend hath he here this Day.

### 36.

AA Nor food other than suppuration (filth)  
 NQ Nor any food except filth from the washing of wounds,  
 PK Nor any food save filth  
 SH Nor any food except refuse,  
 YU "Nor hath he any food except the corruption from the washing of wounds,

### 37.

AA Which none but the hellish eat."  
 NQ None will eat except the Khâti'ûn (sinners, disbelievers, polytheists, etc.).  
 PK Which none but sinners eat.  
 SH Which none but the wrongdoers eat.  
 YU "Which none do eat but those in sin."

### 38.

AA So, I call to witness what you see  
 NQ So I swear by whatsoever you see,  
 PK But nay! I swear by all that ye see  
 SH But nay! I swear by that which you see,  
 YU So I do call to witness what ye see,

### 39.

AA And what you do not see,  
 NQ And by whatsoever you see not,  
 PK And all that ye see not  
 SH And that which you do not see.  
 YU And what ye see not,

### 40.

AA That this is indeed the word of the noble Messenger,  
 NQ That this is verily the word of an honoured Messenger [i.e. Jibrael (Gabriel) or Muhammad SAW which he has brought from Allâh].  
 PK That it is indeed the speech of an illustrious messenger.  
 SH Most surely, it is the Word brought by an honored Messenger,  
 YU That this is verily the word of an honoured messenger;

### 41.

AA And not the word of a poet. How little is it that you believe!  
 NQ It is not the word of a poet, little is that you believe!  
 PK It is not poet's speech - little is it that ye believe!

SH And it is not the word of a poet; little is it that you believe;

YU It is not the word of a poet: little it is ye believe!

#### 42.

AA Nor is it the word of a soothsayer. Little is it that you reflect!

NO Nor is it the word of a soothsayer (or a foreteller), little is that you remember!

PK Nor diviner's speech - little is it that ye remember!

SH Nor the word of a soothsayer; little is it that you mind.

YU Nor is it the word of a soothsayer: little admonition it is ye receive.

#### 43.

AA It has been sent down by the Lord of all the worlds.

NO This is the Revelation sent down from the Lord of the 'Alamin (mankind, jinns and all that exists).

PK It is a revelation from the Lord of the Worlds.

SH It is a revelation from the Lord of the worlds.

YU (This is) a Message sent down from the Lord of the Worlds.

#### 44.

AA Had he attributed falsely any words to Us,

NO And if he (Muhammad SAW) had forged a false saying concerning Us (Allâh swt),

PK And if he had invented false sayings concerning Us,

SH And if he had fabricated against Us some of the sayings,

YU And if the messenger were to invent any sayings in Our name,

#### 45.

AA We would have seized him by his right hand,

NO We surely should have seized him by his right hand (or with power and might),

PK We assuredly had taken him by the right hand

SH We would certainly have seized him by the right hand,

YU We should certainly seize him by his right hand,

#### 46.

AA Then cut off his aorta,

NO And then certainly should have cut off his life artery (Aorta),

PK And then severed his life-artery,

SH Then We would certainly have cut off his aorta.

YU And We should certainly then cut off the artery of his heart:

#### 47.

AA And not one of you would have been able to stop (Us).

NO And none of you could withhold Us from (punishing) him.

PK And not one of you could have held Us off from him.

SH And not one of you could have withheld Us from him.

YU Nor could any of you withhold him (from Our wrath).

#### 48.

AA It is really a reminder for those who fear God and follow the straight path.

And verily, this Qur'ân is a Reminder for the Muttaqûn (pious - see V.2:2).

NO

PK And lo! it is a warrant unto those who ward off (evil).

SH And most surely it is a reminder for those who guard (against evil).

YU But verily this is a Message for the Allah-fearing.

#### 49.

AA We certainly know that some among you do deny it.

NO And verily, We know that there are some among you that belie (this Qur'ân).  
[Tafsir At-Tabarî, Vol. 29, Page 68]

PK And lo! We know that some among you will deny (it).

SH And most surely We know that some of you are rejecters.

YU And We certainly know that there are amongst you those that reject (it).

#### 50.

AA It is surely the nemesis of unbelievers.

NO And indeed it (this Qur'ân) will be an anguish for the disbelievers (on the Day of Resurrection).[]

PK And lo! it is indeed an anguish for the disbelievers.

SH And most surely it is a great grief to the unbelievers.

YU But truly (Revelation) is a cause of sorrow for the Unbelievers.

#### 51.

AA And He, He is indeed the ultimate Reality.

NO And Verily, it (this Qur'ân) is an absolute truth with certainty[] .

PK And lo! it is absolute truth.

SH And most surely it is the true certainty

YU But verily it is Truth of assured certainty.

#### 52.

AA So glorify your Lord, the most supreme.

NO So glorify the Name of your Lord, the Most Great.[]

PK So glorify the name of thy Tremendous Lord.

SH Therefore-glorify the name of your Lord, the Great.

YU So glorify the name of thy Lord Most High.

70  
**Al-Ma'ârij**  
**The Steps**  
**The Ascending Stairways, Staircases**  
**Upward, Skeptic**

 **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. AN INQUIRER ASKED for the affliction that is to come
- NQ** A questioner asked concerning a torment about to befall
- PK** A questioner questioned concerning the doom about to fall
- SH** One demanding, demanded the chastisement which must befall
- YU** A questioner asked about a Penalty to befall-

**2.**

- AA** Upon the infidels -- which none would be able to repel --
- NQ** Upon the disbelievers, which none can avert,
- PK** Upon the disbelievers, which none can repel,
- SH** The unbelievers-- there is none to avert it--
- YU** The Unbelievers, the which there is none to ward off,-

**3.**

- AA** From God, the Lord of the steps (of progression),
- NQ** From Allâh, the Lord of the ways of ascent.
- PK** From Allah, Lord of the Ascending Stairways
- SH** From Allah, the Lord of the ways of Ascent.
- YU** (A Penalty) from Allah, Lord of the Ways of Ascent.

**4.**

- AA** To whom the angels and the soul take a day to ascend, whose length is fifty thousand years.
- NQ** The angels and the Rûh [Jibrael (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years,
- PK** (Whereby) the angels and the Spirit ascend unto Him in a Day whereof the span is fifty thousand years.
- SH** To Him ascend the angels and the Spirit in a day the measure of which is fifty thousand years.
- YU** The angels and the spirit ascend unto him in a Day the measure whereof is (as) fifty thousand years:

**5.**

So persevere with becoming patience.

AA

NQ So be patient (O Muhammad SAW ), with a good patience.

PK But be patient (O Muhammad) with a patience fair to see.

SH Therefore endure with a goodly patience.

YU Therefore do thou hold Patience,- a Patience of beautiful (contentment).

**6.**

AA They surely take it to be far away,

NQ Verily! They see it (the torment) afar off,

PK Lo! they behold it afar off

SH Surely they think it to be far off,

YU They see the (Day) indeed as a far-off (event):

**7.**

AA But We see it very near.

NQ But We see it (quite) near.

PK While we behold it nigh:

SH And We see it nigh.

YU But We see it (quite) near.

**8.**

AA The day the sky becomes like molten brass,

NQ The Day that the sky will be like the boiling filth of oil, (or molten copper or silver or lead, etc.).

PK The day when the sky will become as molten copper,

SH On the day when the heaven shall be as molten copper

YU The Day that the sky will be like molten brass,

**9.**

AA The mountains like the tufts of (carded) wool,

NQ And the mountains will be like flakes of wool,

PK And the hills become as flakes of wool,

SH And the mountains shall be as tufts of wool

YU And the mountains will be like wool,

**10.**

AA And no friend inquires after friend

NQ And no friend will ask of a friend,

PK And no familiar friend will ask a question of his friend

SH And friend shall not ask of friend

YU And no friend will ask after a friend,

**11.**

AA Though within sight of one another. The sinner would like to ransom himself from the torment of that Day by offering his sons,

NQ Though they shall be made to see one another [(i.e. on the Day of Resurrection), there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help)], - the Mujrim, (criminal, sinner, disbeliever, etc.) would desire to ransom himself from the punishment of that Day by his children.

- PK Though they will be given sight of them. The guilty man will long to be able to ransom himself from the punishment of that day at the price of his children
- SH (Though) they shall be made to see each other. The guilty one would fain redeem himself from the chastisement of that day by (sacrificing) his children,
- YU Though they will be put in sight of each other,- the sinner's desire will be: Would that he could redeem himself from the Penalty of that Day by (sacrificing) his children,

**12.**

- AA His wife and his brother,
- NQ And his wife and his brother,
- PK And his spouse and his brother
- SH And his wife and his brother
- YU His wife and his brother,

**13.**

- AA And his family who had stood by him,
- NQ And his kindred who sheltered him,
- PK And his kin that harboured him
- SH And the nearest of his kinsfolk who gave him shelter,
- YU His kindred who sheltered him,

**14.**

- AA And all those who are on the earth, to save himself.
- NQ And all that are in the earth, so that it might save him[] .
- PK And all that are in the earth, if then it might deliver him.
- SH And all those that are in the earth, (wishing) then (that) this might deliver him.
- YU And all, all that is on earth,- so it could deliver him:

**15.**

- AA But never. It is pure white flame
- NQ By no means! Verily, it will be the Fire of Hell!
- PK But nay! for lo! it is the fire of hell
- SH By no means! Surely it is a flaming fire
- YU By no means! for it would be the Fire of Hell!-

**16.**

- AA That would skin the scalp.
- NQ Taking away (burning completely) the head skin!
- PK Eager to roast;
- SH Dragging by the head,
- YU Plucking out (his being) right to the skull!-

**17.**

- AA It will summon whoever turns his back and flees,
- NQ Calling: "[O Kafir (O disbeliever in Allâh, His angels, His Book, His Messengers, Day of Resurrection and in Al-Qadar (Divine Preordainments), O Mushrik (O polytheist, disbeliever in the Oneness of Allâh)] (all) such as turn their backs and turn away their faces (from Faith) [picking and swallowing them up from that great gathering of mankind (on the Day of Resurrection) just as a bird

picks up a food-grain from the earth with its beak and swallows it up] [Tafsir Al-Qurtubî, Vol. 18, Page 289]

PK It calleth him who turned and fled (from truth),

SH It shall claim him who turned and fled (from truth),

YU Inviting (all) such as turn their backs and turn away their faces (from the Right).

### 18.

AA Who amasses and then hoards.

NQ And collect (wealth) and hide it (from spending it in the Cause of Allâh).

PK And hoarded (wealth) and withheld it.

SH And amasses (wealth) then shuts it up.

YU And collect (wealth) and hide it (from use)!

### 19.

AA Surely man is greedy by nature.

NQ Verily, man (disbeliever) was created very impatient;

PK Lo! man was created anxious,

SH Surely man is created of a hasty temperament

YU Truly man was created very impatient; -

### 20.

AA If evil befalls him he is perturbed;

NQ Irritable (discontented) when evil touches him;

PK Fretful when evil befalleth him

SH Being greatly grieved when evil afflicts him

YU Fretful when evil touches him;

### 21.

AA If good comes to him he holds back his hand,

NQ And niggardly when good touches him; -

PK And, when good befalleth him, grudging;

SH And niggardly when good befalls him

YU And niggardly when good reaches him; -

### 22.

AA Except those who closely follow (the Book of God),

NQ Except those devoted to Salât (prayers)[]

PK Save worshippers.

SH Except those who pray,

YU Not so those devoted to Prayer; -

### 23.

AA Who persevere in devotion,

NQ Those who remain constant in their Salât (prayers);

PK Who are constant at their worship

SH Those who are constant at their prayer

YU Those who remain steadfast to their prayer;

**24.**

- AA In whose wealth a due share is included
- NQ And those in whose wealth there is a known right,
- PK And in whose wealth there is a right acknowledged
- SH And those in whose wealth there is a fixed portion.
- YU And those in whose wealth is a recognised right.

**25.**

- AA For the needy and those dispossessed,
- NQ For the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened);
- PK For the beggar and the destitute;
- SH For him who begs and for him who is denied (good)
- YU For the (needy) who asks and him who is prevented (for some reason from asking);

**26.**

- AA And those who believe in the Day of Judgement,
- NQ And those who believe in the Day of Recompense,
- PK And those who believe in the Day of Judgment,
- SH And those who accept the truth of the judgment day
- YU And those who hold to the truth of the Day of Judgment;

**27.**

- AA And those who fear the punishment of their Lord, --
- NQ And those who fear the torment of their Lord,
- PK And those who are fearful of their Lord's doom -
- SH And those who are fearful of the chastisement of their Lord--
- YU And those who fear the displeasure of their Lord,-

**28.**

- AA Surely no one can be secure from the punishment of his Lord, --
- NQ Verily! The torment of their Lord is that before which none can feel secure,
- PK Lo! the doom of their Lord is that before which none can feel secure -
- SH Surely the chastisement of their Lord is (a thing) not to be felt secure of--
- YU For their Lord's displeasure is the opposite of Peace and Tranquillity; -

**29.**

- AA And those who guard their sex except from their wives and women slaves of old
- NQ And those who guard their chastity (i.e. private parts from illegal sexual acts) [] .
- PK And those who preserve their chastity
- SH And those who guard their private parts,
- YU And those who guard their chastity,

**30.**

- AA Are free of blame,
- NQ Except with their wives and the (women slaves and captives) whom their right hands possess, for (then) they are not to be blamed,

- PK Save with their wives and those whom their right hands possess, for thus they are not blameworthy;
- SH Except in the case of their wives or those whom their right hands possess-- for these surely are not to be blamed,
- YU Except with their wives and the (captives) whom their right hands possess,- for (then) they are not to be blamed,

**31.**

- AA But those who seek more than this will be transgressors;
- NQ But whosoever seeks beyond that, then it is those who are trespassers.[]
- PK But whoso seeketh more than that, those are they who are transgressors;
- SH But he who seeks to go beyond this, these it is that go beyond the limits--
- YU But those who trespass beyond this are transgressors; -

**32.**

- AA And those who fulfil their trusts and covenants,
- NQ And those who keep their trusts and covenants;
- PK And those who keep their pledges and their covenant,
- SH And those who are faithful to their trusts and their covenant
- YU And those who respect their trusts and covenants;

**33.**

- AA Who uphold their testimonies,
- NQ And those who stand firm in their testimonies;
- PK And those who stand by their testimony
- SH And those who are upright in their testimonies,
- YU And those who stand firm in their testimonies;

**34.**

- AA And those who are mindful of their moral obligations.
- NQ And those who guard their Salât (prayers) well[] ,
- PK And those who are attentive at their worship.
- SH And those who keep a guard on their prayer,
- YU And those who guard (the sacredness) of their worship; -

**35.**

- AA They will live in gardens with honour.
- NQ Such shall dwell in the Gardens (i.e. Paradise) honoured.
- PK These will dwell in Gardens, honoured.
- SH Those shall be in gardens, honored.
- YU Such will be the honoured ones in the Gardens (of Bliss).

**36.**

- AA What is the matter with unbelievers that they stare at you with fixed gazes and hasten towards you
- NQ So what is the matter with those who disbelieve that they hasten to listen from you (O Muhammad SAW), in order to belie you and to mock at you, and at Allâh's Book (this Qur'ân).
- PK What aileth those who disbelieve, that they keep staring toward thee (O Muhammad), open-eyed,

SH But what is the matter with those who disbelieve that they hasten on around you,  
 YU Now what is the matter with the Unbelievers that they rush madly before thee-

**37.**

AA In crowds, right and left?  
 NQ (Sitting) in groups on the right and on the left (of you, O Muhammad SAW)?  
 PK On the right and on the left, in groups?  
 SH On the right hand and on the left, in sundry parties?  
 YU From the right and from the left, in crowds?

**38.**

AA Does every one of them wish to enter the garden of tranquility?  
 NQ Does every man of them hope to enter the Paradise of delight?  
 PK Doth every man among them hope to enter the Garden of Delight?  
 SH Does every man of them desire that he should be made to enter the garden of bliss?  
 YU Does every man of them long to enter the Garden of Bliss?

**39.**

AA Never so. We have created them from what they know.  
 NQ No, that is not like that! Verily, We have created them out of that which they know!  
 PK Nay, verily. Lo! We created them from what they know.  
 SH By no means! Surely We have created them of what they know.  
 YU By no means! For We have created them out of the (base matter) they know!

**40.**

AA So I swear by the Lord of the Easts and the Wests that We are certainly able  
 NQ So I swear by the Lord of all [the three hundred and sixty (360)] points of sunrise and sunset in the east and the west that surely We are Able  
 PK But nay! I swear by the Lord of the rising-places and the setting-places of the planets that We verily are Able  
 SH But nay! I swear by the Lord of the Easts and the Wests that We are certainly able  
 YU Now I do call to witness the Lord of all points in the East and the West that We can certainly-

**41.**

AA To bring better people than they in their place; and they will not be able to thwart Us.  
 NQ To replace them by (others) better than them; and We are not to be outrun.  
 PK To replace them by (others) better than them. And we are not to be outrun.  
 SH To bring instead (others) better than them, and We shall not be overcome.  
 YU Substitute for them better (men) than they; And We are not to be defeated (in Our Plan).

**42.**

AA So leave them to their vain disputes and amusement till they meet their day (of reckoning) promised them,  
 NQ So leave them to plunge in vain talk[] and play about, until they meet their

Day which they are promised.

- PK So let them chat and play until they meet their Day which they are promised,
- SH Therefore leave them alone to go on with the false discourses and to sport until they come face to face with that day of theirs with which they are threatened;
- YU So leave them to plunge in vain talk and play about, until they encounter that Day of theirs which they have been promised!-

#### 43.

- AA The day when they will come out of their graves in all haste as though rushing to their altars,
- NQ The Day when they will come out of the graves quickly as racing to a goal,
- PK The day when they come forth from the graves in haste, as racing to a goal,
- SH The day on which they shall come forth from their graves in haste, as if they were hastening on to a goal,
- YU The Day whereon they will issue from their sepulchres in sudden haste as if they were rushing to a goal-post (fixed for them),-

#### 44.

- AA Eyes lowered, shame attending. That is the day they have been promised!
- NQ With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!
- PK With eyes aghast, abasement stupefying them: Such is the Day which they are promised.
- SH Their eyes cast down; disgrace shall overtake them; that is the day which they were threatened with.
- YU Their eyes lowered in dejection,- ignominy covering them (all over)! such is the Day the which they are promised!

# 71

## Nûh

### Noah

 **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. SENT NOAH to his people to warn them before the painful punishment came upon them.
- NQ** Verily, We sent Nûh (Noah) to his people (Saying): "Warn your people before there comes to them a painful torment."
- PK** Lo! We sent Noah unto his people (saying): Warn thy people ere the painful doom come unto them.
- SH** Surely We sent Nuh to his people, saying: Warn your people before there come upon them a painful chastisement.
- YU** We sent Noah to his People (with the Command): "Do thou warn thy People before there comes to them a grievous Penalty."

#### 2.

- AA** He said: "O my people, I warn you clearly
- NQ** He said: "O my people! Verily, I am a plain warner to you,
- PK** He said: O my people! Lo! I am a plain warner unto you
- SH** He said: O my people! Surely I am a plain warner to you:
- YU** He said: "O my People! I am to you a Warner, clear and open:

#### 3.

- AA** That you should worship God and fear Him, and follow me
- NQ** "That you should worship Allâh (Alone), be dutiful to Him, and obey me,
- PK** (Bidding you): Serve Allah and keep your duty unto Him and obey me,
- SH** That you should serve Allah and be careful of (your duty to) Him and obey me:
- YU** "That ye should worship Allah, fear Him and obey me:

#### 4.

- AA** That He may forgive some of your sins and prolong your term till an appointed time. Surely when God's appointed time is come it will not be put off, if only you knew!
- NQ** "He (Allâh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allâh when it comes, cannot be delayed, if you but knew."
- PK** That He may forgive you somewhat of your sins and respite you to an appointed term. Lo! the term of Allah, when it cometh, cannot be delayed, if ye but knew.
- SH** He will forgive you some of your faults and grant you a delay to an appointed term; surely the term of Allah when it comes is not postponed; did you but know!
- YU** "So He may forgive you your sins and give you respite for a stated Term: for when the Term given by Allah is accomplished, it cannot be put forward: if ye

only knew."

## 5.

AA He said: "O Lord, I called my people night and day,

NO He said: "O my Lord! Verily, I have called my people night and day (i.e. secretly and openly to accept the doctrine of Islâmic Monotheism)[],

PK He said: My Lord! Lo! I have called unto my people night and day

SH He said: O my Lord! surely I have called my people by night and by day!

YU He said: "O my Lord! I have called to my People night and day:

## 6.

AA But the more I called, they only ran the farther away.

NO "But all my calling added nothing but to (their) flight (from the truth).

PK But all my calling doth but add to their repugnance;

SH But my call has only made them flee the more:

YU "But my call only increases (their) flight (from the Right).

## 7.

AA And every time I called them that You may forgive them, they thrust their fingers into their ears, and covered themselves with their garments, and became wayward, and behaved with downright insolence.

NO "And verily! Every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride.

PK And lo! whenever I call unto them that Thou mayst pardon them they thrust their fingers in their ears and cover themselves with their garments and persist (in their refusal) and magnify themselves in pride.

SH And whenever I have called them that Thou mayest forgive them, they put their fingers in their ears, cover themselves with their garments, and persist and are puffed up with pride:

YU "And every time I have called to them, that Thou mightest forgive them, they have (only) thrust their fingers into their ears, covered themselves up with their garments, grown obstinate, and given themselves up to arrogance.

## 8.

AA Then I called them loudly and more openly,

NO "Then verily, I called to them openly (aloud);

PK And lo! I have called unto them aloud,

SH Then surely I called to them aloud:

YU "So I have called to them aloud;

## 9.

AA And declared to them in public and in private,

NO "Then verily, I proclaimed to them in public, and I have appealed to them in private,

PK And lo! I have made public proclamation unto them, and I have appealed to them in private.

SH Then surely I spoke to them in public and I spoke to them in secret:

YU "Further I have spoken to them in public and secretly in private,

## 10.

AA And I told them: 'Ask your Lord to forgive you. He is verily forgiving.

NO "I said (to them): 'Ask forgiveness from your Lord; Verily, He is Oft-Forgiving;  
 PK And I have said: Seek pardon of your Lord. Lo! He was ever Forgiving.  
 SH Then I said, Ask forgiveness of your Lord, surely He is the most Forgiving:  
 YU "Saying, 'Ask forgiveness from your Lord; for He is Oft-Forgiving;

**11.**

AA He will send you abundant rain from the sky,  
 NO 'He will send rain to you in abundance;  
 PK He will let loose the sky for you in plenteous rain,  
 SH He will send down upon you the cloud, pouring down abundance of rain:  
 YU ""He will send rain to you in abundance;

**12.**

AA And will give you increase of wealth and sons, and give you gardens and springs of water.  
 NO 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.' "  
 PK And will help you with wealth and sons, and will assign unto you Gardens and will assign unto you rivers.  
 SH And help you with wealth and sons, and make for you gardens, and make for you rivers.  
 YU ""Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water).

**13.**

AA What has come upon you that you do not fear the majesty of God,  
 NO What is the matter with you, [that you fear not Allâh (His punishment), and] you hope not for reward (from Allâh or you believe not in His Oneness).  
 PK What aileth you that ye hope not toward Allah for dignity  
 SH What is the matter with you that you fear not the greatness of Allah?  
 YU ""What is the matter with you, that ye place not your hope for kindness and long-suffering in Allah,-

**14.**

AA Knowing that He has created you by various stages?  
 NO While He has created you in (different) stages [i.e. first Nutfah, then 'Alaqah and then Mudghah, see (VV.23:13,14) the Qur'ân].  
 PK When He created you by (divers) stages?  
 SH And indeed He has created you through various grades:  
 YU ""Seeing that it is He that has created you in diverse stages?

**15.**

AA Do you not see how God has fashioned seven skies one above the other,  
 NO See you not how Allâh has created the seven heavens one above another,  
 PK See ye not how Allah hath created seven heavens in harmony,  
 SH Do you not see how Allah has created the seven heavens , ~ one above another,  
 YU ""See ye not how Allah has created the seven heavens one above another,

**16.**

AA And has placed the moon therein, an illumination, and has placed the sun, a

lighted lamp?

NQ And has made the moon a light therein, and made the sun a lamp?

PK And hath made the moon a light therein, and made the sun a lamp?

SH And made the moon therein a light, and made the sun a lamp?

YU ""And made the moon a light in their midst, and made the sun as a (Glorious) Lamp?

### 17.

AA God produced you from the earth like a vegetable growth;

NQ And Allâh has brought you forth from the (dust of) earth. [Tafsir At-Tabarî, Vol.29, Page 97].

PK And Allah hath caused you to grow as a growth from the earth,

SH And Allah has made you grow out of the earth as a growth:

YU ""And Allah has produced you from the earth growing (gradually),

### 18.

AA He will then return you back to it, and bring you out again.

NQ Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)?

PK And afterward He maketh you return thereto, and He will bring you forth again, a (new) forthbringing.

SH Then He returns you to it, then will He bring you forth a (new) bringing forth:

YU ""And in the End He will return you into the (earth), and raise you forth (again at the Resurrection)?

### 19.

AA God has made the earth for you a spreading,

NQ And Allâh has made for you the earth wide spread (an expanse).

PK And Allah hath made the earth a wide expanse for you

SH And Allah has made for you the earth a wide expanse,

YU ""And Allah has made the earth for you as a carpet (spread out),

### 20.

AA So that you may walk upon its spacious paths.'

NQ That you may go about therein in broad roads.

PK That ye may thread the valley-ways thereof.

SH That you may go along therein in wide paths.

YU ""That ye may go about therein, in spacious roads.""

### 21.

AA But they did not listen to me," Noah said, "and followed him whose wealth and children only added to his ruin.

NQ Nûh (Noah) said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but only loss.

PK Noah said: My Lord! Lo! they have disobeyed me and followed one whose wealth and children increase him in naught save ruin;

SH Nuh said: My Lord! surely they have disobeyed me and followed him whose wealth and children have added to him nothing but loss.

YU Noah said: "O my Lord! They have disobeyed me, but they follow (men) whose wealth and children give them no increase but only Loss.

**22.**

- AA And they contrived a plot of great magnitude,  
 NQ "And they have plotted a mighty plot.  
 PK And they have plotted a mighty plot,  
 SH And they have planned a very great plan.  
 YU "And they have devised a tremendous Plot.

**23.**

- AA And said: 'Do not abandon your gods, and do not abandon Wadda or Suwa', or Yaghuth, Ya'uq or Nasr.'  
 NQ "And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwâ', nor Yaghûth, nor Ya'ûq, nor Nasr (names of the idols);  
 PK And they have said: Forsake not your gods. Forsake not Wadd, nor Suwa', nor Yaghuth and Ya'uq and Nasr.  
 SH And they say: By no means leave your gods, nor leave Wadd, nor Suwa; nor Yaghus, and Yauq and Nasr.  
 YU "And they have said (to each other), 'Abandon not your gods: Abandon neither Wadd nor Suwa', neither Yaguth nor Ya'uq, nor Nasr'; -

**24.**

- AA And they misled many. So do not give the evil-doers increase but in error.  
 NQ "And indeed they have led many astray. And (O Allâh): 'Grant no increase to the Zâlimûn (polytheists, wrong-doers, and disbelievers, etc.) save error.' "  
 PK And they have led many astray, and Thou increasest the wrong-doers in naught save error.  
 SH And indeed they have led astray many, and do not increase the unjust in aught but error.  
 YU "They have already misled many; and grant Thou no increase to the wrong-doers but in straying (from their mark)."

**25.**

- AA They were drowned because of their habitual sinfulness, and sent to Hell, and did not find any helper other than God.  
 NQ Because of their sins they were drowned, then were made to enter the Fire, and they found none to help them instead of Allâh.  
 PK Because of their sins they were drowned, then made to enter a Fire. And they found they had no helpers in place of Allah.  
 SH Because of their wrongs they were drowned, then made to enter fire, so they did not find any helpers besides Allah.  
 YU Because of their sins they were drowned (in the flood), and were made to enter the Fire (of Punishment): and they found- in lieu of Allah- none to help them.

**26.**

- AA Noah said: "O Lord, do not leave a single habitation of unbelievers on the earth.  
 NQ And Nûh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth!  
 PK And Noah said: My Lord! Leave not one of the disbelievers in the land.  
 SH And Nuh said: My Lord! leave not upon the land any dweller from among the unbelievers:  
 YU And Noah, said: "O my Lord! Leave not of the Unbelievers, a single one on earth!

**27.**

- AA If you leave them, they will lead Your creatures astray, and beget but iniquitous and ungrateful offspring.
- NQ "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers."
- PK If Thou shouldst leave them, they will mislead Thy slaves and will beget none save lewd ingrates.
- SH For surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (children)
- YU "For, if Thou dost leave (any of) them, they will but mislead Thy devotees, and they will breed none but wicked ungrateful ones.

**28.**

- AA O Lord, forgive me, my parents, and any one who enters my house as a believer, and all believing men and women, and do not give the evil-doers increase save in ruin.
- NQ "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the Zâlimûn (polytheists, wrong-doers, and disbelievers, etc.) grant You no increase but destruction!"
- PK My Lord! Forgive me and my parents and him who entereth my house believing, and believing men and believing women, and increase not the wrong-doers in aught save ruin.
- SH My Lord! forgive me and my parents and him who enters my house believing, and the believing men and the believing women; and do not increase the unjust in aught but destruction!
- YU "O my Lord! Forgive me, my parents, all who enter my house in Faith, and (all) believing men and believing women: and to the wrong-doers grant Thou no increase but in perdition!"

# 72

## Al-Jinn

### The Jinn Sprites

 **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. SAY: "I HAVE been informed that a number of jinns had listened; then said: 'We have heard the wondrous Qur'an,
- NQ** Say (O Muhammad SAW): "It has been revealed to me that a group (from three to ten in number) of jinns[] listened (to this Qur'ân). They said: 'Verily! We have heard a wonderful Recital (this Qur'ân)!
- PK** Say (O Muhammad): It is revealed unto me that a company of the Jinn gave ear, and they said: Lo! we have heard a marvellous Qur'an,
- SH** Say: It has been revealed to me that a party of the jinn listened, and they said: Surely we have heard a wonderful Quran,
- YU** Say: It has been revealed to me that a company of Jinns listened (to the Qur'an). They said, 'We have really heard a wonderful Recital!

#### 2.

- AA** Which guides to the right path; and we have come to believe in it, and will not associate any one with our Lord.
- NQ** 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allâh).
- PK** Which guideth unto righteousness, so we believe in it and we ascribe no partner unto our Lord.
- SH** Guiding to the right way, so we believe in it, and we will not set up any one with our Lord:
- YU** 'It gives guidance to the Right, and we have believed therein: we shall not join (in worship) any (gods) with our Lord.

#### 3.

- AA** Exalted is the glory of our Lord; He has neither wife nor son.
- NQ** 'And exalted be the Majesty of our Lord, He has taken neither a wife, nor a son (or offspring or children).[]
- PK** And (we believe) that He - exalted be the glory of our Lord! - hath taken neither wife nor son,
- SH** And that He-- exalted be the majesty of our Lord-- has not taken a consort, nor a son:
- YU** 'And Exalted is the Majesty of our Lord: He has taken neither a wife nor a son.

#### 4.

- AA** Certainly the foolish among us say preposterous things of God.
- NQ** 'And that the foolish among us [i.e. Iblis (Satan) or the polytheists amongst

the jinns] used to utter against Allâh that which was wrong and not right.

PK And that the foolish one among us used to speak concerning Allah an atrocious lie.

SH And that the foolish amongst us used to forge extravagant things against Allah:

YU 'There were some foolish ones among us, who used to utter extravagant lies against Allah;

## 5.

AA We had in fact thought that men and jinns would never speak a lie about God,

NQ 'And verily, we thought that men and jinns would not utter a lie against Allâh.

PK And lo! we had supposed that humankind and jinn would not speak a lie concerning Allah -

SH And that we thought that men and jinn did not utter a lie against Allah:

YU 'But we do think that no man or spirit should say aught that untrue against Allah.

## 6.

AA But some men used to seek refuge with some jinns, and this increased their waywardness;

NQ 'And verily, there were men among mankind who took shelter with the masculine among the jinns, but they (jinns) increased them (mankind) in sin and disbelief.

PK And indeed (O Muhammad) individuals of humankind used to invoke the protection of individuals of the jinn, so that they increased them in revolt against Allah);

SH And that persons from among men used to seek refuge with persons from among jinn, so they increased them in wrongdoing:

YU 'True, there were persons among mankind who took shelter with persons among the Jinns, but they increased them in folly.

## 7.

AA So they began to think, even as you do, that God would not resurrect any one.

NQ 'And they thought as you thought, that Allâh will not send any Messenger (to mankind or jinns).

PK And indeed they supposed, even as ye suppose, that Allah would not raise anyone (from the dead) -

SH And that they thought as you think, that Allah would not raise anyone:

YU 'And they (came to) think as ye thought, that Allah would not raise up any one (to Judgment).

## 8.

AA We sought to pry into the secrets of the heavens, but found it full of fierce guards and shooting flames.

NQ 'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.

PK And (the Jinn who had listened to the Qur'an said): We had sought the heaven but had found it filled with strong warders and meteors.

SH And that we sought to reach heaven, but we found it filled with strong guards and flaming stars.

YU 'And we pried into the secrets of heaven; but we found it filled with stern guards and flaming fires.

**9.**

- AA We sat in observatories to listen; but any one who listened found a shooting star in wait for him.
- NO 'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.
- PK And we used to sit on places (high) therein to listen. But he who listeneth now findeth a flame in wait for him;
- SH And that we used to sit in some of the sitting-places thereof to steal a hearing, but he who would (try to) listen now would find a flame lying in wait for him:
- YU 'We used, indeed, to sit there in (hidden) stations, to (steal) a hearing; but any who listen now will find a flaming fire watching him in ambush.

**10.**

- AA We do not know if this means ill for the dwellers of the earth, or their Lord wishes guidance for them.
- NO 'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.
- PK And we know not whether harm is boded unto all who are in the earth, or whether their Lord intendeth guidance for them.
- SH And that we know not whether evil is meant for those who are on earth or whether their Lord means to bring them good:
- YU 'And we understand not whether ill is intended to those on earth, or whether their Lord (really) intends to guide them to right conduct.

**11.**

- AA For some of us are upright and some otherwise: Surely we follow different ways.
- NO 'There are among us some that are righteous, and some the contrary; we are groups each having a different way (religious sect, etc.).
- PK And among us there are righteous folk and among us there are far from that. We are sects having different rules.
- SH And that some of us are good and others of us are below that: we are sects following different ways:
- YU 'There are among us some that are righteous, and some the contrary: we follow divergent paths.

**12.**

- AA We realised that we could not weaken the power of God on earth, nor outpace Him by running away.
- NO 'And we think that we cannot escape (from the punishment of) Allâh in the earth, nor can we escape (from the punishment) by flight.
- PK And we know that we cannot escape from Allah in the earth, nor can we escape by flight.
- SH And that we know that we cannot escape Allah in the earth, nor can we escape Him by flight:
- YU 'But we think that we can by no means frustrate Allah throughout the earth, nor can we frustrate Him by flight.

**13.**

- AA So when we heard the guidance we believed in it; and he who believes in his Lord will neither fear loss nor force.
- NO 'And indeed when we heard the Guidance (this Qur'ân), we believed therein (Islâmic Monotheism), and whosoever believes in his Lord shall have no fear,

either of a decrease in the reward of his good deeds or an increase in punishment for his sins.

- PK And when we heard the guidance, we believed therein, and whoso believeth in his Lord, he feareth neither loss nor oppression.
- SH And that when we heard the guidance, we believed in it; so whoever believes in his Lord, he should neither fear loss nor being overtaken (by disgrace):
- YU 'And as for us, since we have listened to the Guidance, we have accepted it: and any who believes in his Lord has no fear, either of a short (account) or of any injustice.

#### 14.

- AA Some of us have come to submission, and some of us are iniquitous." Those who have submitted have taken the right course;
- NQ 'And of us some are Muslims (who have submitted to Allâh, after listening to this Qur'ân), and of us some are Al-Qâsitûn (disbelievers those who have deviated from the Right Path)'. And whosoever has embraced Islâm (i.e. has become a Muslim by submitting to Allâh), then such have sought the Right Path."
- PK And there are among us some who have surrendered (to Allah) and there are among us some who are unjust. And whoso hath surrendered to Allah, such have taken the right path purposefully.
- SH And that some of us are those who submit, and some of us are the deviators; so whoever submits, these aim at the right way:
- YU 'Amongst us are some that submit their wills (to Allah), and some that swerve from justice. Now those who submit their wills - they have sought out (the path) of right conduct:

#### 15.

- AA But those who are iniquitous will be fuel for Hell.
- NQ And as for the Qâsitûn (disbelievers who deviated from the Right Path), they shall be firewood for Hell,
- PK And as for those who are unjust, they are firewood for hell.
- SH And as to the deviators, they are fuel of hell:
- YU 'But those who swerve,- they are (but) fuel for Hell-fire'-

#### 16.

- AA (Say): "If they keep to the right path We shall give them water in abundance to drink
- NQ If they (non-Muslims) had believed in Allâh, and went on the Right Way (i.e. Islâm) We should surely have bestowed on them water (rain) in abundance.
- PK If they (the idolaters) tread the right path, We shall give them to drink of water in abundance
- SH And that if they should keep to the (right) way, We would certainly give them to drink of abundant water,
- YU (And Allah's Message is): "If they (the Pagans) had (only) remained on the (right) Way, We should certainly have bestowed on them Rain in abundance.

#### 17.

- AA In order to try them through it. But whoever turns away from the remembrance of his Lord, will be given increasing torment by Him."
- NQ That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'ân, and practice not its laws and orders), He will cause him to enter in a severe torment (i.e. Hell).

- PK That We may test them thereby, and whoso turneth away from the remembrance of his Lord; He will thrust him into ever-growing torment.
- SH So that We might try them with respect to it; and whoever turns aside from the reminder of his Lord, He will make him enter into an afflicting chastisement:
- YU "That We might try them by that (means). But if any turns away from the remembrance of his Lord, He will cause him to undergo a severe Penalty.

**18.**

- AA All places of worship are for God; so do not invoke any one with God.
- NQ And the mosques are for Allāh (Alone), so invoke not anyone along with Allāh.  
[]
- PK And the places of worship are only for Allah, so pray not unto anyone along with Allah.
- SH And that the mosques are Allah's, therefore call not upon any one with Allah:
- YU "And the places of worship are for Allah (alone): So invoke not any one along with Allah;

**19.**

- AA When the devotee of God stood up to invoke Him (the jinns) crowded upon him (to listen). Say: "I call on my Lord alone and I do not associate any one with Him."
- NQ (It has been revealed to me that) When the slave of Allāh (Muhammad SAW) stood up invoking (his Lord Allāh) in prayer to Him they (the jinns) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation).
- PK And when the slave of Allah stood up in prayer to Him, they crowded on him, almost stifling.
- SH And that when the servant of Allah stood up calling upon Him, they wellnigh crowded him (to death).
- YU "Yet when the Devotee of Allah stands forth to invoke Him, they just make round him a dense crowd."

**20.**

- NQ Say (O Muhammad SAW): "I invoke only my Lord (Allāh Alone), and I associate none as partners along with Him."
- PK Say (unto them, O Muhammad): I pray unto Allah only, and ascribe unto Him no partner.
- SH Say: I only call upon my Lord, and I do not associate any one with Him.
- YU Say: "I do no more than invoke my Lord, and I join not with Him any (false god)."

**21.**

- AA Say: "Neither is your loss within my power nor bringing you to guidance."
- NQ Say: "It is not in my power to cause you harm, or to bring you to the Right Path."
- PK Say: Lo! I control not hurt nor benefit for you.
- SH Say: I do not control for you evil or good.
- YU Say: "It is not in my power to cause you harm, or to bring you to right conduct."

**22.**

- AA Say: "No one can save me from God, nor can I find a place of refuge apart

from Him,

**NO** Say (O Muhammad SAW): "None can protect me from Allâh's punishment (if I were to disobey Him), nor should I find refuge except in Him.

**PK** Say: Lo! none can protect me from Allah, nor can I find any refuge beside Him

**SH** Say: Surely no one can protect me against Allah, nor can I find besides Him any place of refuge:

**YU** Say: "No one can deliver me from Allah (If I were to disobey Him), nor should I find refuge except in Him,

### 23.

**AA** Unless I convey from God and deliver His message." For those who disobey God and His Apostle is the fire of Hell, where they will abide for ever;

**NO** "(Mine is) but conveyance (of the truth) from Allâh and His Messages (of Islâmic Monotheism), and whosoever disobeys Allâh and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever[ ] ."

**PK** (Mine is) but conveyance (of the Truth) from Allah, and His messages; and whoso disobeyeth Allah and His messenger, lo! his is fire of hell, wherein such dwell for ever.

**SH** (It is) only a delivering (of communications) from Allah and His messages; and whoever disobeys Allah and His Messenger surely he shall have the fire of hell to abide therein for a long time.

**YU** "Unless I proclaim what I receive from Allah and His Messages: for any that disobey Allah and His Messenger, - for them is Hell: they shall dwell therein for ever."

### 24.

**AA** Until they see what they are promised, when they will understand who is weaker in aid and poorer in numbers.

**NO** Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.

**PK** Till (the day) when they shall behold that which they are promised (they may doubt); but then they will know (for certain) who is weaker in allies and less in multitude.

**SH** Until when they see what they are threatened with, then shall they know who is weaker in helpers and fewer in number.

**YU** At length, when they see (with their own eyes) that which they are promised, - then will they know who it is that is weakest in (his) helper and least important in point of numbers.

### 25.

**AA** Say: "I do not know if what is promised you is near, or if my Lord prolongs its term.

**NO** Say (O Muhammad SAW): "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term.

**PK** Say (O Muhammad, unto the disbelievers): I know not whether that which ye are promised is nigh, or if my Lord hath set a distant term for it.

**SH** Say: I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term:

**YU** Say: "I know not whether the (Punishment) which ye are promised is near, or whether my Lord will appoint for it a distant term.

### 26.

**AA** He is the knower of the Unknown, and He does not divulge His secret to any one

- NO "(He Alone) the All-Knower of the Ghâ'ib (unseen), and He reveals to none His Ghâ'ib (unseen)."
- PK (He is) the Knower of the Unseen, and He revealeth unto none His secret,
- SH The Knower of the unseen! so He does not reveal His secrets to any,
- YU "He (alone) knows the Unseen, nor does He make any one acquainted with His Mysteries,-

**27.**

- AA Other than an apostle He has chosen, when He makes a sentinel walk in front of him and a sentinel behind,
- NO Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.
- PK Save unto every messenger whom He hath chosen, and then He maketh a guard to go before him and a guard behind him
- SH Except to him whom He chooses as a messenger; for surely He makes a guard to march before him and after him,
- YU "Except a messenger whom He has chosen: and then He makes a band of watchers march before him and behind him,

**28.**

- AA So that He may know if they have delivered their Lord's messages. He comprehends all that has been given them, and keeps count of everything.
- NO [He (Allâh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allâh). And He (Allâh) surrounds all that which is with them, and He (Allâh) keeps count of all things (i.e. He knows the exact number of everything).
- PK That He may know that they have indeed conveyed the messages of their Lord. He surroundeth all their doings, and He keepeth count of all things.
- SH So that He may know that they have truly delivered the messages of their Lord, and He encompasses what is with them and He records the number of all things.
- YU "That He may know that they have (truly) brought and delivered the Messages of their Lord: and He surrounds (all the mysteries) that are with them, and takes account of every single thing."

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# Al-Muzzammil

## The Enwrapped The Enshrouded One, Bundled Up

 **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. O YOU ENWRAPPED in the cloak (of Prophethood),  
**NQ** O you wrapped in garments (i.e. Prophet Muhammad SAW)!  
**PK** O thou wrapped up in thy raiment!  
**SH** O you who have wrapped up in your garments!  
**YU** O thou folded in garments!

### 2.

- AA** Keep watch all the night except some,  
**NQ** Stand (to pray) all night, except a little.  
**PK** Keep vigil the night long, save a little -  
**SH** Rise to pray in the night except a little,  
**YU** Stand (to prayer) by night, but not all night,-

### 3.

- AA** A half of it or a little less  
**NQ** Half of it, or a little less than that,  
**PK** A half thereof, or abate a little thereof  
**SH** Half of it, or lessen it a little,  
**YU** Half of it,- or a little less,

### 4.

- AA** Or a little more, and recite the Qur'an slowly and distinctly.  
**NQ** Or a little more; and recite the Qur'ân (aloud) in a slow, (pleasant tone and) style[] .  
**PK** Or add (a little) thereto - and chant the Qur'an in measure,  
**SH** Or add to it, and recite the Quran as it ought to be recited.  
**YU** Or a little more; and recite the Qur'an in slow, measured rhythmic tones.

### 5.

- AA** We shall soon entrust to you a message heavy (with solemnity).  
**NQ** Verily, We shall send down to you a weighty Word (i.e. obligations, legal laws, etc.).  
**PK** For we shall charge thee with a word of weight.  
**SH** Surely We will make to light upon you a weighty Word.

YU Soon shall We send down to thee a weighty Message.

## 6.

AA Surely in the watches of the night the soul is most receptive and words more telling.

NQ Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing (the soul), and most suitable for (understanding) the Word (of Allâh).

PK Lo! the vigil of the night is (a time) when impression is more keen and speech more certain.

SH Surely the rising by night is the firmest way to tread and the best corrective of speech.

YU Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word (of Prayer and Praise).

## 7.

AA Indeed during the day you have a long schedule of occupations.

NQ Verily, there is for you by day prolonged occupation with ordinary duties,

PK Lo! thou hast by day a chain of business.

SH Surely you have in the day time a long occupation.

YU True, there is for thee by day prolonged occupation with ordinary duties:

## 8.

AA But recite the name of your Lord withdrawing yourself from everything, devoting yourself exclusively to Him.

NQ And remember the Name of your Lord and devote yourself to Him with a complete devotion.

PK So remember the name of thy Lord and devote thyself with a complete devotion -

SH And remember the name of your Lord and devote yourself to Him with (exclusive) devotion.

YU But keep in remembrance the name of thy Lord and devote thyself to Him whole-heartedly.

## 9.

AA He is the Lord of the East and the West. There is no god but He. So take Him alone as your protector.

NQ (He Alone is) the Lord of the east and the west, Lâ ilâha illa Huwa (none has the right to be worshipped but He). So take Him Alone as Wakil (Disposer of your affairs)[ ] .

PK Lord of the East and the West; there is no Allah save Him; so choose thou Him alone for thy defender -

SH The Lord of the East and the West-- there is no god but He-- therefore take Him for a protector.

YU (He is) Lord of the East and the West: there is no god but He: take Him therefore for (thy) Disposer of Affairs.

## 10.

AA Bear with patience what they say, and gracefully come away from them.

NQ And be patient (O Muhammad SAW) with what they say, and keep away from them in a good way.

PK And bear with patience what they utter, and part from them with a fair leave-taking.

SH And bear patiently what they say and avoid them with a becoming avoidance.

YU And have patience with what they say, and leave them with noble (dignity).

### 11.

AA Leave those to Me who deny, the lovers of ease and comfort; and bear with them for a while.

NQ And leave Me Alone to deal with the beliers (those who deny My Verses, etc.), and those who are in possession of good things of life. And give them respite for a little while.

PK Leave Me to deal with the deniers, lords of ease and comfort (in this life); and do thou respite them awhile.

SH And leave Me and the rejecters, the possessors of ease and plenty, and respite them a little.

YU And leave Me (alone to deal with) those in possession of the good things of life, who (yet) deny the Truth; and bear with them for a little while.

### 12.

AA Verily We shall have fetters with Us, and a roaring furnace,

NQ Verily, with Us are fetters (to bind them), and a raging Fire.

PK Lo! with Us are heavy fetters and a raging fire,

SH Surely with Us are heavy fetters and a flaming fire,

YU With Us are Fetters (to bind them), and a Fire (to burn them),

### 13.

AA And food that will stick in the throat, and painful torment

NQ And a food that chokes, and a painful torment.

PK And food which choketh (the partaker), and a painful doom

SH And food that chokes and a painful punishment,

YU And a Food that chokes, and a Penalty Grievous.

### 14.

AA On the day the earth and mountains will rock violently, and the mountains turn to a heap of poured-out sand.

NQ On the Day when the earth and the mountains will be in violent shake, and the mountains will be a heap of sand poured out and flowing down.

PK On the day when the earth and the hills rock, and the hills become a heap of running sand.

SH On the day when the earth and the mountains shall quake and the mountains shall become (as) heaps of sand let loose.

YU One Day the earth and the mountains will be in violent commotion. And the mountains will be as a heap of sand poured out and flowing down.

### 15.

AA We have sent an Apostle to you as a witness against you, as We had sent an apostle to the Pharaoh.

NQ Verily, We have sent to you (O men) a Messenger (Muhammad SAW) to be a witness over you, as We did send a Messenger [Mûsa (Moses)] to Fir'aun (Pharaoh)[] .

PK Lo! We have sent unto you a messenger as witness against you, even as We sent unto Pharaoh a messenger.

SH Surely We have sent to you a Messenger, a witness against you, as We sent a messenger to Firon.

YU We have sent to you, (O men!) a messenger, to be a witness concerning you, even as We sent a messenger to Pharaoh.

### 16.

AA But the Pharaoh disobeyed the apostle; so We seized him with a grievous punishment.

NQ But Fir'aun (Pharaoh) disobeyed the Messenger [Mûsa (Moses)], so We seized him with a severe punishment.

PK But Pharaoh rebelled against the messenger, whereupon We seized him with no gentle grip.

SH But Firon disobeyed the messenger, so We laid on him a violent hold.

YU But Pharaoh disobeyed the messenger; so We seized him with a heavy Punishment.

### 17.

AA How then, if you disbelieve, will you preserve yourselves on the day which will even turn the children hoary?

NQ Then how can you avoid the punishment, if you disbelieve, on a Day that will make the children greyheaded (i.e. the Day of Resurrection)?

PK Then how, if ye disbelieve, will ye protect yourselves upon the day which will turn children grey,

SH How, then, will you guard yourselves, if you disbelieve, on the day which shall make children grey-headed?

YU Then how shall ye, if ye deny (Allah), guard yourselves against a Day that will make children hoary-headed?-

### 18.

AA The heavens itself will be rent asunder (on that day). His promise is bound to be fulfilled.

NQ Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished.

PK The very heaven being then rent asunder. His promise is to be fulfilled.

SH The heaven shall rend asunder thereby; His promise is ever brought to fulfillment.

YU Whereon the sky will be cleft asunder? His Promise needs must be accomplished.

### 19.

AA Verily this is a reminder. So let him who desires take the way to his Lord.

NQ Verily, this is an admonition, therefore whosoever will, let him take a Path to His Lord!

PK Lo! This is a Reminder. Let him who will, then, choose a way unto his Lord.

SH Surely this is a reminder, then let him, who will take the way to his Lord.

YU Verily this is an Admonition: therefore, whoso will, let him take a (straight) path to his Lord!

### 20.

AA Your Lord surely knows that you are occupied with your devotions for nearly two-thirds of the night, or half the night, or one-third of it, as do many others with you. Yet God prescribes the measure of night and day. He knows you cannot calculate it, and so turns to you in benevolence. So recite as much of the Qur'an as you can easily. He knows some among you will be sick, and some will be travelling over the earth in search of the bounty of God, and some fighting in the way of God. So read as much from it as you can easily, and be

firm in devotion, pay the zakat, and lend a goodly loan to God. And what you send for yourself of the good, you will find it with God better and greater in reward. So ask for God's forgiveness. Indeed God is forgiving and kind.

- NO** Verily, your Lord knows that you do stand (to pray at night) a little less than two-thirds of the night, or half the night, or a third of the night, and so do a party of those with you, And Allâh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'ân as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allâh's Bounty; yet others fighting in Allâh's Cause. So recite as much of the Qur'ân as may be easy (for you), and perform As- Salât (Iqâmat-as-Salât) and give Zakât, and lend to Allâh a goodly loan, and whatever good you send before you for yourselves, (i.e. Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah, etc.), you will certainly find it with Allâh, better and greater in reward. And seek Forgiveness of Allâh. Verily, Allâh is Oft-Forgiving, Most-Merciful[].
- PK** Lo! thy Lord knoweth how thou keepest vigil sometimes nearly two-thirds of the night, or (sometimes) half or a third thereof, as do a party of those with thee. Allah measureth the night and the day. He knoweth that ye count it not, and turneth unto you in mercy. Recite, then, of the Qur'an that which is easy for you. He knoweth that there are sick folk among you, while others travel in the land in search of Allah's bounty, and others (still) are fighting for the cause of Allah. So recite of it that which is easy (for you), and establish worship and pay the poor-due, and (so) lend unto Allah a goodly loan. Whatsoever good ye send before you for your souls, ye will find it with Allah, better and greater in the recompense. And seek forgiveness of Allah. Lo! Allah is Forgiving, Merciful.
- SH** Surely your Lord knows that you pass in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, and (also) a party of those with you; and Allah measures the night and the day. He knows that you are not able to do it, so He has turned to you (mercifully), therefore read what is easy of the Quran. He knows that there must be among you sick, and others who travel in the land seeking of the bounty of Allah, and others who fight in Allah's way, therefore read as much of it as is easy (to you), and keep up prayer and pay the poor-rate and offer to Allah a goodly gift, and whatever of good you send on beforehand for yourselves, you will find it with Allah; that is best and greatest in reward; and ask forgiveness of Allah; surely Allah is Forgiving, Merciful.
- YU** Thy Lord doth know that thou standest forth (to prayer) nigh two-thirds of the night, or half the night, or a third of the night, and so doth a party of those with thee. But Allah doth appoint night and day in due measure He knoweth that ye are unable to keep count thereof. So He hath turned to you (in mercy): read ye, therefore, of the Qur'an as much as may be easy for you. He knoweth that there may be (some) among you in ill-health; others travelling through the land, seeking of Allah's bounty; yet others fighting in Allah's Cause, read ye, therefore, as much of the Qur'an as may be easy (for you); and establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good ye send forth for your souls ye shall find it in Allah's Presence, - yea, better and greater, in Reward and seek ye the Grace of Allah: for Allah is Oft-Forgiving, Most Merciful.

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# Al-Muddaththir

## The Enfolded

### The Cloaked One, The Man Wearing A Cloak

 **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. O YOU ENFOLDED in your mantle (of reform),  
**NQ** O you (Muhammad SAW) enveloped (in garments)!  
**PK** O thou enveloped in thy cloak,  
**SH** O you who are clothed!  
**YU** O thou wrapped up (in the mantle)!

#### 2.

- AA** Arise and warn,  
**NQ** Arise and warn!  
**PK** Arise and warn!  
**SH** Arise and warn,  
**YU** Arise and deliver thy warning!

#### 3.

- AA** Glorify your Lord,  
**NQ** And your Lord (Allâh) magnify!  
**PK** Thy Lord magnify,  
**SH** And your Lord do magnify,  
**YU** And thy Lord do thou magnify!

#### 4.

- AA** Purify your inner self,  
**NQ** And your garments purify!  
**PK** Thy raiment purify,  
**SH** And your garments do purify,  
**YU** And thy garments keep free from stain!

#### 5.

- AA** And banish all trepidation.  
**NQ** And keep away from Ar-Rujz (the idols)!  
**PK** Pollution shun!  
**SH** And uncleanness do shun,

YU And all abomination shun!

## 6.

AA Do not bestow favours in expectation of return,

NQ And give not a thing in order to have more (or consider not your deeds of Allâh's obedience as a favour to Allâh).

PK And show not favour, seeking wordly gain!

SH And bestow not favours that you may receive again with increase,

YU Nor expect, in giving, any increase (for thyself)!

## 7.

AA And persevere in the way of your Lord.

NQ And be patient for the sake of your Lord (i.e. perform your duty to Allâh)!

PK For the sake of thy Lord, be patient!

SH And for the sake of your Lord, be patient.

YU But, for thy Lord's (Cause), be patient and constant!

## 8.

AA For when the trumpet blows

NQ Then, when the Trumpet is sounded (i.e. its second blowing);

PK For when the trumpet shall sound,

SH For when the trumpet is sounded,

YU Finally, when the Trumpet is sounded,

## 9.

AA It will be a day of distress,

NQ Truly, that Day will be a Hard Day.

PK Surely that day will be a day of anguish,

SH That, at that time, shall be a difficult day,

YU That will be- that Day - a Day of Distress,-

## 10.

AA Dolorous for the unbelievers.

NQ Far from easy for the disbelievers.

PK Not of ease, for disbelievers.

SH For the unbelievers, anything but easy.

YU Far from easy for those without Faith.

## 11.

AA Leave him to Me whom I created alone,

NQ Leave Me Alone (to deal) with whom I created Alone (without any means, i.e. Al-Walîd bin Al- Mughîrah Al-Makhzûmî)!

PK Leave Me (to deal) with him whom I created lonely,

SH Leave Me and him whom I created alone,

YU Leave Me alone, (to deal) with the (creature) whom I created (bare and) alone!-

## 12.

AA And gave him abundant wealth

NQ And then granted him resources in abundance.

PK And then bestowed upon him ample means,  
 SH And give him vast riches,  
 YU To whom I granted resources in abundance,

**13.**

AA And sons always present by his side,  
 NQ And children to be by his side!  
 PK And sons abiding in his presence  
 SH And sons dwelling in his presence,  
 YU And sons to be by his side!-

**14.**

AA And made things easy for them.  
 NQ And made life smooth and comfortable for him!  
 PK And made (life) smooth for him.  
 SH And I adjusted affairs for him adjustably;  
 YU To whom I made (life) smooth and comfortable!

**15.**

AA Yet he wants that I should give him more.  
 NQ After all that he desires that I should give more;  
 PK Yet he desireth that I should give more.  
 SH And yet he desires that I should add more!  
 YU Yet is he greedy-that I should add (yet more); -

**16.**

AA Never. He is refractory of Our signs.  
 NQ Nay! Verily, he has been stubborn and opposing Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).  
 PK Nay! For lo! he hath been stubborn to Our revelations.  
 SH By no means! surely he offers opposition to Our communications.  
 YU By no means! For to Our Signs he has been refractory!

**17.**

AA I shall inflict on him hardship,  
 NQ I shall oblige him to (climb a slippery mountain in the Hell-fire called AsSa'ûd, or to) face a severe torment!  
 PK On him I shall impose a fearful doom.  
 SH I will make a distressing punishment overtake him.  
 YU Soon will I visit him with a mount of calamities!

**18.**

AA For he had thought and calculated.  
 NQ Verily, he thought and plotted;  
 PK For lo! he did consider; then he planned -  
 SH Surely he reflected and guessed,  
 YU For he thought and he plotted; -

**19.**

May he be accursed, how he planned!

AA

NQ So let him be cursed! How he plotted!

PK (Self-)destroyed is he, how he planned!

SH But may he be cursed how he plotted;

YU And woe to him! How he plotted!-

**20.**

AA May be then be accursed, how he plotted!

NQ And once more let him be cursed, how he plotted!

PK Again (self-)destroyed is he, how he planned! -

SH Again, may he be cursed how he plotted;

YU Yea, Woe to him; How he plotted!-

**21.**

AA Then he looked around,

NQ Then he thought;

PK Then looked he,

SH Then he looked,

YU Then he looked round;

**22.**

AA And frowned and puckered his brow,

NQ Then he frowned and he looked in a bad tempered way;

PK Then frowned he and showed displeasure.

SH Then he frowned and scowled,

YU Then he frowned and he scowled;

**23.**

AA Then turned his back and waxed proud,

NQ Then he turned back and was proud;

PK Then turned he away in pride

SH Then he turned back and was big with pride,

YU Then he turned back and was haughty;

**24.**

AA And said: "This is nothing but the magic of old,

NQ Then he said: "This is nothing but magic from that of old;

PK And said: This is naught else than magic from of old;

SH ~Then he said: This is naught but enchantment, narrated (from others);

YU Then said he: "This is nothing but magic, derived from of old;

**25.**

AA Nothing more than the speech of a man!"

NQ "This is nothing but the word of a human being!"

PK This is naught else than speech of mortal man.

SH This is naught but the word of a mortal.

YU "This is nothing but the word of a mortal!"

**26.**

AA I will cast him into the fire of Hell.  
 NO I will cast him into Hell-fire[]  
 PK Him shall I fling unto the burning.  
 SH I will cast him into hell.  
 YU Soon will I cast him into Hell-Fire!

**27.**

AA What do you think Hell-fire is?  
 NO And what will make you know exactly what Hell-fire is?  
 PK - Ah, what will convey unto thee what that burning is! -  
 SH And what will make you realize what hell is?  
 YU And what will explain to thee what Hell-Fire is?

**28.**

AA It leaves nothing, nor does it spare;  
 NO It spares not (any sinner), nor does it leave (anything unburnt)!  
 PK It leaveth naught; it spareth naught  
 SH It leaves naught nor does it spare aught.  
 YU Naught doth it permit to endure, and naught doth it leave alone!-

**29.**

AA It glows and burns the skin.  
 NO Burning the skins!  
 PK It shrivelleth the man.  
 SH It scorches the mortal.  
 YU Darkening and changing the colour of man!

**30.**

AA Over it are nineteen (guards).  
 NO Over it are nineteen (angels as guardians and keepers of Hell).  
 PK Above it are nineteen.  
 SH Over it are nineteen.  
 YU Over it are Nineteen.

**31.**

AA We have not appointed any one but angels as keepers of Hell, and their number that We have fixed is to make it a means of contention for disbelievers, so that those who were given the Book may be certain, and the faith of the believers may have greater increase, and the people of the Book and believers may not be deceived, and the sceptics and infidels may say: "What does God mean by this parable?" That is how God leads whosoever He will astray, and guides whosoever He will. None knows the armies of your Lord save Him self. This is no more than reminder for mankind.  
 NO And We have set none but angels as guardians of the Fire, and We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'ân is the truth as it agrees with their Books i.e. their number (19) is written in the Taurât (Torah) and the Injeel (Gospel)] and the believers may increase in Faith (as this Qur'ân is the truth) and that no doubts may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allâh intends by

this (curious) example ?" Thus Allāh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.

PK We have appointed only angels to be wardens of the Fire, and their number have We made to be a stumbling-block for those who disbelieve; that those to whom the Scripture hath been given may have certainty, and that believers may increase in faith; and that those to whom the Scripture hath been given and believers may not doubt; and that those in whose hearts there is disease, and disbelievers, may say: What meaneth Allah by this similitude? Thus Allah sendeth astray whom He will, and whom He will He guideth. None knoweth the hosts of thy Lord save Him. This is naught else than a Reminder unto mortals.

SH And We have not made the wardens of the fire others than angels, and We have not made their number but as a trial for those who disbelieve, that those who have been given the book may be certain and those who believe may increase in faith, and those who have been given the book and the believers may not doubt, and that those in whose hearts is a disease and the unbelievers may say: What does Allah mean by this parable? Thus does Allah make err whom He pleases, and He guides whom He pleases, and none knows the hosts of your Lord but He Himself; and this is naught but a reminder to the mortals.

YU And We have set none but angels as Guardians of the Fire; and We have fixed their number only as a trial for Unbelievers,- in order that the People of the Book may arrive at certainty, and the Believers may increase in Faith,- and that no doubts may be left for the People of the Book and the Believers, and that those in whose hearts is a disease and the Unbelievers may say, "What symbol doth Allah intend by this?" Thus doth Allah leave to stray whom He pleaseth, and guide whom He pleaseth: and none can know the forces of thy Lord, except He and this is no other than a warning to mankind.

### 32.

AA I say the truth, and call the moon to witness,

NQ Nay, and by the moon,

PK Nay, by the Moon

SH Nay; I swear by the moon,

YU Nay, verily: By the Moon,

### 33.

AA And the night when on the wane,

NQ And by the night when it withdraws,

PK And the night when it withdraweth

SH And the night when it departs,

YU And by the Night as it retreateth,

### 34.

AA The morning when it is unveiled,

NQ And by the dawn when it brightens,

PK And the dawn when it shineth forth,

SH And the daybreak when it shines;

YU And by the Dawn as it shineth forth,-

### 35.

AA That (Hell) is surely one of the greater (signs),

NQ Verily, it (Hell, or their denial of the Prophet Muhammad SAW , or the Day of

Resurrection) is but one of the greatest calamities.

PK Lo! this is one of the greatest (portents)

SH Surely it (hell) is one of the gravest (misfortunes),

YU This is but one of the mighty (portents),

### 36.

AA A warning for people --

NQ A warning to mankind,

PK As a warning unto men,

SH A warning to mortals,

YU A warning to mankind,-

### 37.

AA Whoever of you desires to progress or lag behind.

NQ To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins),

PK Unto him of you who will advance or hang back.

SH To him among you who wishes to go forward or remain behind.

YU To any of you that chooses to press forward, or to follow behind; -

### 38.

AA Every soul is pledged to what it does,

NQ Every person is a pledge for what he has earned,

PK Every soul is a pledge for its own deeds;

SH Every soul is held in pledge for what it earns,

YU Every soul will be (held) in pledge for its deeds.

### 39.

AA Except those of the right hand

NQ Except those on the Right, (i.e. the pious true believers of Islâmic Monotheism);

PK Save those who will stand on the right hand.

SH Except the people of the right hand,

YU Except the Companions of the Right Hand.

### 40.

AA Sitting in the gardens, asking

NQ In Gardens (Paradise) they will ask one another,

PK In gardens they will ask one another

SH In gardens, they shall ask each other

YU (They will be) in Gardens (of Delight): they will question each other,

### 41.

AA Of evil-doers:

NQ About Al-Mujrimûn (polytheists, criminals, disbelievers, etc.), (And they will say to them):

PK Concerning the guilty:

SH About the guilty:

YU And (ask) of the Sinners:

**42.**

AA "What was it that brought you to Hell?"  
 NQ "What has caused you to enter Hell?"  
 PK What hath brought you to this burning?  
 SH What has brought you into hell?  
 YU "What led you into Hell Fire?"

**43.**

AA They will answer: "We did not fulfil our devotional obligations,  
 NQ They will say: "We were not of those who used to offer their Salât (prayers)[]  
 PK They will answer: We were not of those who prayed  
 SH They shall say: We were not of those who prayed;  
 YU They will say: "We were not of those who prayed;

**44.**

AA And did not feed the needy,  
 NQ "Nor we used to feed Al-Miskin (the poor);  
 PK Nor did we feed the wretched.  
 SH And we used not to feed the poor;  
 YU "Nor were we of those who fed the indigent;

**45.**

AA And plunged into useless things with those who were obstinate,  
 NQ "And we used to talk falsehood (all that which Allâh hated) with vain talkers[] .  
 PK We used to wade (in vain dispute) with (all) waders,  
 SH And we used to enter into vain discourse with those who entered into vain discourses.  
 YU "But we used to talk vanities with vain talkers;

**46.**

AA And rejected the Day of Judgement as a lie  
 NQ "And we used to belie the Day of Recompense[]  
 PK And we used to deny the Day of Judgment,  
 SH And we used to call the day of judgment a lie;  
 YU "And we used to deny the Day of Judgment,

**47.**

AA Until the certainty (of death) had come upon us.  
 NQ "Until there came to us (the death) that is certain."  
 PK Till the Inevitable came unto us.  
 SH Till death overtook us.  
 YU "Until there came to us (the Hour) that is certain."

**48.**

AA So, the intercession of intercessors will not avail them.  
 NQ So no intercession of intercessors will be of any use to them.  
 PK The mediation of no mediators will avail them then.  
 SH So the intercession of intercessors shall not avail them.

YU Then will no intercession of (any) intercessors profit them.

#### 49.

AA Why then do they turn away from the admonition

NQ Then what is wrong with them (i.e. the disbelievers) that they turn away from (receiving) admonition?

PK Why now turn they away from the Admonishment,

SH What is then the matter with them, that they turn away from the admonition

YU Then what is the matter with them that they turn away from admonition?-

#### 50.

AA As though they were frightened asses

NQ As if they were frightened (wild) donkeys.

PK As they were frightened asses

SH As if they were asses taking fright

YU As if they were affrighted asses,

#### 51.

AA Fleeing from a lion?

NQ Fleeing from a hunter, or a lion, or a beast of prey.

PK Fleeing from a lion?

SH That had fled from a lion?

YU Fleeing from a lion!

#### 52.

AA In fact every one of them wants to be given open books (like the prophets).

NQ Nay, everyone of them desires that he should be given pages spread out (coming from Allâh with a writing that Islâm is the right religion, and Muhammad SAW has come with the truth from Allâh the Lord of the heavens and earth, etc.).

PK Nay, but everyone of them desireth that he should be given open pages (from Allah).

SH Nay; every one of them desires that he may be given pages spread out;

YU Forsooth, each one of them wants to be given scrolls (of revelation) spread out!

#### 53.

AA By no means. In fact they do not fear the Hereafter.

NQ Nay! But they fear not the Hereafter (from Allâh's punishment).

PK Nay, verily. They fear not the Hereafter.

SH Nay! but they do not fear the hereafter.

YU By no means! But they fear not the Hereafter,

#### 54.

AA Never so, as this is a reminder.

NQ Nay, verily, this (Qur'ân) is an admonition,

PK Nay, verily. Lo! this is an Admonishment.

SH Nay! it is surely an admonition.

YU Nay, this surely is an admonition:

#### 55.

- AA Let him then who heeds remember it.
- NO So whosoever will (let him read it), and receive admonition (from it)!
- PK So whosoever will may heed.
- SH So whoever pleases may mind it.
- YU Let any who will, keep it in remembrance!

**56.**

- AA But they will not remember except as God wills: He is worthy to be feared, and He is worthy of forgiving
- NO And they will not receive admonition unless Allâh wills; He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any Ilâh (God) along with Him, and He is the One Who forgives (sins).
- PK And they will not heed unless Allah willeth (it). He is the fount of fear. He is the fount of Mercy.
- SH And they will not mind unless Allah please. He is worthy to be feared and worthy to forgive.
- YU But none will keep it in remembrance except as Allah wills: He is the Lord of Righteousness, and the Lord of Forgiveness.

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# Al-Qiyâmah

## The Resurrection

### The Rising Of The Dead

 **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. I CALL TO WITNESS the Day of Resurrection,

**NQ** I swear by the Day of Resurrection;

**PK** Nay, I swear by the Day of Resurrection;

**SH** Nay! I swear by the day of resurrection.

**YU** I do call to witness the Resurrection Day;

#### 2.

**AA** And I call the reprehensive soul to witness:

**NQ** And I swear by the self-reproaching person (a believer).

**PK** Nay, I swear by the accusing soul (that this Scripture is true).

**SH** Nay! I swear by the self-accusing soul.

**YU** And I do call to witness the self-reproaching spirit: (Eschew Evil).

#### 3.

**AA** Does man think We shall not put his bones together?

**NQ** Does man (a disbeliever) think that We shall not assemble his bones?

**PK** Thinketh man that We shall not assemble his bones?

**SH** Does man think that We shall not gather his bones?

**YU** Does man think that We cannot assemble his bones?

#### 4.

**AA** Surely We are able to reform even his finger-tips.

**NQ** Yes, We are Able to put together in perfect order the tips of his fingers.[]

**PK** Yea, verily. We are Able to restore his very fingers!

**SH** Yea! We are able to make complete his very fingertips

**YU** Nay, We are able to put together in perfect order the very tips of his fingers.

#### 5.

**AA** Yet man is sceptical of what is right before him.

**NQ** Nay! (Man denies Resurrection and Reckoning. So) he desires to continue committing sins.

**PK** But man would fain deny what is before him.

**SH** Nay! man desires to give the lie to what is before him.

**YU** But man wishes to do wrong (even) in the time in front of him.

**6.**

- AA He asks: "When will the Day of Resurrection be?"  
 NQ He asks: "When will be this Day of Resurrection?"  
 PK He asketh: When will be this Day of Resurrection?  
 SH He asks: When is the day of resurrection?  
 YU He questions: "When is the Day of Resurrection?"

**7.**

- AA Yet when the eyes are dazzled,  
 NQ So, when the sight shall be dazed,  
 PK But when sight is confounded  
 SH So when the sight becomes dazed,  
 YU At length, when the sight is dazed,

**8.**

- AA The moon eclipsed,  
 NQ And the moon will be eclipsed,  
 PK And the moon is eclipsed  
 SH And the moon becomes dark,  
 YU And the moon is buried in darkness.

**9.**

- AA And the sun and moon are conjoined,  
 NQ And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light, etc.)[]  
 PK And sun and moon are united,  
 SH And the sun and the moon are brought together,  
 YU And the sun and moon are joined together, -

**10.**

- AA That day man will say: "Where can I find escape?"  
 NQ On that Day man will say: "Where (is the refuge) to flee?"  
 PK On that day man will cry: Whither to flee!  
 SH Man shall say on that day: Whither to fly to?  
 YU That Day will Man say: "Where is the refuge?"

**11.**

- AA Never so, for there will be no escape.  
 NQ No! There is no refuge!  
 PK Alas! No refuge!  
 SH By no means! there shall be no place of refuge!  
 YU By no means! No place of safety!

**12.**

- AA With your Lord alone will be the retreat on that day.  
 NQ Unto your Lord (Alone) will be the place of rest that Day.  
 PK Unto thy Lord is the recourse that day.  
 SH With your Lord alone shall on that day be the place of rest.

YU Before thy Lord (alone), that Day will be the place of rest.

### 13.

AA Then man will be told what he had sent ahead (of good) and what he had left behind.

NQ On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions).

PK On that day man is told the tale of that which he hath sent before and left behind.

SH Man shall on that day be informed of what he sent before and (what he) put off.

YU That Day will Man be told (all) that he put forward, and all that he put back.

### 14.

AA In fact man is a witness against himself,

NQ Nay! Man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds].

PK Oh, but man is a telling witness against himself,

SH Nay! man is evidence against himself,

YU Nay, man will be evidence against himself,

### 15.

AA Whatever the excuses he may offer.

NQ Though he may put forth his excuses (to cover his evil deeds).

PK Although he tender his excuses.

SH Though he puts forth his excuses.

YU Even though he were to put up his excuses.

### 16.

AA Do not forestall (the revelation before its completion) by acting in haste.

NQ Move not your tongue concerning (the Qur'ân, O Muhammad SAW) to make haste therewith.

PK Stir not thy tongue herewith to hasten it.

SH Do not move your tongue with it to make haste with it,

YU Move not thy tongue concerning the (Qur'an) to make haste therewith.

### 17.

AA Surely its collection and recitation are Our responsibility.

NQ It is for Us to collect it and to give you (O Muhammad SAW) the ability to recite it (the Qur'ân),

PK Lo! upon Us (resteth) the putting together thereof and the reading thereof.

SH Surely on Us (devolves) the collecting of it and the reciting of it.

YU It is for Us to collect it and to promulgate it:

### 18.

AA So, as We recite it, follow its reading.

NQ And when We have recited it to you [O Muhammad SAW through Jibrael (Gabriel)], then follow you its (the Qur'ân's) recital.

PK And when We read it, follow thou the reading;

SH Therefore when We have recited it, follow its recitation.

But when We have promulgated it, follow thou its recital (as promulgated):

YU

**19.**

- AA The exposition of its meaning surely rests on Us.  
 NO Then it is for Us (Allâh) to make it clear to you,  
 PK Then lo! upon Us (resteth) the explanation thereof.  
 SH Again on Us (devolves) the explaining of it.  
 YU Nay more, it is for Us to explain it (and make it clear):

**20.**

- AA But no. You love this transient life,  
 NO Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but (you men) love the present life of this world,  
 PK Nay, but ye do love the fleeting Now  
 SH Nay! But you love the present life,  
 YU Nay, (ye men!) but ye love the fleeting life,

**21.**

- AA And neglect the Hereafter.  
 NO And leave (neglect) the Hereafter.  
 PK And neglect the Hereafter.  
 SH And neglect the hereafter.  
 YU And leave alone the Hereafter.

**22.**

- AA How many faces will be refulgent on that Day,  
 NO Some faces that Day shall be Nâdirah (shining and radiant).  
 PK That day will faces be resplendent,  
 SH (Some) faces on that day shall be bright,  
 YU Some faces, that Day, will beam (in brightness and beauty);-

**23.**

- AA Waiting for their Lord.  
 NO Looking at their Lord (Allâh);  
 PK Looking toward their Lord;  
 SH Looking to their Lord.  
 YU Looking towards their Lord;

**24.**

- AA And how many faces on that Day will be woe-begone  
 NO And some faces, that Day, will be Bâsirah (dark, gloomy, frowning, and sad),  
 PK And that day will other faces be despondent,  
 SH And (other) faces on that day shall be gloomy,  
 YU And some faces, that Day, will be sad and dismal,

**25.**

- AA Fearing that a great disaster is going to befall them.  
 NO Thinking that some calamity was about to fall on them;  
 PK Thou wilt know that some great disaster is about to fall on them.

SH Knowing that there will be made to befall them some great calamity.  
 YU In the thought that some back-breaking calamity was about to be inflicted on them;

**26.**

AA Never so, for when life withdraws into the clavícula,  
 NQ Nay, when (the soul) reaches to the collar bone (i.e. up to the throat in its exit),  
 PK Nay, but when the life cometh up to the throat  
 SH Nay! When it comes up to the throat,  
 YU Yea, when (the soul) reaches to the collar-bone (in its exit),

**27.**

AA And it is asked: "Is there any reciter of charms and amulets?"  
 NQ And it will be said: "Who can cure him and save him from death?"  
 PK And men say: Where is the wizard (who can save him now)?  
 SH And it is said: Who will be a magician?  
 YU And there will be a cry, "Who is a magician (to restore him)?"

**28.**

AA He will then realise it is the parting,  
 NQ And he (the dying person) will conclude that it was (the time) of departing (death);  
 PK And he knoweth that it is the parting;  
 SH And he is sure that it is the (hour of) parting  
 YU And he will conclude that it was (the Time) of Parting;

**29.**

AA And anguish will be heaped upon anguish:  
 NQ And leg will be joined with another leg (shrouded) []  
 PK And agony is heaped on agony;  
 SH And affliction is combined with affliction;  
 YU And one leg will be joined with another:

**30.**

AA To your Lord then will be the driving. For he neither believed nor prayed,  
 NQ The drive will be, on that Day, to your Lord (Allâh)!  
 PK Unto thy Lord that day will be the driving.  
 SH To your Lord on that day shall be the driving.  
 YU That Day the Drive will be (all) to thy Lord!

**31.**

NQ So he (the disbeliever) neither believed (in this Qur'ân, in the Message of Muhammad SAW) nor prayed!  
 PK For he neither trusted, nor prayed.  
 SH So he did not accept the truth, nor did he pray,  
 YU So he gave nothing in charity, nor did he pray!-

**32.**

AA But only disavowed and turned away;

NO But on the contrary, he belied (this Qur'ân and the Message of Muhammad SAW) and turned away!

PK But he denied and flouted.

SH But called the truth a lie and turned back,

YU But on the contrary, he rejected Truth and turned away!

### 33.

AA Then he strutted back to his people.

NO Then he walked in full pride to his family admiring himself!

PK Then went he to his folk with glee.

SH Then he went to his followers, walking away in haughtiness.

YU Then did he stalk to his family in full conceit!

### 34.

AA Alas the woe for you, alas!

NO Woe to you [O man (disbeliever)]! And then (again) woe to you!

PK Nearer unto thee and nearer,

SH Nearer to you (is destruction) and nearer,

YU Woe to thee, (O men!), yea, woe!

### 35.

AA Alas, the woe for you!

NO Again, woe to you [O man (disbeliever)]! And then (again) woe to you!

PK Again nearer unto thee and nearer (is the doom).

SH Again (consider how) nearer to you and nearer.

YU Again, Woe to thee, (O men!), yea, woe!

### 36.

AA Does man think that he will be left alone to himself, free?

NO Does man think that he will be left Suda [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allâh) on him]?

PK Thinketh man that he is to be left aimless?

SH Does man think that he is to be left to wander without an aim?

YU Does man think that he will be left uncontrolled, (without purpose)?

### 37.

AA Was he not an emitted drop of semen,

NO Was he not a Nutfah (mixed male and female discharge of semen) poured forth?

PK Was he not a drop of fluid which gushed forth?

SH Was he not a small seed in the seminal elements,

YU Was he not a drop of sperm emitted (in lowly form)?

### 38.

AA Then formed into an embryo? Then He fashioned, shaped and proportioned

NO Then he became an 'Alaqa (a clot); then (Allâh) shaped and fashioned (him) in due proportion. []

PK Then he became a clot; then (Allah) shaped and fashioned

SH Then he was a clot of blood, so He created (him) then made (him) perfect.

YU Then did he become a leech-like clot; then did (Allah) make and fashion (him) in due proportion.

**39.**

AA And assigned it sexes, male and female.

NQ And made him in two sexes, male and female.

PK And made of him a pair, the male and female.

SH Then He made of him two kinds, the male and the female.

YU And of him He made two sexes, male and female.

**40.**

AA Cannot such as He bring the dead to life?

NQ Is not He (Allâh Who does that), Able to give life to the dead? (Yes! He is Able to do all things).

PK Is not He (Who doeth so) Able to bring the dead to life?

SH Is not He able to give life to the dead?

YU Has not He, (the same), the power to give life to the dead?

# 76

## Ad-Dahr

### Time Man

 **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. WAS THERE NOT a time in the life of man when he was not even a mentionable thing?
- NQ** Has there not been over man a period of time, when he was nothing to be mentioned?
- PK** Hath there come upon man (ever) any period of time in which he was a thing unremembered?
- SH** There surely came over man a period of time when he was a thing not worth mentioning.
- YU** Has there not been over Man a long period of Time, when he was nothing - (not even) mentioned?

#### 2.

- AA** Verily We created man from a sperm yoked (to the ovum) to bring out his real substance, then gave him hearing and sight.
- NQ** Verily, We have created man from Nutfah drops of mixed semen (discharge of man and woman), in order to try him, so We made him hearer, seer.
- PK** Lo! We create man from a drop of thickened fluid to test him; so We make him hearing, knowing.
- SH** Surely We have created man from a small life-germ uniting (itself): We mean to try him, so We have made him hearing, seeing.
- YU** Verily We created Man from a drop of mingled sperm, in order to try him: So We gave him (the gifts), of Hearing and Sight.

#### 3.

- AA** We surely showed him the way that he may either be grateful or deny.
- NQ** Verily, We showed him the way, whether he be grateful or ungrateful.
- PK** Lo! We have shown him the way, whether he be grateful or disbelieving.
- SH** Surely We have shown him the way: he may be thankful or unthankful.
- YU** We showed him the Way: whether he be grateful or ungrateful (rests on his will).

#### 4.

- AA** We have prepared for unbelievers chains and collars and a blazing fire.
- NQ** Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire.
- PK** Lo! We have prepared for disbelievers manacles and carcans and a raging fire.
- SH** Surely We have prepared for the unbelievers chains and shackles and a

burning fire.

YU For the Rejecters we have prepared chains, yokes, and a blazing Fire.

## 5.

AA Surely the devotees will drink cups flavoured with palm blossoms

NO Verily, the Abrâr (pious, who fear Allâh and avoid evil), shall drink a cup (of wine) mixed with water from a spring in Paradise called Kâfûr.

PK Lo! the righteous shall drink of a cup whereof the mixture is of Kafur,

SH Surely the righteous shall drink of a cup the admixture of which is camphor

YU As to the Righteous, they shall drink of a Cup (of Wine) mixed with Kafur,-

## 6.

AA From a spring of which the votaries of God will drink and make it flow in abundance.

NO A spring wherefrom the slaves of Allâh will drink, causing it to gush forth abundantly.

PK A spring wherefrom the slaves of Allah drink, making it gush forth abundantly,

SH A fountain from which the servants of Allah shall drink; they make it to flow a (goodly) flowing forth.

YU A Fountain where the Devotees of Allah do drink, making it flow in unstinted abundance.

## 7.

AA Those who fulfil their vows and fear the Day whose evil shall be diffused far and wide,

NO They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading.

PK (Because) they perform the vow and fear a day whereof the evil is wide-spreading,

SH They fulfill vows and fear a day the evil of which shall be spreading far and wide.

YU They perform (their) vows, and they fear a Day whose evil flies far and wide.

## 8.

AA And feed the needy for the love of Him, and the orphans and the captives,

NO And they give food, inspite of their love for it (or for the love of Him), to Miskin [] (poor), the orphan, and the captive,

PK And feed with food the needy wretch, the orphan and the prisoner, for love of Him,

SH And they give food out of love for Him to the poor and the orphan and the captive:

YU And they feed, for the love of Allah, the indigent, the orphan, and the captive,-

## 9.

AA (Saying): "We feed you for the sake of God, desiring neither recompense nor thanks.

NO (Saying): "We feed you seeking Allâh's Countenance only. We wish for no reward, nor thanks from you.

PK (Saying): We feed you, for the sake of Allah only. We wish for no reward nor thanks from you;

SH We only feed you for Allah's sake; we desire from you neither reward nor thanks:

YU (Saying), "We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks.

### 10.

AA We fear the dismal day calamitous from our Lord."

NQ "Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislikeness to it)."

PK Lo! we fear from our Lord a day of frowning and of fate.

SH Surely we fear from our Lord a stern, distressful day.

YU "We only fear a Day of distressful Wrath from the side of our Lord."

### 11.

AA So God will protect them from the evil of that day, and grant them happiness and joy,

NQ So Allâh saved them from the evil of that Day, and gave them Nadratan (a light of beauty) and joy.

PK Therefor Allah hath warded off from them the evil of that day, and hath made them find brightness and joy;

SH Therefore Allah win guard them from the evil of that day and cause them to meet with ease and happiness;

YU But Allah will deliver them from the evil of that Day, and will shed over them a Light of Beauty and (blissful) Joy.

### 12.

AA And reward them for their perseverance Paradise and silken robes,

NQ And their recompense shall be Paradise, and silken garments, because they were patient.

PK And hath awarded them for all that they endured, a Garden and silk attire;

SH And reward them, because they were patient, with garden and silk,

YU And because they were patient and constant, He will reward them with a Garden and (garments of) silk.

### 13.

AA Where they will recline on couches feeling neither heat of the sun nor intense cold.

NQ Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise there is no sun and no moon).

PK Reclining therein upon couches, they will find there neither (heat of) a sun nor bitter cold.

SH Reclining therein on raised couches, they shall find therein neither (the severe heat of) the sun nor intense cold.

YU Reclining in the (Garden) on raised thrones, they will see there neither the sun's (excessive heat) nor (the moon's) excessive cold.

### 14.

AA The shadows will bend over them, and low will hang the clusters of grapes.

NQ And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.

PK The shade thereof is close upon them and the clustered fruits thereof bow down.

SH And close down upon them (shall be) its shadows, and its fruits shall be made near (to them), being easy to reach.

YU And the shades of the (Garden) will come low over them, and the bunches (of fruit), there, will hang low in humility.

### 15.

AA Passed round will be silver flagons and goblets made of glass,  
 NQ And amongst them will be passed round vessels of silver and cups of crystal,  
 PK Goblets of silver are brought round for them, and beakers (as) of glass  
 SH And there shall be made to go round about them vessels of silver and goblets which are of glass,  
 YU And amongst them will be passed round vessels of silver and goblets of crystal, -

### 16.

AA And crystal clear bottles of silver, of which they will determine the measure themselves.  
 NQ Crystal-clear, made of silver. They will determine the measure thereof according to their wishes.  
 PK (Bright as) glass but (made) of silver, which they (themselves) have measured to the measure (of their deeds).  
 SH (Transparent as) glass, made of silver; they have measured them according to a measure.  
 YU Crystal-clear, made of silver: they will determine the measure thereof (according to their wishes).

### 17.

AA There will they drink a cup flavoured with ginger  
 NQ And they will be given to drink there a cup (of wine) mixed with Zanjabil (ginger, etc.),  
 PK There are they watered with a cup whereof the mixture is of Zanjabil,  
 SH And they shall be made to drink therein a cup the admixture of which shall be ginger,  
 YU And they will be given to drink there of a Cup (of Wine) mixed with Zanjabil, -

### 18.

AA From a spring by the name of Ever-flowing-Salsabil.  
 NQ A spring there, called Salsabil.  
 PK (The water of) a spring therein, named Salsabil.  
 SH (Of) a fountain therein which is named Salsabil.  
 YU A fountain there, called Salsabil.

### 19.

AA And boys of everlasting youth will go about attending them. Looking at them you would think that they were pearls dispersed.  
 NQ And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.  
 PK There wait on them immortal youths, whom, when thou seest, thou wouldst take for scattered pearls.  
 SH And round about them shall go youths never altering in age; when you see them you will think them to be scattered pearls.  
 YU And round about them will (serve) youths of perpetual (freshness): If thou seest them, thou wouldst think them scattered Pearls.

### 20.

- AA When you look around, you will see delights and great dominion.
- NO And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.
- PK When thou seest, thou wilt see there bliss and high estate.
- SH And when you see there, you shall see blessings and a great kingdom.
- YU And when thou lookest, it is there thou wilt see a Bliss and a Realm Magnificent.

**21.**

- AA On their bodies will be garments of the finest green silk and brocade, and they will be adorned with bracelets of silver; and their Lord will give them a purest draught to drink.
- NO Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink.
- PK Their raiment will be fine green silk and gold embroidery. Bracelets of silver will they wear. Their Lord will slake their thirst with a pure drink.
- SH Upon them shall be garments of fine green silk and thick silk interwoven with gold, and they shall be adorned with bracelets of silver, and their Lord shall make them drink a pure drink.
- YU Upon them will be green Garments of fine silk and heavy brocade, and they will be adorned with Bracelets of silver; and their Lord will give to them to drink of a Wine Pure and Holy.

**22.**

- AA "This in truth is your recompense, and acceptance of your endeavours." have revealed the Qur'an to you gradually;
- NO (And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted."
- PK (And it will be said unto them): Lo! this is a reward for you. Your endeavour (upon earth) hath found acceptance.
- SH Surely this is a reward for you, and your striving shall be recompensed.
- YU "Verily this is a Reward for you, and your Endeavour is accepted and recognised."

**23.**

- NO Verily! It is We Who have sent down the Qur'ân to you (O Muhammad SAW) by stages.
- PK Lo! We, even We, have revealed unto thee the Qur'an, a revelation;
- SH Surely We Ourselves have revealed the Quran to you revealing (it) in portions.
- YU It is We Who have sent down the Qur'an to thee by stages.

**24.**

- AA So wait for your Lord's command, and do not follow any sinner or disbeliever among them.
- NO Therefore be patient (O Muhammad SAW) and submit to the Command of your Lord (Allâh, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them.
- PK So submit patiently to thy Lord's command, and obey not of them any guilty one or disbeliever.
- SH Therefore wait patiently for the command of your Lord, and obey not from among them a sinner or an ungrateful one.
- YU Therefore be patient with constancy to the Command of thy Lord, and hearken not to the sinner or the ingrate among them.

**25.**

- AA Meditate upon the name of your Lord morning and evening;
- NO And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (Fajr), Zuhr, and 'Asr prayers].
- PK Remember the name of thy Lord at morn and evening.
- SH And glorify the name of your Lord morning and evening.
- YU And celebrate the name of thy Lord morning and evening,

**26.**

- AA And bow in homage part of the night, and glorify Him far into the night.
- NO And during night, prostrate yourself to Him (i.e. the offering of Maghrib and 'Ishā' prayers), and glorify Him a long night through (i.e. Tahajjud prayer).
- PK And worship Him (a portion) of the night. And glorify Him through the livelong night.
- SH And during part of the night adore Him, and give glory to Him (a) long (part of the) night.
- YU And part of the night, prostrate thyself to Him; and glorify Him a long night through.

**27.**

- AA Surely men love what hastes away and forget the grievous day (ahead).
- NO Verily! These (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard).
- PK Lo! these love fleeting life, and put behind them (the remembrance of) a grievous day.
- SH Surely these love the transitory and neglect a grievous day before them.
- YU As to these, they love the fleeting life, and put away behind them a Day (that will be) hard.

**28.**

- AA We created them and fixed their bones and joints; and We could replace them when We like with others like them.
- NO It is We Who created them, and We have made them of strong built. And when We will, We can replace them with others like them with a complete replacement.
- PK We, even We, created them, and strengthened their frame. And when We will, We can replace them, bringing others like them in their stead.
- SH We created them and made firm their make, and when We please We will bring in their place the likes of them by a change.
- YU It is We Who created them, and We have made their joints strong; but, when We will, We can substitute the like of them by a complete change.

**29.**

- AA This surely is a reminder: Therefore whosoever desires may take the way to his Lord.
- NO Verily! This (Verses of the Qur'ân) is an admonition, so whosoever wills, let him take a Path to his Lord (Allâh).
- PK Lo! this is an Admonishment, that whosoever will may choose a way unto his Lord.
- SH Surely this is a reminder, so whoever pleases takes to his Lord a way.
- YU This is an admonition: Whosoever will, let him take a (straight) Path to his Lord.

**30.**

- AA But you will not desire except as God wills. Verily He is all-knowing and all-wise.
- NO But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise.
- PK Yet ye will not, unless Allah willeth. Lo! Allah is Knower, Wise.
- SH And you do not please except that Allah please, surely Allah is Knowing, Wise;
- YU But ye will not, except as Allah wills; for Allah is full of Knowledge and Wisdom.

**31.**

- AA He admits whosoever He will to His benevolence. But for the evil-doers He has prepared a painful punishment.
- NO He will admit to His Mercy whom He will and as for the Zâlimûn, (polytheists, wrong-doers, etc.) He has prepared a painful torment.
- PK He maketh whom He will to enter His mercy, and for evil-doers hath prepared a painful doom.
- SH He makes whom He pleases to enter into His mercy; and (as for) the unjust, He has prepared for them a painful chastisement.
- YU He will admit to His Mercy whom He will; But the wrong-doers,- for them has He prepared a grievous Penalty.

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# Al-Mursalât

## The Emissaries

### Winds Sent Forth

 **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. I CALL TO WITNESS those who are sent consecutively,
- NQ** By the winds (or angels or the Messengers of Allâh) sent forth one after another.
- PK** By the emissary winds, (sent) one after another
- SH** I swear by the emissary winds, sent one after another (for men's benefit),
- YU** By the (Winds) sent forth one after another (to man's profit);

#### 2.

- AA** And those that strike violently,
- NQ** And by the winds that blow violently,
- PK** By the raging hurricanes,
- SH** By the raging hurricanes,
- YU** Which then blow violently in tempestuous Gusts,

#### 3.

- AA** And those that revive by quickening,
- NQ** And by the winds that scatter clouds and rain;
- PK** By those which cause earth's vegetation to revive;
- SH** Which scatter clouds to their destined places,
- YU** And scatter (things) far and wide;

#### 4.

- AA** And those that distinguish distinctly,
- NQ** And by the Verses (of the Qur'ân) that separate the right from the wrong.
- PK** By those who winnow with a winnowing,
- SH** Then separate them one from another,
- YU** Then separate them, one from another,

#### 5.

- AA** And those that bring down the Reminder
- NQ** And by the angels that bring the revelations to the Messengers,
- PK** By those who bring down the Reminder,
- SH** Then I swear by the angels who bring down the revelation,
- YU** Then spread abroad a Message,

**6.**

- AA To end all argument or to warn.
- NQ To cut off all excuses or to warn;
- PK To excuse or to warn,
- SH To clear or to warn.
- YU Whether of Justification or of Warning; -

**7.**

- AA What is promised will surely come to pass.
- NQ Surely, what you are promised must come to pass.
- PK Surely that which ye are promised will befall.
- SH Most surely what you are threatened with must come to pass.
- YU Assuredly, what ye are promised must come to pass.

**8.**

- AA When the stars are obliterated,
- NQ Then when the stars lose their lights;
- PK So when the stars are put out,
- SH So when the stars are made to lose their light,
- YU Then when the stars become dim;

**9.**

- AA The heavens split asunder,
- NQ And when the heaven is cleft asunder;
- PK And when the sky is riven asunder,
- SH And when the heaven is rent asunder,
- YU When the heaven is cleft asunder;

**10.**

- AA The mountains reduced to dust and blown away,
- NQ And when the mountains are blown away;
- PK And when the mountains are blown away,
- SH And when the mountains are carried away as dust,
- YU When the mountains are scattered (to the winds) as dust;

**11.**

- AA And when the time comes for raising the little girls (buried alive) --
- NQ And when the Messengers are gathered to their time appointed;
- PK And when the messengers are brought unto their time appointed -
- SH And when the messengers are gathered at their appointed time
- YU And when the messengers are (all) appointed a time (to collect); -

**12.**

- AA For what day is that time fixed?
- NQ For what Day are these signs postponed?
- PK For what day is the time appointed?
- SH To what day is the doom fixed?
- YU For what Day are these (portents) deferred?

**13.**

AA The Day of Judgement.

NQ For the Day of sorting out (the men of Paradise from the men destined for Hell).

PK For the Day of Decision.

SH To the day of decision.

YU For the Day of Sorting out.

**14.**

AA How will you comprehend what the Day of Judgement is?

NQ And what will explain to you what is the Day of sorting out?

PK And what will convey unto thee what the Day of Decision is! -

SH And what will make you comprehend what the day of decision is?

YU And what will explain to thee what is the Day of Sorting out?

**15.**

AA Alas the woe that day for those who deny!

NQ Woe that Day to the deniers (of the Day of Resurrection)!

PK Woe unto the repudiators on that day!

SH Woe on that day to the rejecters.

YU Ah woe, that Day, to the Rejecters of Truth!

**16.**

AA Have We not destroyed the earlier generations?

NQ Did We not destroy the ancients?

PK Destroyed We not the former folk,

SH Did We not destroy the former generations?

YU Did We not destroy the men of old (for their evil)?

**17.**

AA So shall We make the later ones to follow them.

NQ So shall We make later generations to follow them.

PK Then caused the latter folk to follow after?

SH Then did We follow them up with later ones.

YU So shall We make later (generations) follow them.

**18.**

AA That is what We shall do to those who are guilty of crime.

NQ Thus do We deal with the Mujrimûn (polytheists, disbelievers, sinners, criminals, etc.)!

PK Thus deal We ever with the guilty.

SH Even thus shall We deal with the guilty.

YU Thus do We deal with men of sin.

**19.**

AA Alas the woe that day for those who deny!

NQ Woe that Day to the deniers (of the Day of Resurrection)!

PK Woe unto the repudiators on that day!

Woe on that day to the rejecters.

SH

YU Ah woe, that Day, to the Rejecters of Truth!

**20.**

AA Did We not create you from contemptible water?

NQ Did We not create you from a worthless water (semen, etc.)?

PK Did We not create you from a base fluid

SH Did We not create you from contemptible water?

YU Have We not created you from a fluid (held) despicable?-

**21.**

AA Then We lodged you in a secure place (the womb)

NQ Then We placed it in a place of safety (womb),

PK Which We laid up in a safe abode

SH Then We placed it in a secure resting-place,

YU The which We placed in a place of rest, firmly fixed,

**22.**

AA For a certain appointed time,

NQ For a known period (determined by gestation)?

PK For a known term?

SH Till an appointed term,

YU For a period (of gestation), determined (according to need)?

**23.**

AA Then We facilitated (your birth). How well do We calculate!

NQ So We did measure, and We are the Best to measure (the things).

PK Thus We arranged. How excellent is Our arranging!

SH So We proportion it-- how well are We at proportioning (things).

YU For We do determine (according to need); for We are the best to determine (things).

**24.**

AA Alas the woe that day for those who deny!

NQ Woe that Day to the deniers (of the Day of Resurrection)!

PK Woe unto the repudiators on that day!

SH Woe on that day to the rejecters.

YU Ah woe, that Day! to the Rejecters of Truth!

**25.**

AA Have We not made the earth a repository

NQ Have We not made the earth a receptacle?

PK Have We not made the earth a receptacle

SH Have We not made the earth to draw together to itself,

YU Have We not made the earth (as a place) to draw together.

**26.**

AA For the living and the dead,

NQ For the living and the dead.

PK Both for the living and the dead,  
 SH The living and the dead,  
 YU The living and the dead,

**27.**

AA And placed in it lofty and broad stabilisers, and gave you sweet water to drink?  
 NO And have placed therein firm, and tall mountains; and have given you to drink sweet water?  
 PK And placed therein high mountains and given you to drink sweet water therein?  
 SH And made therein lofty mountains, and given you to drink of sweet water?  
 YU And made therein mountains standing firm, lofty (in stature); and provided for you water sweet (and wholesome)?

**28.**

AA Alas the woe that day for those who deny!  
 NO Woe that Day to the deniers (of the Day of Resurrection)!  
 PK Woe unto the repudiators on that day!  
 SH Woe on that day to the rejecters.  
 YU Ah woe, that Day, to the Rejecters of Truth!

**29.**

AA "Go to what you used to deny;  
 NO (It will be said to the disbelievers): "Depart you to that which you used to deny!  
 PK (It will be said unto them:) Depart unto that (doom) which ye used to deny;  
 SH Walk on to that which you called a lie.  
 YU (It will be said:) "Depart ye to that which ye used to reject as false!

**30.**

AA Go to the shadow with three ramifications,  
 NO "Depart you to a shadow (of Hell-fire smoke ascending) in three columns,  
 PK Depart unto the shadow falling threefold,  
 SH Walk on to the covering having three branches,  
 YU "Depart ye to a Shadow (of smoke ascending) in three columns,

**31.**

AA Neither shady nor protecting against the blazing Fire.  
 NO "Neither shading, nor of any use against the fierce flame of the Fire."  
 PK (Which yet is) no relief nor shelter from the flame.  
 SH Neither having the coolness of the shade nor availing against the flame.  
 YU "(Which yields) no shade of coolness, and is of no use against the fierce Blaze.

**32.**

AA It will throw out sparks as logs of wood  
 NO Verily! It (Hell) throws sparks (huge) as Al-Qasr [a fort or a Qasr (huge log of wood)],  
 PK Lo! it throweth up sparks like the castles,  
 SH Surely it sends up sparks like palaces,  
 YU "Indeed it throws about sparks (huge) as Forts,

**33.**

AA So like golden camels."

NQ As if they were Jimâlatun Sufr (yellow camels or bundles of ropes)."

PK (Or) as it might be camels of bright yellow hue.

SH As if they were tawny camels.

YU "As if there were (a string of) yellow camels (marching swiftly)."

**34.**

AA Alas the woe that day for those who deny!

NQ Woe that Day to the deniers (of the Day of Resurrection)!

PK Woe unto the repudiators on that day!

SH Woe on that day to the rejecters.

YU Ah woe, that Day, to the Rejecters of Truth!

**35.**

AA They will not be able to speak that day,

NQ That will be a Day when they shall not speak (during some part of it),

PK This is a day wherein they speak not,

SH This is the day on which they shall not speak,

YU That will be a Day when they shall not be able to speak.

**36.**

AA Nor given leave to make excuses.

NQ And they will not be permitted to put forth any excuse.

PK Nor are they suffered to put forth excuses.

SH And permission shall not be given to them so that they should offer excuses.

YU Nor will it be open to them to put forth pleas.

**37.**

AA Alas the woe that day for those who deny!

NQ Woe that Day to the deniers (of the Day of Resurrection)!

PK Woe unto the repudiators on that day!

SH Woe on that day to the rejecters.

YU Ah woe, that Day, to the Rejecters of Truth!

**38.**

AA That will be the Day of Reckoning. Gathered will be (you) and the earlier (generations).

NQ That will be a Day of Decision! We have brought you and the men of old together!

PK This is the Day of Decision, We have brought you and the men of old together.

SH This is the day of decision: We have gathered you and those of yore.

YU That will be a Day of Sorting out! We shall gather you together and those before (you)!

**39.**

AA So if you have any plot to devise against Me, then devise it.

NQ So if you have a plot, use it against Me (Allâh swt )!

PK If now ye have any wit, outwit Me.

SH So if you have a plan, plan against Me (now).  
 YU Now, if ye have a trick (or plot), use it against Me!

**40.**

AA Alas the woe that day for those who deny!  
 NO Woe that Day to the deniers (of the Day of Resurrection)!  
 PK Woe unto the repudiators on that day!  
 SH Woe on that day to the rejecters.  
 YU Ah woe, that Day, to the Rejecters of Truth!

**41.**

AA Those who take heed for themselves and fear God, will be amidst shade and springs of water,  
 NO Verily, the Muttaqûn (pious - see V.2:2) shall be amidst shades and springs.  
 PK Lo! those who kept their duty are amid shade and fountains,  
 SH Surely those who guard (against evil) shall be amid shades and fountains,  
 YU As to the Righteous, they shall be amidst (cool) shades and springs (of water).

**42.**

AA And such fruits as they desire.  
 NO And fruits, such as they desire.  
 PK And fruits such as they desire.  
 SH And fruits such as they desire.  
 YU And (they shall have) fruits,- all they desire.

**43.**

AA "Eat and drink with relish as reward for what you had done."  
 NO "Eat and drink comfortably for that which you used to do.  
 PK (Unto them it is said:) Eat, drink and welcome, O ye blessed, in return for what ye did.  
 SH Eat and drink pleasantly because of what you did.  
 YU "Eat ye and drink ye to your heart's content: for that ye worked (Righteousness).

**44.**

AA That is how We reward the good.  
 NO Verily, thus We reward the Muhsinûn (good-doers).  
 PK Thus do We reward the good.  
 SH Surely thus do We reward the doers of good.  
 YU Thus do We certainly reward the Doers of Good.

**45.**

AA Alas the woe that day for those who deny!  
 NO Woe that Day to the deniers (of the Day of Resurrection)!  
 PK Woe unto the repudiators on that day!  
 SH Woe on that day to the rejecters.  
 YU Ah woe, that Day, to the Rejecters of Truth!

**46.**

AA Eat and enjoy for a while: You are certainly sinners.

- NQ** (O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the Mujrimûn (polytheists, disbelievers, sinners, criminals, etc.).
- PK** Eat and take your ease (on earth) a little. Lo! ye are guilty.
- SH** Eat and enjoy yourselves for a little; surely you are guilty.
- YU** (O ye unjust!) Eat ye and enjoy yourselves (but) a little while, for that ye are Sinners.

**47.**

- AA** Alas the woe that day for those who deny!
- NQ** Woe that Day to the deniers (of the Day of Resurrection)!
- PK** Woe unto the repudiators on that day!
- SH** Woe on that day to the rejecters.
- YU** Ah woe, that Day, to the Rejecters of Truth!

**48.**

- AA** When it is said to them: "Bow in homage," they do not bow.
- NQ** And when it is said to them: "Bow down yourself (in prayer)!" They bow not down (offer not their prayers)[] .
- PK** When it is said unto them: Bow down, they bow not down!
- SH** And where it is said to them: Bow down, they do not bow down.
- YU** And when it is said to them, "Prostrate yourselves!" they do not so.

**49.**

- AA** Alas the woe that day for those who deny!
- NQ** Woe that Day to the deniers (of the Day of Resurrection)!
- PK** Woe unto the repudiators on that day!
- SH** Woe on that day to the rejecters.
- YU** Ah woe, that Day, to the Rejecters of Truth!

**50.**

- AA** In what other lore after this will they then believe?
- NQ** Then in what statement after this (the Qur'ân) will they believe?
- PK** In what statement, after this, will they believe?
- SH** In what announcement, then, after it, will they believe?
- YU** Then what Message, after that, will they believe in?

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# An-Naba'

## The Announcement

## The Tidings

 **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. OF WHAT ARE they asking one another?
- NQ** What are they asking (one another)?
- PK** Whereof do they question one another?
- SH** Of what do they ask one another?
- YU** Concerning what are they disputing?

### 2.

- AA** (Is it) of the great announcement
- NQ** About the great news, (i.e. Islâmic Monotheism, the Qur'ân, which Prophet Muhammad (Peace be upon him)brought and the Day of Resurrection, etc.),
- PK** (It is) of the awful tidings,
- SH** About the great event,
- YU** Concerning the Great News,

### 3.

- AA** About which they have been differing?
- NQ** About which they are in disagreement.
- PK** Concerning which they are in disagreement.
- SH** About which they differ?
- YU** About which they cannot agree.

### 4.

- AA** Indeed they will come to know soon;
- NQ** Nay, they will come to know!
- PK** Nay, but they will come to know!
- SH** Nay! they shall soon come to know
- YU** Verily, they shall soon (come to) know!

### 5.

- AA** They will indeed come to know soon.
- NQ** Nay, again, they will come to know!
- PK** Nay, again, but they will come to know!
- SH** Nay! Nay! they shall soon know.
- YU** Verily, verily they shall soon (come to) know!

**6.**

- AA Did We not make the earth a spreading,
- NO Have We not made the earth as a bed,
- PK Have We not made the earth an expanse,
- SH Have We not made the earth an even expanse?
- YU Have We not made the earth as a wide expanse,

**7.**

- AA The mountains tent-pins?
- NO And the mountains as pegs?
- PK And the high hills bulwarks?
- SH And the mountains as projections (thereon)?
- YU And the mountains as pegs?

**8.**

- AA We created you in pairs,
- NO And We have created you in pairs (male and female, tall and short, good and bad, etc.).
- PK And We have created you in pairs,
- SH And We created you in pairs,
- YU And (have We not) created you in pairs,

**9.**

- AA And made sleep for you to rest,
- NO And have made your sleep as a thing for rest.
- PK And have appointed your sleep for repose,
- SH And We made your sleep to be rest (to you),
- YU And made your sleep for rest,

**10.**

- AA The night a covering,
- NO And have made the night as a covering (through its darkness),
- PK And have appointed the night as a cloak,
- SH And We made the night to be a covering,
- YU And made the night as a covering,

**11.**

- AA And the day for seeking livelihood.
- NO And have made the day for livelihood.
- PK And have appointed the day for livelihood.
- SH And We made the day for seeking livelihood.
- YU And made the day as a means of subsistence?

**12.**

- AA We raised over you several secure (skies),
- NO And We have built above you seven strong (heavens),
- PK And We have built above you seven strong (heavens),
- SH And We made above you seven strong ones,

YU And (have We not) built over you the seven firmaments,

### 13.

AA And placed a lamp therein brightly burning.

NQ And have made (therein) a shining lamp (sun).

PK And have appointed a dazzling lamp,

SH And We made a shining lamp,

YU And placed (therein) a Light of Splendour?

### 14.

AA And We sent down rain from water-laden clouds pouring in torrents

NQ And have sent down from the rainy clouds abundant water.

PK And have sent down from the rainy clouds abundant water,

SH And We send down from the clouds water pouring forth abundantly,

YU And do We not send down from the clouds water in abundance,

### 15.

AA That We may produce from it grain and vegetation,

NQ That We may produce therewith corn and vegetations,

PK Thereby to produce grain and plant,

SH That We may bring forth thereby corn and herbs,

YU That We may produce therewith corn and vegetables,

### 16.

AA And orchards full of trees and interlacing boughs.

NQ And gardens of thick growth.

PK And gardens of thick foliage.

SH And gardens dense and luxuriant.

YU And gardens of luxurious growth?

### 17.

AA Surely a time is fixed for the Day of Judgement.

NQ Verily, the Day of Decision is a fixed time,

PK Lo! the Day of Decision is a fixed time,

SH Surely the day of decision is (a day) appointed:

YU Verily the Day of Sorting out is a thing appointed,

### 18.

AA The day the trumpet blast is sounded you will come in hordes;

NQ The Day when the Trumpet will be blown, and you shall come forth in crowds (groups);

PK A day when the trumpet is blown and ye come in multitudes,

SH The day on which the trumpet shall be blown so you shall come forth in hosts,

YU The Day that the Trumpet shall be sounded, and ye shall come forth in crowds;

### 19.

AA The heavens will be opened wide and turn into so many doors,

NQ And the heaven shall be opened, and it will become as gates,

PK And the heaven is opened and becometh as gates,

SH And the heaven shall be opened so that it shall be all openings,

YU And the heavens shall be opened as if there were doors,

## 20.

AA The mountains put in motion turning into a mirage.

NQ And the mountains shall be moved away from their places and they will be as if they were a mirage.

PK And the hills are set in motion and become as a mirage.

SH And the mountains shall be moved off so that they shall remain a mere semblance.

YU And the mountains shall vanish, as if they were a mirage.

## 21.

AA Certainly Hell lies in wait,

NQ Truly, Hell is a place of ambush,

PK Lo! hell lurketh in ambush,

SH Surely hell lies in wait,

YU Truly Hell is as a place of ambush,

## 22.

AA The rebels' abode,

NQ A dwelling place for the Tâghûn (those who transgress the boundry limits set by Allâh like polytheists, disbelievers in the Oneness of Allâh, hyprocrites, sinners, criminals, etc.),

PK A home for the rebellious.

SH A place of resort for the inordinate,

YU For the transgressors a place of destination:

## 23.

AA Where they will remain for aeons,

NQ They will abide therein for ages,

PK They will abide therein for ages.

SH Living therein for ages.

YU They will dwell therein for ages.

## 24.

AA Finding neither sleep nor any thing to drink

NQ Nothing cool shall they taste therein, nor any drink.

PK Therein taste they neither coolness nor (any) drink

SH They shall not taste therein cool nor drink

YU Nothing cool shall they taste therein, nor any drink,

## 25.

AA Except boiling water and benumbing cold:

NQ Except boiling water, and dirty wound discharges.

PK Save boiling water and a paralysing cold:

SH But boiling and intensely cold water,

YU Save a boiling fluid and a fluid, dark, murky, intensely cold,

## 26.

AA , A fitting reward.

NQ An exact recompense (according to their evil crimes).

PK Reward proportioned (to their evil deeds).

SH Requital corresponding.

YU A fitting recompense (for them).

### 27.

AA They were those who did not expect a reckoning,

NQ For verily, they used not to look for a reckoning.

PK For lo! they looked not for a reckoning;

SH Surely they feared not the account,

YU For that they used not to fear any account (for their deeds),

### 28.

AA And rejected Our signs as lies.

NQ But they belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, and that which Our Prophet (Peace be upon him) brought) completely.

PK They called Our revelations false with strong denial.

SH And called Our communications a lie, giving the lie (to the truth).

YU But they (impudently) treated Our Signs as false.

### 29.

AA We have kept account of everything in a book.

NQ And all things We have recorded in a Book.

PK Everything have We recorded in a Book.

SH And We have recorded everything in a book,

YU And all things have We preserved on record.

### 30.

AA So taste (the fruit of what you sowed), for We shall add nothing but torment,

NQ So taste you (the results of your evil actions); no increase shall We give you, except in torment.

PK So taste (of that which ye have earned). No increase do We give you save of torment.

SH So taste! for We will not add to you aught but chastisement.

YU "So taste ye (the fruits of your deeds); for no increase shall We grant you, except in Punishment."

### 31.

AA As for those who preserve themselves from evil and follow the straight path, there is attainment for them:

NQ Verily, for the Muttaqûn[], there will be a success (Paradise);

PK Lo! for the duteous is achievement -

SH Surely for those who guard (against evil) is achievement,

YU Verily for the Righteous there will be a fulfilment of (the heart's) desires;

### 32.

AA Orchards and vineyards,

NQ Gardens and grapeyards;

PK Gardens enclosed and vineyards,  
 SH Gardens and vineyards,  
 YU Gardens enclosed, and grapevines;

**33.**

AA And graceful maidens of the same age,  
 NQ And young full-breasted (mature) maidens of equal age;  
 PK And voluptuous women of equal age;  
 SH And voluptuous women of equal age;  
 YU And voluptuous women of equal age;

**34.**

AA And flasks full and flowing.  
 NQ And a full cup (of wine).  
 PK And a full cup.  
 SH And a pure cup.  
 YU And a cup full (to the brim).

**35.**

AA They will hear no blasphemies there or disavowals:  
 NQ No Laghw (dirty, false, evil talk) shall they hear therein, nor lying;  
 PK There hear they never vain discourse, nor lying -  
 SH They shall not hear therein any vain words nor lying.  
 YU No vanity shall they hear therein, nor Untruth: -

**36.**

AA A recompense from your Lord, a sufficient gift,  
 NQ A reward from your Lord, an ample calculated gift (according to the best of their good deeds)[].  
 PK Requital from thy Lord - a gift in payment -  
 SH A reward from your Lord, a gift according to a reckoning:  
 YU Recompense from thy Lord, a gift, (amply) sufficient,

**37.**

AA The Lord of the heavens and the earth, and all that lies between them, most benevolent, to whom none may dare address a word.  
 NQ (From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Beneficent, none can dare to speak with Him (on the Day of Resurrection except after His Leave).  
 PK Lord of the heavens and the earth, and (all) that is between them, the Beneficent; with Whom none can converse.  
 SH The Lord of the heavens and the earth and what is between them, the Beneficent Allah, they shall not be able to address Him.  
 YU (From) the Lord of the heavens and the earth, and all between, (Allah) Most Gracious: None shall have power to argue with Him.

**38.**

AA The day the Spirit takes its stand, with the angels ranged in rows. None will speak except who is permitted by Ar-Rahman and says what is right.  
 NQ The Day that Ar-Rûh [Jibrael (Gabriel) or another angel] and the angels will stand forth in rows, none shall speak except him whom the Most Beneficent

(Allâh) allows, and he will speak what is right.

- PK On the day when the angels and the Spirit stand arrayed, they speak not, saving him whom the Beneficent alloweth and who speaketh right.
- SH The day on which the spirit and the angels shall stand in ranks; they shall not speak except he whom the Beneficent Allah permits and who speaks the right thing.
- YU The Day that the Spirit and the angels will stand forth in ranks, none shall speak except any who is permitted by (Allah) Most Gracious, and He will say what is right.

### 39.

- AA That day is certain. So whosoever likes may prepare a way to his Lord.
- NQ That is without doubt the True Day, so, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)!
- PK That is the True Day. So whoso will should seek recourse unto his Lord.
- SH That is the sure day, so whoever desires may take refuge with his Lord.
- YU That Day will be the sure Reality: Therefore, whoso will, let him take a (straight) return to his Lord!

### 40.

- AA We have indeed warned you of a calamity near at hand, a day when man will see what he had sent (of his deeds) ahead, and the unbeliever will say: "Woe alas. Ah would that I were dust!"
- NQ Verily, We have warned you of a near torment, the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"
- PK Lo! We warn you of a doom at hand, a day whereon a man will look on that which his own hands have sent before, and the disbeliever will cry: "Would that I were dust!"
- SH Surely We have warned you of a chastisement near at hand: the day when man shall see what his two hands have sent before, and the unbeliever shall say: O! would that I were dust!
- YU Verily, We have warned you of a Penalty near, the Day when man will see (the deeds) which his hands have sent forth, and the Unbeliever will say, "Woe unto me! Would that I were (metre) dust!"

79

# An-Nazi'ât

## Soul-Snatchers

### Those Who Drag Forth, Those Who Pull and Withdraw

 **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. I CALL TO WITNESS those who dive and drag,  
**NQ** By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence;  
**PK** By those who drag forth to destruction,  
**SH** I swear by the angels who violently pull out the souls of the wicked,  
**YU** By the (angels) who tear out (the souls of the wicked) with violence;

#### 2.

- AA** And those who undo the bonds gently,  
**NQ** By those (angels) who gently take out (the souls of the believers);  
**PK** By the meteors rushing,  
**SH** And by those who gently draw out the souls of the blessed,  
**YU** By those who gently draw out (the souls of the blessed);

#### 3.

- AA** And those who glide swimmingly,  
**NQ** And by those that swim along (i.e. angels or planets in their orbits, etc.).  
**PK** By the lone stars floating,  
**SH** And by those who float in space,  
**YU** And by those who glide along (on errands of mercy),

#### 4.

- AA** Then outpace the others swiftly  
**NQ** And by those that press forward as in a race (i.e. the angels or stars or the horses, etc.).  
**PK** By the angels hastening,  
**SH** Then those who are foremost going ahead,  
**YU** Then press forward as in a race,

#### 5.

- AA** And direct affairs by command,  
**NQ** And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account).

PK And those who govern the event,  
 SH Then those who regulate the affair.  
 YU Then arrange to do (the Commands of their Lord),

**6.**

AA The day the convulsive (first blast) shatters convulsively  
 NQ On the Day (when the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die),  
 PK On the day when the first trump resoundeth.  
 SH The day on which the quaking one shall quake,  
 YU One Day everything that can be in commotion will be in violent commotion,

**7.**

AA Followed by the second blast,  
 NQ The second blowing of the Trumpet follows it (and everybody will be raised up),  
 PK And the second followeth it,  
 SH What must happen afterwards shall follow it.  
 YU Followed by oft-repeated (commotions):

**8.**

AA Hearts will pound loudly on that day,  
 NQ (Some) hearts that Day will shake with fear and anxiety.  
 PK On that day hearts beat painfully  
 SH Hearts on that day shall palpitate,  
 YU Hearts that Day will be in agitation;

**9.**

AA Eyes be lowered in submission.  
 NQ Their eyes cast down.  
 PK While eyes are downcast  
 SH Their eyes cast down.  
 YU Cast down will be (their owners') eyes.

**10.**

AA They say: "Shall we go back to our original state  
 NQ They say: "Shall we indeed be returned to (our) former state of life?  
 PK (Now) they are saying: Shall we really be restored to our first state  
 SH They say: Shall we indeed be restored to (our) first state?  
 YU They say (now): "What! shall we indeed be returned to (our) former state?"

**11.**

AA After having turned to carious bones?"  
 NQ "Even after we are crumbled bones?"  
 PK Even after we are crumbled bones?  
 SH What! when we are rotten bones?  
 YU "What! - when we shall have become rotten bones?"

**12.**

They say: "Then this returning will be a dead loss."

AA

NQ They say: "It would in that case, be a return with loss!"

PK They say: Then that would be a vain proceeding.

SH They said: That then would be a return occasioning loss.

YU They say: "It would, in that case, be a return with loss!"

**13.**

AA It will only be a single blast,

NQ But only, it will be a single Zajrah [shout (i.e., the second blowing of the Trumpet)]. (See Verse 37: 19).

PK Surely it will need but one shout,

SH But it shall be only a single cry,

YU But verily, it will be but a single (Compelling) Cry,

**14.**

AA And they will wake up suddenly.

NQ When, behold, they find themselves over the earth alive after their death,

PK And lo! they will be awakened.

SH When lo! they shall be wakeful.

YU When, behold, they will be in the (full) awakening (to Judgment).

**15.**

AA Has the story of Moses come to you

NQ Has there come to you the story of Mûsa (Moses)?

PK Hath there come unto thee the history of Moses?

SH Has not there come to you the story of Musa?

YU Has the story of Moses reached thee?

**16.**

AA When his Lord called to him in Tuwa's holy vale?

NQ When his Lord called him in the sacred valley of Tûwa,

PK How his Lord called him in the holy vale of Tuwa,

SH When his Lord called upon him in the holy valley, twice,

YU Behold, thy Lord did call to him in the sacred valley of Tuwa: -

**17.**

AA "Go to the Pharaoh who has become refractory,

NQ Go to Fir'aun (Pharaoh), verily, he has transgressed all bounds (in crimes, sins, polytheism, disbelief, etc.).

PK (Saying:) Go thou unto Pharaoh - Lo! he hath rebelled -

SH Go to Firon, surely he has become inordinate.

YU "Go thou to Pharaoh for he has indeed transgressed all bounds:

**18.**

AA And say: 'Would you like to grow (in virtue)?

NQ And say to him: "Would you purify yourself (from the sin of disbelief by becoming a believer)",

PK And say (unto him): Hast thou (will) to grow (in grace)?

SH Then say: Have you (a desire) to purify yourself:

YU "And say to him, 'Wouldst thou that thou shouldst be purified (from sin)?'-

### 19.

AA Then I will guide you to your Lord that you may come to fear Him."

NQ And that I guide you to your Lord, so you should fear Him?

PK Then I will guide thee to thy Lord and thou shalt fear (Him).

SH And I will guide you to your Lord so that you should fear.

YU "'And that I guide thee to thy Lord, so thou shouldst fear Him?'"

### 20.

AA So he showed him the greater sign;

NQ Then [Mûsa (Moses)] showed him the great sign (miracles).

PK And he showed him the tremendous token.

SH So he showed him the mighty sign.

YU Then did (Moses) show him the Great Sign.

### 21.

AA But (the Pharaoh) disavowed and disobeyed.

NQ But [Fir'aun (Pharaoh)] belied and disobeyed;

PK But he denied and disobeyed,

SH But he rejected (the truth) and disobeyed.

YU But (Pharaoh) rejected it and disobeyed (guidance);

### 22.

AA Then he turned away, deliberating,

NQ Then he turned his back, striving hard (against Allâh).

PK Then turned he away in haste,

SH Then he went back hastily.

YU Further, he turned his back, striving hard (against Allah).

### 23.

AA And assembled (his council) and proclaimed,

NQ Then he gathered his people and cried aloud,

PK Then gathered he and summoned

SH Then he gathered (men) and called out.

YU Then he collected (his men) and made a proclamation,

### 24.

AA Saying: "I am alone your lord, the highest of them all."

NQ Saying: "I am your lord, most high",

PK And proclaimed: "I (Pharaoh) am your Lord the Highest."

SH Then he said: I am your lord, the most high.

YU Saying, "I am your Lord, Most High".

### 25.

AA So God seized him for the punishment of the Hereafter and this world.

NQ So Allâh, seized him with punishment for his last [i.e. his saying: "I am your lord, most high") (see Verse 79: 24)] and first [(i.e. his saying, "O chiefs! I know not that you have a god other than I" (see Verse 28: 38)] transgression.

- PK So Allah seized him (and made him) an example for the after (life) and for the former.
- SH So Allah seized him with the punishment of the hereafter and the former life.
- YU But Allah did punish him, (and made an) example of him, - in the Hereafter, as in this life.

**26.**

- AA Truly there is a lesson in this for those who fear (the consequences). Are you more difficult to create or the heavens? He built it,
- NQ Verily, in this is an instructive admonition for whosoever fears Allāh.
- PK Lo! herein is indeed a lesson for him who feareth.
- SH Most surely there is in this a lesson to him who fears.
- YU Verily in this is an instructive warning for whosoever feareth (Allah).

**27.**

- NQ Are you more difficult to create, or is the heaven that He constructed?
- PK Are ye the harder to create, or is the heaven that He built?
- SH Are you the harder to create or the heaven? He made it.
- YU What! Are ye the more difficult to create or the heaven (above)? (Allah) hath constructed it:

**28.**

- AA Raised it high, proportioned it,
- NQ He raised its height, and He has equally ordered it,
- PK He raised the height thereof and ordered it;
- SH He raised high its height, then put it into a right good state.
- YU On high hath He raised its canopy, and He hath given it order and perfection.

**29.**

- AA Gave darkness to its night, and brightness to its day;
- NQ Its night He covers with darkness, and its forenoon He brings out (with light).
- PK And He made dark the night thereof, and He brought forth the morn thereof.
- SH And He made dark its night and brought out its light.
- YU Its night doth He endow with darkness, and its splendour doth He bring out (with light).

**30.**

- AA And afterwards spread out the earth.
- NQ And after that He spread the earth;
- PK And after that He spread the earth,
- SH And the earth, He expanded it after that.
- YU And the earth, moreover, hath He extended (to a wide expanse);

**31.**

- AA He brought out its water and its pastures from it,
- NQ And brought forth therefrom its water and its pasture;
- PK And produced therefrom the water thereof and the pasture thereof,
- SH He brought forth from it its water and its pasturage.
- YU He draweth out therefrom its moisture and its pasture;

**32.**

AA And stabilized the mountains  
 NQ And the mountains He has fixed firmly;  
 PK And He made fast the hills,  
 SH And the mountains, He made them firm,  
 YU And the mountains hath He firmly fixed; -

**33.**

AA As convenience for you and your cattle.  
 NQ (To be) a provision and benefit for you and your cattle.  
 PK A provision for you and for your cattle.  
 SH A provision for you and for your cattle.  
 YU For use and convenience to you and your cattle.

**34.**

AA When the great calamity comes,  
 NQ But when there comes the greatest catastrophe (i.e. the Day of Recompense, etc.),  
 PK But when the great disaster cometh,  
 SH But when the great predominating calamity comes;  
 YU Therefore, when there comes the great, overwhelming (Event), -

**35.**

AA The day when man remembers all that he had done,  
 NQ The Day when man shall remember what he strove for,  
 PK The day when man will call to mind his (whole) endeavour,  
 SH The day on which man shall recollect what he strove after,  
 YU The Day when man shall remember (all) that he strove for,

**36.**

AA And Hell made visible to him who can see,  
 NQ And Hell-fire shall be made apparent in full view for (every) one who sees,  
 PK And hell will stand forth visible to him who seeth,  
 SH And the hell shall be made manifest to him who sees  
 YU And Hell-Fire shall be placed in full view for (all) to see, -

**37.**

AA Then he who had been rebellious  
 NQ Then, for him who Taghâ (transgressed all bounds, in disbelief, oppression and evil deeds of disobedience to Allâh).  
 PK Then, as for him who rebelled  
 SH Then as for him who is inordinate,  
 YU Then, for such as had transgressed all bounds,

**38.**

AA And who preferred the life of the world,  
 NQ And preferred the life of this world (by following his evil desires and lusts),  
 PK And chose the life of the world,  
 SH And prefers the life of this world,

YU And had preferred the life of this world,

### 39.

AA Will surely have Hell for his abode.

NQ Verily, his abode will be Hell-fire;

PK Lo! hell will be his home.

SH Then surely the hell, that is the abode.

YU The Abode will be Hell-Fire;

### 40.

AA But he who feared standing before his Lord, and restrained his self from vain desires,

NQ But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts.

PK But as for him who feared to stand before his Lord and restrained his soul from lust,

SH And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires,

YU And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower desires,

### 41.

AA Will surely have Paradise for abode.

NQ Verily, Paradise will be his abode.

PK Lo! the Garden will be his home.

SH Then surely the garden-- that is the abode.

YU Their abode will be the Garden.

### 42.

AA They ask you: "When will the Hour be? When is its time fixed?"

NQ They ask you (O Muhammad (Peace be upon him)) about the Hour, - when will be its appointed time?

PK They ask thee of the Hour: when will it come to port?

SH They ask you about the hour, when it will come.

YU They ask thee about the Hour, -'When will be its appointed time?

### 43.

AA What do you have to do with explaining it?

NQ You have no knowledge to say anything about it,

PK Why (ask they)? What hast thou to tell thereof?

SH About what! You are one to remind of it.

YU Wherein art thou (concerned) with the declaration thereof?

### 44.

AA The extent of its knowledge goes to your Lord.

NQ To your Lord belongs (the knowledge of) the term thereof?

PK Unto thy Lord belongeth (knowledge of) the term thereof.

SH To your Lord is the goal of it.

YU With thy Lord in the Limit fixed therefor.

### 45.

- AA Your duty is only to warn him who fears it.
- NO You (O Muhammad (Peace be upon him)) are only a warner for those who fear it,
- PK Thou art but a warner unto him who feareth it.
- SH You are only a warner to him who would fear it.
- YU Thou art but a Warner for such as fear it.

**46.**

- AA The day they see it, it will seem they had stayed in the world but only an evening or its turning into dawn.
- NO The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.
- PK On the day when they behold it, it will be as if they had but tarried for an evening or the morn thereof.
- SH On the day that they see it, it will be as though they had not tarried but the latter part of a day or the early part of it.
- YU The Day they see it, (It will be) as if they had tarried but a single evening, or (at most till) the following morn!

80  
'Abasa  
He Frowned  
He Made a Wry Face

 **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. HE FROWNED AND turned away,  
**NQ** (The Prophet (Peace be upon him)) frowned and turned away,  
**PK** He frowned and turned away  
**SH** He frowned and turned (his) back,  
**YU** (The Prophet) frowned and turned away,

**2.**

- AA** Because a blind man came to him.  
**NQ** Because there came to him the blind man (i.e. 'Abdullâh bin Umm-Maktûm, who came to the Prophet (Peace be upon him) while he was preaching to one or some of the Quraish chiefs).  
**PK** Because the blind man came unto him.  
**SH** Because there came to him the blind man.  
**YU** Because there came to him the blind man (interrupting).

**3.**

- AA** What made you think that he will not grow in virtue,  
**NQ** But what could tell you that per chance he might become pure (from sins)?  
**PK** What could inform thee but that he might grow (in grace)  
**SH** And what would make you know that he would purify himself,  
**YU** But what could tell thee but that perchance he might grow (in spiritual understanding)?-

**4.**

- AA** Or be admonished, and the admonition profit him?  
**NQ** Or that he might receive admonition, and that the admonition might profit him?  
**PK** Or take heed and so the reminder might avail him?  
**SH** Or become reminded so that the reminder should profit him?  
**YU** Or that he might receive admonition, and the teaching might profit him?

**5.**

- AA** As for him who is not in want of any thing,  
**NQ** As for him who thinks himself self-sufficient,  
**PK** As for him who thinketh himself independent,

SH As for him who considers himself free from need (of you),

YU As to one who regards Himself as self-sufficient,

## 6.

AA You pay full attention,

NO To him you attend;

PK Unto him thou payest regard.

SH To him do you address yourself.

YU To him dost thou attend;

## 7.

AA Though it is not your concern if he should not grow (in fulness).

NO What does it matter to you if he will not become pure (from disbelief, you are only a Messenger, your duty is to convey the Message of Allâh).

PK Yet it is not thy concern if he grow not (in grace).

SH And no blame is on you if he would not purify himself

YU Though it is no blame to thee if he grow not (in spiritual understanding).

## 8.

AA As for him who comes to you striving (after goodness),

NO But as to him who came to you running.

PK But as for him who cometh unto thee with earnest purpose

SH And as to him who comes to you striving hard,

YU But as to him who came to thee striving earnestly,

## 9.

AA And is also fearful (of God),

NO And is afraid (of Allâh and His Punishment),

PK And hath fear,

SH And he fears,

YU And with fear (in his heart),

## 10.

AA You neglect.

NO Of him you are neglectful and divert your attention to another,

PK From him thou art distracted.

SH From him will you divert yourself.

YU Of him wast thou unmindful.

## 11.

AA Assuredly this is a reminder

NO Nay, (do not do like this), indeed it (these Verses of this Qur'ân) are an admonition,

PK Nay, but verily it is an Admonishment,

SH Nay! surely it is an admonishment.

YU By no means (should it be so)! For it is indeed a Message of instruction:

## 12.

AA For any one who desires to bear it in mind,

So whoever wills, let him pay attention to it.

NO

PK So let whosoever will pay heed to it,

SH So let him who pleases mind it.

YU Therefore let whoso will, keep it in remembrance.

### 13.

AA (Contained) in honoured pages,

NO (It is) in Records held (greatly) in honour (Al-Lauh Al-Mahfûz).

PK On honoured leaves

SH In honored books,

YU (It is) in Books held (greatly) in honour,

### 14.

AA Exalted and holy,

NO Exalted (in dignity), purified,

PK Exalted, purified,

SH Exalted, purified,

YU Exalted (in dignity), kept pure and holy,

### 15.

AA In the hands of scribes

NO In the hands of scribes (angels).

PK (Set down) by scribes

SH In the hands of scribes

YU (Written) by the hands of scribes-

### 16.

AA Noble and pious.

NO Honourable and obedient.

PK Noble and righteous.

SH Noble, virtuous.

YU Honourable and Pious and Just.

### 17.

AA Accursed is man. How ungrateful is he!

NO Be cursed (the disbelieving) man! How ungrateful he is!

PK Man is (self-)destroyed: how ungrateful!

SH Cursed be man! how ungrateful is he!

YU Woe to man! What hath made him reject Allah;

### 18.

AA Of what substance God created him?

NO From what thing did He create him?

PK From what thing doth He create him?

SH Of what thing did He create him?

YU From what stuff hath He created him?

### 19.

AA From a single sperm He created, then proportioned him,

- NO From Nutfah (male and female semen drops) He created him, and then set him in due proportion;
- PK From a drop of seed. He createth him and proportioneth him,
- SH Of a small seed; He created him, then He made him according to a measure,
- YU From a sperm-drop: He hath created him, and then mouldeth him in due proportions;

**20.**

- AA Then made his passage easy (at birth);
- NO Then He makes the Path easy for him;
- PK Then maketh the way easy for him,
- SH Then (as for) the way-- He has made it easy (for him)
- YU Then doth He make His path smooth for him;

**21.**

- AA He will then send him to death and have him laid in the grave.
- NO Then He causes him to die, and puts him in his grave;
- PK Then causeth him to die, and burieth him;
- SH Then He causes him to die, then assigns to him a grave,
- YU Then He causeth him to die, and putteth him in his grave;

**22.**

- AA Then He will raise him up again when He please.
- NO Then, when it is His Will, He will resurrect him (again).
- PK Then, when He will, He bringeth him again to life.
- SH Then when He pleases, He will raise him to life again.
- YU Then, when it is His Will, He will raise him up (again).

**23.**

- AA But no. He has not fulfilled what was enjoined on him.
- NO Nay, but (man) has not done what He commanded him.
- PK Nay, but (man) hath not done what He commanded him.
- SH Nay; but he has not done what He bade him.
- YU By no means hath he fulfilled what Allah hath commanded him.

**24.**

- AA Let man therefore consider (the sources of) his food.
- NO Then let man look at his food,
- PK Let man consider his food:
- SH Then let man look to his food,
- YU Then let man look at his food, (and how We provide it):

**25.**

- AA We poured down rain abundantly,
- NO That We pour forth water in abundance,
- PK How We pour water in showers
- SH That We pour down the water, pouring (it) down in abundance,
- YU For that We pour forth water in abundance,

**26.**

AA Then We cracked the earth open under pressure (of germination)  
 NQ And We split the earth in clefts,  
 PK Then split the earth in clefts  
 SH Then We cleave the earth, cleaving (it) asunder,  
 YU And We split the earth in fragments,

**27.**

AA And We made corn grow,  
 NQ And We cause therein the grain to grow,  
 PK And cause the grain to grow therein  
 SH Then We cause to grow therein the grain,  
 YU And produce therein corn,

**28.**

AA And grapes and herbage,  
 NQ And grapes and clover plants (i.e. green fodder for the cattle),  
 PK And grapes and green fodder  
 SH And grapes and clover,  
 YU And Grapes and nutritious plants,

**29.**

AA Olives and dates,  
 NQ And olives and date-palms,  
 PK And olive-trees and palm-trees  
 SH And the olive and the palm,  
 YU And Olives and Dates,

**30.**

AA Orchards thick with trees,  
 NQ And gardens, dense with many trees,  
 PK And garden-closes of thick foliage  
 SH And thick gardens,  
 YU And enclosed Gardens, dense with lofty trees,

**31.**

AA And fruits and fodder:  
 NQ And fruits and Abba (herbage, etc.),  
 PK And fruits and grasses:  
 SH And fruits and herbage  
 YU And fruits and fodder,-

**32.**

AA A provision for you and your cattle.  
 NQ (To be) a provision and benefit for you and your cattle.  
 PK Provision for you and your cattle.  
 SH A provision for you and for your cattle.  
 YU For use and convenience to you and your cattle.

**33.**

- AA But when the great calamity comes  
 NQ Then, when there comes As-Sâkhhah (the Day of Resurrection's second blowing of Trumpet),  
 PK But when the Shout cometh  
 SH But when the deafening cry comes,  
 YU At length, when there comes the Deafening Noise, -

**34.**

- AA Man will fly from his brother,  
 NQ That Day shall a man flee from his brother,  
 PK On the day when a man fleeth from his brother  
 SH The day on which a man shall fly from his brother,  
 YU That Day shall a man flee from his own brother,

**35.**

- AA Mother and father,  
 NQ And from his mother and his father,  
 PK And his mother and his father  
 SH And his mother and his father,  
 YU And from his mother and his father,

**36.**

- AA As well as his wife and children.  
 NQ And from his wife and his children.  
 PK And his wife and his children,  
 SH And his spouse and his son--  
 YU And from his wife and his children.

**37.**

- AA Each man will have enough cares that day.  
 NQ Everyman, that Day, will have enough to make him careless of others.  
 PK Every man that day will have concern enough to make him heedless (of others).  
 SH Every man of them shall on that day have an affair which will occupy him.  
 YU Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others.

**38.**

- AA Many faces will that day be bright,  
 NQ Some faces that Day, will be bright (true believers of Islâmic Monotheism).  
 PK On that day faces will be bright as dawn,  
 SH (Many) faces on that day shall be bright,  
 YU Some faces that Day will be beaming,

**39.**

- AA Laughing and full of joy,  
 NQ Laughing, rejoicing at good news (of Paradise).  
 PK Laughing, rejoicing at good news;

SH Laughing, joyous.

YU Laughing, rejoicing.

**40.**

AA And many will be dust-begrimed,

NQ And other faces, that Day, will be dust-stained;

PK And other faces, on that day, with dust upon them,

SH And (many) faces on that day, on them shall be dust,

YU And other faces that Day will be dust-stained,

**41.**

AA Covered with the blackness (of shame):

NQ Darkness will cover them,

PK Veiled in darkness,

SH Darkness shall cover them.

YU Blackness will cover them:

**42.**

AA They will be the unbelievers, transgressors.

NQ Such will be the Kafarah (disbelievers in Allâh, in His Oneness, and in His Messenger Muhammad (Peace be upon him), etc.), the Fajarah (wicked evil doers).

PK Those are the disbelievers, the wicked.

SH These are they who are unbelievers, the wicked.

YU Such will be the Rejecters of Allah, the doers of iniquity.

81

## At-Takwîr

# The Folding Up The Overthrowing, Extinguished! Wrapping Things Up

 **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. WHEN THE SUN is folded up,

**NQ** When the sun Kuwwirat (wound round and lost its light and is overthrown[] ).

**PK** When the sun is overthrown,

**SH** When the sun is covered,

**YU** When the sun (with its spacious light) is folded up;

**2.**

**AA** The stars turn dim and scatter,

**NQ** And when the stars shall fall;

**PK** And when the stars fall,

**SH** And when the stars darken,

**YU** When the stars fall, losing their lustre;

**3.**

**AA** The mountains made to move,

**NQ** And when the mountains shall made to pass away;

**PK** And when the hills are moved,

**SH** And when the mountains are made to pass away,

**YU** When the mountains vanish (like a mirage);

**4.**

**AA** The ten-month pregnant female camels are abandoned,

**NQ** And when the pregnant she-camels shall be neglected;

**PK** And when the camels big with young are abandoned,

**SH** And when the camels are left untended,

**YU** When the she-camels, ten months with young, are left untended;

**5.**

**AA** The wild beasts stampede on the run,

**NQ** And when the wild beasts shall be gathered together;

**PK** And when the wild beasts are herded together,

**SH** And when the wild animals are made to go forth,

YU When the wild beasts are herded together (in the human habitations);

## 6.

AA When the oceans surge and swell,

NQ And when the seas shall become as blazing Fire or shall overflow;

PK And when the seas rise,

SH And when the seas are set on fire,

YU When the oceans boil over with a swell;

## 7.

AA When souls are reunited (with the bodies)

NQ And when the souls shall be joined with their bodies;

PK And when souls are reunited,

SH And when souls are united,

YU When the souls are sorted out, (being joined, like with like);

## 8.

AA And the little girl buried alive is asked

NQ And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned.[]

PK And when the girl-child that was buried alive is asked

SH And when the female infant buried alive is asked

YU When the female (infant), buried alive, is questioned -

## 9.

AA For what crime she was put to death;

NQ For what sin she was killed?

PK For what sin she was slain,

SH For what sin she was killed,

YU For what crime she was killed;

## 10.

AA When the ledgers are laid open,

NQ And when the written pages of deeds (good and bad) of every person shall be laid open;

PK And when the pages are laid open,

SH And when the books are spread,

YU When the scrolls are laid open;

## 11.

AA The curtain drawn back from the skies,

NQ And when the heaven shall be stripped off and taken away from its place;

PK And when the sky is torn away,

SH And when the heaven has its covering removed,

YU When the world on High is unveiled;

## 12.

AA When Hell is set ablaze,

NQ And when Hell-fire shall be kindled to fierce ablaze.

And when hell is lighted,

PK

SH And when the hell is kindled up,  
 YU When the Blazing Fire is kindled to fierce heat;

**13.**

AA And Paradise brought near,  
 NQ And when Paradise shall be brought near,  
 PK And when the Garden is brought nigh,  
 SH And when the garden is brought nigh,  
 YU And when the Garden is brought near; -

**14.**

AA (Then) every soul will know what it had prepared (for itself).  
 NQ (Then) every person will know what he has brought (of good and evil).  
 PK (Then) every soul will know what it hath made ready.  
 SH Every soul shall (then) know what it has prepared.  
 YU (Then) shall each soul know what it has put forward.

**15.**

AA So, I call the receding stars to witness,  
 NQ So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night).  
 PK Oh, but I call to witness the planets,  
 SH But nay! I swear by the stars,  
 YU So verily I call to witness the planets - that recede,

**16.**

AA The planets withdrawing into themselves,  
 NQ And by the planets that move swiftly and hide themselves,  
 PK The stars which rise and set,  
 SH That run their course (and) hide themselves,  
 YU Go straight, or hide;

**17.**

AA The closing night,  
 NQ And by the night as it departs;  
 PK And the close of night,  
 SH And the night when it departs,  
 YU And the Night as it dissipates;

**18.**

AA The rising dawn,  
 NQ And by the dawn as it brightens;  
 PK And the breath of morning  
 SH And the morning when it brightens,  
 YU And the Dawn as it breathes away the darkness; -

**19.**

AA That this is indeed the word of an honoured Messenger,

**NQ** Verily, this is the Word (this Qur'ân brought by) a most honourable messenger [Jibrael (Gabriel), from Allâh to the Prophet Muhammad (Peace be upon him)].  
**PK** That this is in truth the word of an honoured messenger,  
**SH** Most surely it is the Word of an honored messenger,  
**YU** Verily this is the word of a most honourable Messenger,

**20.**

**AA** Full of power, well-established (in position) with the Lord and Master of the Throne,  
**NQ** Owner of power, and high rank with (Allâh) the Lord of the Throne,  
**PK** Mighty, established in the presence of the Lord of the Throne,  
**SH** The processor of strength, having an honorable place with the Lord of the Dominion,  
**YU** Endued with Power, with rank before the Lord of the Throne,

**21.**

**AA** Obeyed and worthy there of trust.  
**NQ** Obeyed (by the angels), trustworthy there (in the heavens).  
**PK** (One) to be obeyed, and trustworthy;  
**SH** One (to be) obeyed, and faithful in trust.  
**YU** With authority there, (and) faithful to his trust.

**22.**

**AA** Your companion is not mad.  
**NQ** And (O people) your companion (Muhammad (Peace be upon him)) is not a madman;  
**PK** And your comrade is not mad.  
**SH** And your companion is not gone mad.  
**YU** And (O people!) your companion is not one possessed;

**23.**

**AA** He had surely seen Him on the clear horizon.  
**NQ** And indeed he (Muhammad (Peace be upon him)) saw him [Jibrael (Gabriel)] in the clear horizon (towards the east).  
**PK** Surely he beheld Him on the clear horizon.  
**SH** And of a truth he saw himself on the clear horizon.  
**YU** And without doubt he saw him in the clear horizon.

**24.**

**AA** He is not chary of making public what is unknown.  
**NQ** And he (Muhammad (Peace be upon him)) withholds not a knowledge of the unseen.  
**PK** And he is not avid of the Unseen.  
**SH** Nor of the unseen is he a tenacious concealer.  
**YU** Neither doth he withhold grudgingly a knowledge of the Unseen.

**25.**

**AA** This is not the utterance of an accursed devil.  
**NQ** And it (the Qur'ân) is not the word of the outcast Shaitân (Satan).  
**PK** Nor is this the utterance of a devil worthy to be stoned.

SH Nor is it the word of the cursed Shaitan,  
 YU Nor is it the word of an evil spirit accursed.

**26.**

AA So whither do you stray?  
 NQ Then where are you going?  
 PK Whither then go ye?  
 SH Whither then will you go?  
 YU When whither go ye?

**27.**

AA This is a reminder for all the peoples of the world,  
 NQ Verily, this (the Qur'ân) is no less than a Reminder to (all) the 'Alamîn  
 (mankind and jinns)[] .  
 PK This is naught else than a reminder unto creation,  
 SH It is naught but a reminder for the nations,  
 YU Verily this is no less than a Message to (all) the Worlds:

**28.**

AA For those of you who desire to walk the path that is straight,  
 NQ To whomsoever among you who wills to walk straight,  
 PK Unto whomsoever of you willeth to walk straight.  
 SH For him among you who pleases to go straight.  
 YU (With profit) to whoever among you wills to go straight:

**29.**

AA Though you cannot desire except as God will, the Lord of all the worlds.  
 NQ And you will not, unless (it be) that Allâh wills, the Lord of the 'Alamîn  
 (mankind, jinns and all that exists).  
 PK And ye will not, unless (it be) that Allah willeth, the Lord of Creation.  
 SH And you do not please except that Allah please, the Lord of the worlds.  
 YU But ye shall not will except as Allah wills,- the Cherisher of the Worlds.

82  
**Al-Infītār**  
**The Splitting**  
**The Cleaving, Bursting Apart**

**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. WHEN THE SKY is split asunder,  
**NQ** When the heaven is cleft asunder.  
**PK** When the heaven is cleft asunder,  
**SH** When the heaven becomes cleft asunder,  
**YU** When the Sky is cleft asunder;

**2.**

- AA** And the stars dispersed,  
**NQ** And when the stars have fallen and scattered;  
**PK** When the planets are dispersed,  
**SH** And when the stars become dispersed,  
**YU** When the Stars are scattered;

**3.**

- AA** When the oceans begin to flow,  
**NQ** And when the seas are burst forth (got dried up);  
**PK** When the seas are poured forth,  
**SH** And when the seas are made to flow forth,  
**YU** When the Oceans are suffered to burst forth;

**4.**

- AA** When the graves are overturned,  
**NQ** And when the graves are turned upside down (and they bring out their contents)  
**PK** And the sepulchres are overturned,  
**SH** And when the graves are laid open,  
**YU** And when the Graves are turned upside down; -

**5.**

- AA** Each soul will know what it had sent ahead and what it had left behind.  
**NQ** (Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds).  
**PK** A soul will know what it hath sent before (it) and what left behind.  
**SH** Every soul shall know what it has sent before and held back.  
**YU** (Then) shall each soul know what it hath sent forward and (what it hath) kept back.

**6.**

AA O man, what seduced you from your munificent Lord

NQ O man! What has made you careless concerning your Lord, the Most Generous?

PK O man! What hath made thee careless concerning thy Lord, the Bountiful,

SH O man ! what has beguiled you from your Lord, the Gracious one,

YU O man! What has seduced thee from thy Lord Most Beneficent?-

**7.**

AA Who created you then formed your symmetry, then gave you right proportion,

NQ Who created you, fashioned you perfectly, and gave you due proportion;

PK Who created thee, then fashioned, then proportioned thee?

SH Who created you, then made you complete, then made you symmetrical?

YU Him Who created thee. Fashioned thee in due proportion, and gave thee a just bias;

**8.**

AA Shaping you into any form He pleased?

NQ In whatever form He willed, He put you together.

PK Into whatsoever form He will, He casteth thee.

SH Into whatever form He pleased He constituted you.

YU In whatever Form He wills, does He put thee together.

**9.**

AA Even then you deny the Judgement.

NQ Nay! But you deny the Recompense (reward for good deeds and punishment for evil deeds).

PK Nay, but ye deny the Judgment.

SH Nay! but you give the lie to the judgment day,

YU Nay! But ye do reject Right and Judgment!

**10.**

AA Surely there are guardians over you,

NQ But verily, over you (are appointed angels in charge of mankind) to watch you [] ,

PK Lo! there are above you guardians,

SH And most surely there are keepers over you

YU But verily over you (are appointed angels) to protect you,-

**11.**

AA Illustrious scribes

NQ Kirāman (honourable) Kātibin writing down (your deeds)[] ,

PK Generous and recording,

SH Honorable recorders,

YU Kind and honourable,- Writing down (your deeds):

**12.**

AA Who know what you do.

NQ They know all that you do.

PK Who know (all) that ye do.  
 SH They know what you do.  
 YU They know (and understand) all that ye do.

**13.**

AA The pious will surely be in heaven,  
 NQ Verily, the Abrâr (pious and righteous) will be in delight (Paradise);  
 PK Lo! the righteous verily will be in delight.  
 SH Most surely the righteous are in bliss,  
 YU As for the Righteous, they will be in bliss;

**14.**

AA The wicked certainly in Hell:  
 NQ And verily, the Fujjâr (the wicked, disbelievers, sinners and evil-doers) will be in the blazing Fire (Hell),  
 PK And lo! the wicked verily will be in hell;  
 SH And most surely the wicked are in burning fire,  
 YU And the Wicked - they will be in the Fire,

**15.**

AA They will burn in it on the Day of Judgement,  
 NQ In which they will enter, and taste its burning flame on the Day of Recompense,  
 PK They will burn therein on the Day of Judgment,  
 SH They shall enter it on the day of judgment.  
 YU Which they will enter on the Day of Judgment,

**16.**

AA And will not be removed from it.  
 NQ And they (Al-Fujjâr) will not be absent therefrom (i.e. will not go out from the Hell).  
 PK And will not be absent thence.  
 SH And they shall by no means be absent from it.  
 YU And they will not be able to keep away therefrom.

**17.**

AA How can you comprehend what the Day of Judgement is?  
 NQ And what will make you know what the Day of Recompense is?  
 PK Ah, what will convey unto thee what the Day of Judgment is!  
 SH And what will make you realize what the day of judgement is?  
 YU And what will explain to thee what the Day of Judgment is?

**18.**

AA How then can you comprehend what the Day of Judgement is?  
 NQ Again, what will make you know what the Day of Recompense is?  
 PK Again, what will convey unto thee what the Day of Judgment is!  
 SH Again, what will make you realize what the day of judgment is?  
 YU Again, what will explain to thee what the Day of Judgment is?

**19.**

- AA It is the day when no soul will have power to do the least for a soul, and God's alone will be done.
- NO (It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allâh.
- PK A day on which no soul hath power at all for any (other) soul. The (absolute) command on that day is Allah's.
- SH The day on which no soul shall control anything for (another) soul; and the command on that day shall be entirely Allah's.
- YU (It will be) the Day when no soul shall have power (to do) aught for another: For the command, that Day, will be (wholly) with Allah.

83

# Al-Mutaffifin

## The Defrauders

### Defrauding, The Cheats, Cheating

 **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. WOE TO THOSE who give short measure,
- NQ** Woe to Al-Mutaffifin [those who give less in measure and weight (decrease the rights of others)],
- PK** Woe unto the defrauders:
- SH** Woe to the defrauders,
- YU** Woe to those that deal in fraud,-

**2.**

- AA** Who insist on being given full when they take from others,
- NQ** Those who, when they have to receive by measure from men, demand full measure,
- PK** Those who when they take the measure from mankind demand it full,
- SH** Who, when they take the measure (of their dues) from men take it fully,
- YU** Those who, when they have to receive by measure from men, exact full measure,

**3.**

- AA** Whilst when they measure or weigh for them, give less.
- NQ** And when they have to give by measure or weight to men, give less than due.
- PK** But if they measure unto them or weight for them, they cause them loss.
- SH** But when they measure out to others or weigh out for them, they are deficient.
- YU** But when they have to give by measure or weight to men, give less than due.

**4.**

- AA** Do they not think they will be raised (to life) again
- NQ** Think they not that they will be resurrected (for reckoning),
- PK** Do such (men) not consider that they will be raised again
- SH** Do not these think that they shall be raised again
- YU** Do they not think that they will be called to account?-

**5.**

- AA** On a grievous day,
- NQ** On a Great Day,
- PK** Unto an Awful Day,

SH For a mighty day,

YU On a Mighty Day,

## 6.

AA The day all mankind will stand before the Lord of all the worlds?

NQ The Day when (all) mankind will stand before the Lord of the 'Alamîn (mankind, jinns and all that exists)?

PK The day when (all) mankind stand before the Lord of the Worlds?

SH The day on which men shall stand before the Lord of the worlds?

YU A Day when (all) mankind will stand before the Lord of the Worlds?

## 7.

AA Indeed the ledger of the wicked will be in (the lowest depths) Sijjin.

NQ Nay! Truly, the Record (writing of the deeds) of the Fujjâr (disbelievers, sinners, evil-doers and wicked) is (preserved) in Sijjîn.

PK Nay, but the record of the vile is in Sijjin -

SH Nay! most surely the record of the wicked is in the Sijjin.

YU Nay! Surely the record of the wicked is (preserved) in Sijjin.

## 8.

AA How will you comprehend what Sijjin is?

NQ And what will make you know what Sijjîn is?

PK Ah! what will convey unto thee what Sijjin is! -

SH And what will make you know what the Sijjin is?

YU And what will explain to thee what Sijjin is?

## 9.

AA It is a (repository of) distinctly written record.

NQ A Register inscribed.

PK A written record.

SH It is a written book.

YU (There is) a Register (fully) inscribed.

## 10.

AA Ah the woe that day for those who deny,

NQ Woe, that Day, to those who deny [(Allâh, His Angels, His Books, His Messengers, the Day of Resurrection, and Al-Qadar (Divine Preordainments))].

PK Woe unto the repudiators on that day!

SH Woe on that day to the rejecters,

YU Woe, that Day, to those that deny-

## 11.

AA Who call the Day of judgement a lie!

NQ Those who deny the Day of Recompense.

PK Those who deny the Day of Judgment

SH Who give the lie to the day of judgment.

YU Those that deny the Day of Judgment.

## 12.

AA None denies it but the sinful transgressors.

- NO And none can deny it except every transgressor beyond bounds, (in disbelief, oppression and disobedience of Allâh, the sinner!)
- PK Which none denieth save each criminal transgressor,
- SH And none gives the lie to it but every exceeder of limits, sinful one
- YU And none can deny it but the Transgressor beyond bounds the Sinner!

**13.**

- AA When Our revelations are recited before him, he says: "These are fables of long ago."
- NO When Our Verses (of the Qur'ân) are recited to him he says: "Tales of the ancients!"
- PK Who, when thou readest unto him Our revelations, saith: (Mere) fables of the men of old.
- SH When Our communications are recited to him, he says: Stories of those of yore.
- YU When Our Signs are rehearsed to him, he says, "Tales of the ancients!"

**14.**

- AA No. In fact what they have been doing has rusted their hearts.
- NO Nay! But on their hearts is the Rân (covering of sins and evil deeds) which they used to earn[] .
- PK Nay, but that which they have earned is rust upon their hearts.
- SH Nay! rather, what they used to do has become like rust . upon their hearts.
- YU By no means! but on their hearts is the stain of the (ill) which they do!

**15.**

- AA Therefore they will be screened off from their Lord that day,
- NO Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.
- PK Nay, but surely on that day they will be covered from (the mercy of) their Lord.
- SH Nay! most surely they shall on that day be debarred from their Lord.
- YU Verily, from (the Light of) their Lord, that Day, will they be veiled.

**16.**

- AA Then they will indeed burn in Hell.
- NO Then, verily they will indeed enter and taste the burning flame of Hell.
- PK Then lo! they verily will burn in hell,
- SH Then most surely they shall enter the burning fire.
- YU Further, they will enter the Fire of Hell.

**17.**

- AA They will then be told: "This is what you had denied."
- NO Then, it will be said to them: "This is what you used to deny!"
- PK And it will be said (unto them): This is that which ye used to deny.
- SH Then shall it be said: This is what you gave the lie to.
- YU Further, it will be said to them: "This is the (reality) which ye rejected as false!"

**18.**

- AA Surely the ledger of the pious will be in 'Illiyun (heights above the heights).
- NO Nay! Verily, the Record (writing of the deeds) of Al-Abrâr (the pious who fear Allâh and avoid evil), is (preserved) in 'Illiyûn.

PK Nay, but the record of the righteous is in 'Illiyin -  
 SH Nay! Most surely the record of the righteous shall be in the Iliyin.  
 YU Day, verily the record of the Righteous is (preserved) in 'Illiyin.

**19.**

AA But how will you comprehend what 'Illiyun is?  
 NQ And what will make you know what 'Illiyun is?  
 PK Ah, what will convey unto thee what 'Illiyin is! -  
 SH And what will make you know what the highest Iliyin is?  
 YU And what will explain to thee what 'Illiyun is?

**20.**

AA It is a (repository of) distinctly written record  
 NQ A Register inscribed.  
 PK A written record,  
 SH It is a written book,  
 YU (There is) a Register (fully) inscribed,

**21.**

AA Witnessed by those who are honoured.  
 NQ To which bear witness those nearest (to Allâh, i.e. the angels).  
 PK Attested by those who are brought near (unto their Lord).  
 SH Those who are drawn near (to Allah) shall witness it.  
 YU To which bear witness those Nearest (to Allah).

**22.**

AA Verily the pious will be in heaven,  
 NQ Verily, Al-Abrâr (the pious who fear Allâh and avoid evil) will be in delight (Paradise).  
 PK Lo! the righteous verily are in delight,  
 SH Most surely the righteous shall be in bliss,  
 YU Truly the Righteous will be in Bliss:

**23.**

AA On couches face to face.  
 NQ On thrones, looking (at all things).  
 PK On couches, gazing,  
 SH On thrones, they shall gaze;  
 YU On Thrones (of Dignity) will they command a sight (of all things):

**24.**

AA On their faces you will see the glow of beatitude.  
 NQ You will recognise in their faces the brightness of delight.  
 PK Thou wilt know in their faces the radiance of delight.  
 SH You will recognize in their faces the brightness of bliss.  
 YU Thou wilt recognise in their faces the beaming brightness of Bliss.

**25.**

AA They will be served the choicest wine, sealed

- NQ They will be given to drink pure sealed wine.
- PK They are given to drink of a pure wine, sealed,
- SH They are made to quaff of a pure drink that is sealed (to others).
- YU Their thirst will be slaked with Pure Wine sealed:

**26.**

- AA With a sealing of musk, which those who aspire for the best should desire, --
- NQ The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allâh).
- PK Whose seal is musk - for this let (all) those strive who strive for bliss -
- SH The sealing of it is (with) musk; and for that let the aspirers aspire.
- YU The seal thereof will be Musk: And for this let those aspire, who have aspirations:

**27.**

- AA Blended with the water of Tasnim, (heights ultimate of evolution),
- NQ It (that wine) will be mixed with Tasnîm.
- PK And mixed with water of Tasnim,
- SH And the admixture of it is a water of Tasnim,
- YU With it will be (given) a mixture of Tasnim:

**28.**

- AA A fountain from which only they who are honoured drink.
- NQ A spring whereof drink those nearest to Allâh.
- PK A spring whence those brought near (to Allah) drink.
- SH A fountain from which drink they who are drawn near (to Allah).
- YU A spring, from (the waters) whereof drink those Nearest to Allah.

**29.**

- AA The sinners indeed laughed at believers
- NQ Verily! (During the worldly life) those who committed crimes used to laugh at those who believed.
- PK Lo! the guilty used to laugh at those who believed,
- SH Surely they who are guilty used to laugh at those who believe.
- YU Those in sin used to laugh at those who believed,

**30.**

- AA And winked at one another as they passed by them;
- NQ And whenever they passed by them, used to wink one to another (in mockery);
- PK And wink one to another when they passed them;
- SH And when they passed by them, they winked at one another.
- YU And whenever they passed by them, used to wink at each other (in mockery);

**31.**

- AA And when they went back to their people turned to make fun of them;
- NQ And when they returned to their own people, they would return jesting;
- PK And when they returned to their own folk, they returned jesting;

SH And when they returned to their own followers they returned exulting.

YU And when they returned to their own people, they would return jesting;

### 32.

AA And when they saw them, they said: "They have indeed gone astray."

NQ And when they saw them, they said: "Verily! These have indeed gone astray!"

PK And when they saw them they said: Lo! these have gone astray.

SH And when they saw them, they said: Most surely these are in error;

YU And whenever they saw them, they would say, "Behold! These are the people truly astray!"

### 33.

AA But they were not Sent to be guardians over them!

NQ But they (disbelievers, sinners) had not been sent as watchers over them (the believers).

PK Yet they were not sent as guardians over them.

SH And they were not sent to be keepers over them.

YU But they had not been sent as keepers over them!

### 34.

AA So, the believers will laugh at the infidels on that day,

NQ But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers[]

PK This day it is those who believe who have the laugh of disbelievers,

SH So today those who believe shall laugh at the unbelievers;

YU But on this Day the Believers will laugh at the Unbelievers:

### 35.

AA Regarding them from their cushioned seats.

NQ On (high) thrones, looking (at all things).

PK On high couches, gazing.

SH On thrones, they will look.

YU On Thrones (of Dignity) they will command (a sight) (of all things).

### 36.

AA Will not the infidels pay for what they had done?

NQ Are not the disbelievers paid (fully) for what they used to do?

PK Are not the disbelievers paid for what they used to do?

SH Surely the disbelievers are rewarded as they did.

YU Will not the Unbelievers have been paid back for what they did?

84

# Al-Inshiqâq

## The Cleaving

### The Sundering, Splitting Open

 **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. WHEN THE SKY is cleft asunder,  
**NQ** When the heaven is split asunder,  
**PK** When the heaven is split asunder  
**SH** When the heaven bursts asunder,  
**YU** When the sky is rent asunder,

#### 2.

- AA** And hearkens to its Lord and is dutiful,  
**NQ** And listens and obeys its Lord, and it must do so;  
**PK** And attentive to her Lord in fear,  
**SH** And obeys its Lord and it must.  
**YU** And hearkens to (the Command of) its Lord, and it must needs (do so); -

#### 3.

- AA** When the earth is stretched out taut  
**NQ** And when the earth is stretched forth,  
**PK** And when the earth is spread out  
**SH** And when the earth is stretched,  
**YU** And when the earth is flattened out,

#### 4.

- AA** And throws out whatever it contains and is empty,  
**NQ** And has cast out all that was in it and became empty,  
**PK** And hath cast out all that was in her, and is empty  
**SH** And casts forth what is in it and becomes empty,  
**YU** And casts forth what is within it and becomes (clean) empty,

#### 5.

- AA** And hearkens to its Lord and is dutiful,  
**NQ** And listens and obeys its Lord, and it must do so;  
**PK** And attentive to her Lord in fear!  
**SH** And obeys its Lord and it must.  
**YU** And hearkens to (the Command of) its Lord,- and it must needs (do so); - (then will come Home the full reality).

**6.**

AA O man, you have to strive and go on striving towards your Lord, then will you meet Him.

NQ O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, so you will meet (i.e. the results of your deeds which you did).

PK Thou, verily, O man, art working toward thy Lord a work which thou wilt meet (in His presence).

SH O man! surely you must strive (to attain) to your Lord, a hard striving until you meet Him.

YU O thou man! Verily thou art ever toiling on towards thy Lord- painfully toiling, - but thou shalt meet Him.

**7.**

AA And he who is given his ledger in his right hand

NQ Then, as for him who will be given his Record in his right hand,

PK Then whoso is given his account in his right hand

SH Then as to him who is given his book in his right hand,

YU Then he who is given his Record in his right hand,

**8.**

AA Will have an easy reckoning,

NQ He surely will receive an easy reckoning,

PK He truly will receive an easy reckoning

SH He shall be reckoned with by an easy reckoning,

YU Soon will his account be taken by an easy reckoning,

**9.**

AA And will return to his people full of joy.

NQ And will return to his family in joy!

PK And will return unto his folk in joy.

SH And he shall go back to his people joyful.

YU And he will turn to his people, rejoicing!

**10.**

AA But he who is given his ledger from behind his back

NQ But whosoever is given his Record behind his back,

PK But whoso is given his account behind his back,

SH And as to him who is given his book behind his back,

YU But he who is given his Record behind his back,-

**11.**

AA Will pray for death,

NQ He will invoke (his) destruction,

PK He surely will invoke destruction

SH He shall call for perdition,

YU Soon will he cry for perdition,

**12.**

AA But will be roasted in the fire.

NO And shall enter a blazing Fire, and made to taste its burning.

PK And be thrown to scorching fire.

SH And enter into burning fire.

YU And he will enter a Blazing Fire.

### 13.

AA He lived rejoicing among his people,

NO Verily, he was among his people in joy!

PK He verily lived joyous with his folk,

SH Surely he was (erstwhile) joyful among his followers.

YU Truly, did he go about among his people, rejoicing!

### 14.

AA Never thinking he will return.

NO Verily, he thought that he would never come back (to Us)!

PK He verily deemed that he would never return (unto Allah).

SH Surely he thought that he would never return.

YU Truly, did he think that he would not have to return (to Us)!

### 15.

AA Why not? His Lord was always watching him.

NO Yes! Verily, his Lord has been ever beholding him!

PK Nay, but lo! his Lord is ever looking on him!

SH Yea! surely his Lord does ever see him.

YU Nay, nay! for his Lord was (ever) watchful of him!

### 16.

AA So indeed I call to witness the evening twilight,

NO So I swear by the afterglow of sunset;

PK Oh, I swear by the afterglow of sunset,

SH But nay! I swear by the sunset redness,

YU So I do call to witness the ruddy glow of Sunset;

### 17.

AA And the night and all it gathers,

NO And by the night and whatever it gathers in its darkness;

PK And by the night and all that it enshroudeth,

SH And the night and that which it drives on,

YU The Night and its Homing;

### 18.

AA And the moon when at the full,

NO And by the moon when it is at the full,

PK And by the moon when she is at the full,

SH And the moon when it grows full,

YU And the Moon in her fullness:

### 19.

AA That you will climb from stage to stage.

NQ You shall certainly travel from stage to stage (in this life and in the Hereafter).

PK That ye shall journey on from plane to plane.

SH That you shall most certainly enter one state after another.

YU Ye shall surely travel from stage to stage.

## 20.

AA So, wherefore do they not believe?

NQ What is the matter with them, that they believe not?

PK What aileth them, then, that they believe not

SH But what is the matter with them that they do not believe,

YU What then is the matter with them, that they believe not?-

## 21.

AA And when the Qur'an is recited to them do not bow in adoration?

NQ And when the Qur'ân is recited to them, they fall not prostrate,

PK And, when the Qur'an is recited unto them, worship not (Allah)?

SH And when the Quran is recited to them they do not make obeisance?

YU And when the Qur'an is read to them, they fall not prostrate,

## 22.

AA In fact the unbelievers disavow.

NQ Nay, (on the contrary), those who disbelieve, belie (Prophet Muhammad (Peace be upon him) and whatever he brought, i.e. this Qur'ân and Islâmic Monotheism, etc.).[]

PK Nay, but those who disbelieve will deny;

SH Nay! those who disbelieve give the lie to the truth.

YU But on the contrary the Unbelievers reject (it).

## 23.

AA But God knows what they harbour in their breasts.

NQ And Allâh knows best what they gather (of good and bad deeds),

PK And Allah knoweth best what they are hiding.

SH And Allah knows best what they hide,

YU But Allah has full knowledge of what they secrete (in their breasts)

## 24.

AA So give them news of painful punishment,

NQ So announce to them a painful torment.

PK So give them tidings of a painful doom,

SH So announce to them a painful punishment~

YU So announce to them a Penalty Grievous,

## 25.

AA Except those who believe and do the right: For them there is reward unending.

NQ Save those who believe and do righteous good deeds, for them is a reward that will never come to an end (i.e. Paradise).

PK Save those who believe and do good works, for theirs is a reward unending.

SH Except those who believe and do good; for them is a reward that shall never be cut off.

- ۞ Except to those who believe and work righteous deeds: For them is a Reward that will never fail.

85

## Al-Burûj

Signs of the Zodiac  
The Mansions Of The Stars,  
Constellations

 **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. I CALL TO witness the sky (bespangled) with the signs of the Zodiac,  
**NQ** By the heaven, holding the big stars[] .  
**PK** By the heaven, holding mansions of the stars,  
**SH** I swear by the mansions of the stars,  
**YU** By the sky, (displaying) the Zodiacal Signs;

**2.**

- AA** And the promised day,  
**NQ** And by the Promised Day (i.e. the Day of Resurrection);  
**PK** And by the Promised Day.  
**SH** And the promised day,  
**YU** By the promised Day (of Judgment);

**3.**

- AA** And the witness and the witnessed,  
**NQ** And by the witnessing day (i.e. Friday), and by the witnessed day [i.e. the day of 'Arafât (Hajj) the ninth of Dhul-Hijjah];  
**PK** And by the witness and that whereunto he beareth testimony,  
**SH** And the bearer of witness and those against whom the witness is borne.  
**YU** By one that witnesses, and the subject of the witness; -

**4.**

- AA** That accursed are the men of the trench  
**NQ** Cursed were the people of the ditch (the story of the Boy and the King).[]  
**PK** (Self-)destroyed were the owners of the ditch  
**SH** Cursed be the makers of the pit,  
**YU** Woe to the makers of the pit (of fire),

**5.**

- AA** Full of fire fed by faggots,  
**NQ** Fire supplied (abundantly) with fuel,  
**PK** Of the fuel-fed fire,

SH Of the fire (kept burning) with fuel,  
 YU Fire supplied (abundantly) with fuel:

**6.**

AA As they sat around it  
 NO When they sat by it (fire),  
 PK When they sat by it,  
 SH When they sat by it,  
 YU Behold! they sat over against the (fire),

**7.**

AA Witnessing what they had done to the believers!  
 NO And they witnessed what they were doing against the believers (i.e. burning them).  
 PK And were themselves the witnesses of what they did to the believers.  
 SH And they were witnesses of what they did with the believers.  
 YU And they witnessed (all) that they were doing against the Believers.

**8.**

AA They had no other reason for hating them except that they believed in God the mighty, worthy of praise,  
 NO They had nothing against them, except that they believed in Allâh, the All-Mighty, Worthy of all Praise!  
 PK They had naught against them save that they believed in Allah, the Mighty, the Owner of Praise,  
 SH And they did not take vengeance on them for aught except that they believed in Allah, the Mighty, the Praised,  
 YU And they ill-treated them for no other reason than that they believed in Allah, Exalted in Power, Worthy of all Praise!-

**9.**

AA Whose kingdom spreads over the heavens and the earth. God is witness over everything.  
 NO Who, to Whom belongs the dominion of the heavens and the earth! And Allâh is Witness over everything.  
 PK Him unto Whom belongeth the Sovereignty of the heavens and the earth; and Allah is of all things the Witness.  
 SH Whose is the kingdom of the heavens and the earth; and Allah is a Witness of all things.  
 YU Him to Whom belongs the dominion of the heavens and the earth! And Allah is Witness to all things.

**10.**

AA Surely for those who persecute believers, men and women, and do not repent afterwards, is the punishment of Hell, and the punishment of burning.  
 NO Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance, (to Allâh), will have the torment of Hell, and they will have the punishment of the burning Fire.  
 PK Lo! they who persecute believing men and believing women and repent not, theirs verily will be the doom of hell, and theirs the doom of burning.  
 SH Surely (as for) those who persecute the believing men and the believing

women, then do not repent, they shall have the chastisement of hell, and they shall have the chastisement of burning.

- YU Those who persecute (or draw into temptation) the Believers, men and women, and do not turn in repentance, will have the Penalty of Hell: They will have the Penalty of the Burning Fire.

### 11.

- AA Surely for those who believe and do the right are gardens with rivers running by. That is the greatest success.
- NQ Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the great success.
- PK Lo! those who believe and do good works, theirs will be Gardens underneath which rivers flow. That is the Great Success.
- SH Surely (as for) those who believe and do good, they shall have gardens beneath which rivers flow, that is the great achievement.
- YU For those who believe and do righteous deeds, will be Gardens; beneath which rivers flow: That is the great Salvation, (the fulfilment of all desires),

### 12.

- AA The grip of your Lord is severe indeed!
- NQ Verily, (O Muhammad (Peace be upon him)) the Grip (Punishment) of your Lord is severe.
- PK Lo! the punishment of thy Lord is stern.
- SH Surely the might of your Lord is great.
- YU Truly strong is the Grip (and Power) of thy Lord.

### 13.

- AA It is verily He who initiates and repeats.
- NQ Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter) (or originates the creation of everything, and then repeats it on the Day of Resurrection).
- PK Lo! He it is Who produceth, then reproduceth,
- SH Surely He it is Who originates and reproduces,
- YU It is He Who creates from the very beginning, and He can restore (life).

### 14.

- AA He is the forgiving and the loving,
- NQ And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islâmic Monotheism),
- PK And He is the Forgiving, the Loving,
- SH And He is the Forgiving, the Loving,
- YU And He is the Oft-Forgiving, Full of Loving-Kindness,

### 15.

- AA The Lord of the glorious Throne,
- NQ Owner of the throne, the Glorious
- PK Lord of the Throne of Glory,
- SH Lord of the Arsh, the Glorious,
- YU Lord of the Throne of Glory,

### 16.

- AA Who does as He pleases.

- NO He does what He intends (or wills).  
 PK Doer of what He will.  
 SH The great doer of what He will.  
 YU Doer (without let) of all that He intends.

**17.**

- AA Has the story of the hordes  
 NO Has the story reached you of the hosts,  
 PK Hath there come unto thee the story of the hosts  
 SH Has not there come to you the story of the hosts,  
 YU Has the story reached thee, of the forces-

**18.**

- AA Of Pharaoh and Thamud come to you?  
 NO Of Fir'aun (Pharaoh) and Thamūd?  
 PK Of Pharaoh and (the tribe of) Thamud?  
 SH Of Firon and Samood?  
 YU Of Pharaoh and the Thamud?

**19.**

- AA Yet the infidels persist in denial.  
 NO Nay! The disbelievers (persisted) in denying (Prophet Muhammad (Peace be upon him) and his Message of Islâmic Monotheism).  
 PK Nay, but those who disbelieve live in denial  
 SH Nay! those who disbelieve are in (the act of) giving the lie to the truth.  
 YU And yet the Unbelievers (persist) in rejecting (the Truth)!

**20.**

- AA But God surrounds them from all sides.  
 NO And Allâh encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds).  
 PK And Allah, all unseen, surroundeth them.  
 SH And Allah encompasses them on every side.  
 YU But Allah doth encompass them from behind!

**21.**

- AA This is indeed the glorious Qur'an  
 NO Nay! This is a Glorious Qur'ân,  
 PK Nay, but it is a glorious Qur'an.  
 SH Nay! it is a glorious Quran,  
 YU Day, this is a Glorious Qur'an,

**22.**

- AA (Preserved) on the guarded tablet.  
 NO (Inscribed) in Al-Lauh Al-Mahfûz (The Preserved Tablet)!  
 PK On a guarded tablet.  
 SH In a guarded tablet.  
 YU (Inscribed) in a Tablet Preserved!

86  
At-Târiq  
The Night Star  
The Morning Star, The Nightcomer

 **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. I CALL TO witness the heavens and the night Star --
- NQ** By the heaven, and At-Târiq (the night-comer, i.e. the bright star);
- PK** By the heaven and the Morning Star
- SH** I swear by the heaven and the comer by night;
- YU** By the Sky and the Night-Visitant (therein); -

**2.**

- AA** How will you comprehend what the night star is?
- NQ** And what will make you to know what At-Târiq (night-comer) is?
- PK** - Ah, what will tell thee what the Morning Star is!
- SH** And what will make you know what the comer by night is?
- YU** And what will explain to thee what the Night-Visitant is? -

**3.**

- AA** It is the star that shines with a piercing brightness --
- NQ** (It is) the star of piercing brightness;
- PK** - The piercing Star!
- SH** The star of piercing brightness;
- YU** (It is) the Star of piercing brightness; -

**4.**

- AA** That over each soul there is a guardian.
- NQ** There is no human being but has a protector over him (or her) (i.e. angels incharge of each human being guarding him, writing his good and bad deeds, etc.)[]
- PK** No human soul but hath a guardian over it.
- SH** There is not a soul but over it is a keeper.
- YU** There is no soul but has a protector over it.

**5.**

- AA** Let man consider what he was made of:
- NQ** So let man see from what he is created!
- PK** So let man consider from what he is created.
- SH** So let man consider of what he is created:

YU Now let man but think from what he is created!

## 6.

AA He was created of spurting water

NQ He is created from a water gushing forth

PK He is created from a gushing fluid

SH He is created of water pouring forth,

YU He is created from a drop emitted-

## 7.

AA Issuing from (the pelvis) between the backbone and the ribs.

NQ Proceeding from between the back-bone and the ribs,

PK That issued from between the loins and ribs.

SH Coming from between the back and the ribs.

YU Proceeding from between the backbone and the ribs:

## 8.

AA God has certainly power to bring him back (from the dead).

NQ Verily, (Allâh) is Able to bring him back (to life)!

PK Lo! He verily is Able to return him (unto life)

SH Most surely He is able to return him (to life).

YU Surely (Allah) is able to bring him back (to life)!

## 9.

AA The day all secrets are examined

NQ The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth).

PK On the day when hidden thoughts shall be searched out.

SH On the day when hidden things shall be made manifest,

YU The Day that (all) things secret will be tested,

## 10.

AA He will have no strength or helper.

NQ Then will (man) have no power, nor any helper.

PK Then will he have no might nor any helper.

SH He shall have neither strength nor helper.

YU (Man) will have no power, and no helper.

## 11.

AA So I call to witness the rain-producing sky,

NQ By the sky (having rain clouds) which gives rain, again and again.

PK By the heaven which giveth the returning rain,

SH I swear by the raingiving heavens,

YU By the Firmament which returns (in its round),

## 12.

AA And the earth which opens up (with verdure),

NQ And the earth which splits (with the growth of trees and plants),

PK And the earth which splitteth (with the growth of trees and plants)

SH And the earth splitting (with plants);

YU And by the Earth which opens out (for the gushing of springs or the sprouting of vegetation), -

### 13.

AA That this (Qur'an) is a decisive word

NQ Verily! This (the Qur'ân) is the Word that separates (the truth from falsehood, and commands strict legal laws for mankind to cut the roots of evil).

PK Lo! this (Qur'an) is a conclusive word,

SH Most surely it is a decisive word,

YU Behold this is the Word that distinguishes (Good from Evil):

### 14.

AA And no trifle.

NQ And it is not a thing for amusement.

PK It is no pleasantry.

SH And it is no joke.

YU It is not a thing for amusement.

### 15.

AA They are hatching up a plot,

NQ Verily, they are but plotting a plot (against you O Muhammad (Peace be upon him)).

PK Lo! they plot a plot (against thee, O Muhammad)

SH Surely they will make a scheme,

YU As for them, they are but plotting a scheme,

### 16.

AA But I too am devising a plan.

NQ And I (too) am planning a plan.

PK And I plot a plot (against them).

SH And I (too) will make a scheme.

YU And I am planning a scheme.

### 17.

AA So bear with unbelievers with patience, and give them respite for a while.

NQ So give a respite to the disbelievers. Deal you gently with them for a while.

PK So give a respite to the disbelievers. Deal thou gently with them for a while.

SH So grant the unbelievers a respite: let them alone for a

YU Therefore grant a delay to the Unbelievers: Give respite to them gently (for awhile).

# 87

## Al-A'lâ

### The Most High

### Glory To Your Lord In The Highest

 **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. GLORIFY THE NAME of your Lord, most high,
- NQ** Glorify the Name of your Lord, the Most High,
- PK** Praise the name of thy Lord the Most High,
- SH** Glorify the name of your Lord, the Most High,
- YU** Glorify the name of thy Guardian-Lord Most High,

#### 2.

- AA** Who creates and proportions,
- NQ** Who has created (everything), and then proportioned it;
- PK** Who createth, then disposeth;
- SH** Who creates, then makes complete,
- YU** Who hath created, and further, given order and proportion;

#### 3.

- AA** Who determines and directs,
- NQ** And Who has measured (preordainments for each and everything even to be blessed or wretched); then guided (i.e. showed mankind the right as well as wrong paths, and guided the animals to pasture);
- PK** Who measureth, then guideth;
- SH** And Who makes (things) according to a measure, then guides (them to their goal),
- YU** Who hath ordained laws. And granted guidance;

#### 4.

- AA** Who brings out the pastures
- NQ** And Who brings out the pasturage,
- PK** Who bringeth forth the pasturage,
- SH** And Who brings forth herbage,
- YU** And Who bringeth out the (green and luscious) pasture,

#### 5.

- AA** Then reduces them to rusty rubbish.
- NQ** And then makes it dark stubble.
- PK** Then turneth it to russet stubble.

SH Then makes it dried up, dust-colored.  
 YU And then doth make it (but) swarthy stubble.

**6.**

AA We shall make you recite (the Qur'an) so that you will not forget it,  
 NO We shall make you to recite (the Qur'ân), so you (O Muhammad (Peace be upon him)) shall not forget (it),  
 PK We shall make thee read (O Muhammad) so that thou shalt not forget  
 SH We will make you recite so you shall not forget,  
 YU By degrees shall We teach thee to declare (the Message), so thou shalt not forget,

**7.**

AA Unless God may please. He knows the visible and knows what is hidden.  
 NO Except what Allâh, may will, He knows what is apparent and what is hidden.  
 PK Save that which Allah willeth. Lo! He knoweth the disclosed and that which still is hidden;  
 SH Except what Allah pleases, surely He knows the manifest, and what is hidden.  
 YU Except as Allah wills: For He knoweth what is manifest and what is hidden.

**8.**

AA We shall take you slowly towards ease.  
 NO And We shall make easy for you (O Muhammad (Peace be upon him)) the easy way (i.e. the doing of righteous deeds).  
 PK And We shall ease thy way unto the state of ease.  
 SH And We will make your way smooth to a state of ease.  
 YU And We will make it easy for thee (to follow) the simple (Path).

**9.**

AA So remind them if reminder is profitable:  
 NO Therefore remind (men) in case the reminder profits (them).  
 PK Therefor remind (men), for of use is the reminder.  
 SH Therefore do remind, surely reminding does profit.  
 YU Therefore give admonition in case the admonition profits (the hearer).

**10.**

AA Those who fear will understand.  
 NO The reminder will be received by him who fears (Allâh),  
 PK He will heed who feareth,  
 SH He who fears will mind,  
 YU The admonition will be received by those who fear (Allah):

**11.**

AA Only the wretch will turn aside,  
 NO But it will be avoided by the wretched,  
 PK But the most hapless will flout it,  
 SH And the most unfortunate one will avoid it,  
 YU But it will be avoided by those most unfortunate ones,

**12.**

AA Who will burn in the terrible Fire,  
 NQ Who will enter the great Fire and made to taste its burning,  
 PK He who will be flung to the great Fire  
 SH Who shall enter the great fire;  
 YU Who will enter the Great Fire,

**13.**

AA In which he will neither die nor live.  
 NQ Wherein he will neither die (to be in rest) nor live (a good living).  
 PK Wherein he will neither die nor live.  
 SH Then therein he shall neither live nor die.  
 YU In which they will then neither die nor live.

**14.**

AA Surely he will succeed who grows in goodness,  
 NQ Indeed whosoever purifies himself (by avoiding polytheism and accepting Islâmic Monotheism) shall achieve success,  
 PK He is successful who groweth,  
 SH He indeed shall be successful who purifies himself,  
 YU But those will prosper who purify themselves,

**15.**

AA And recites the name of his Lord and serves with devotion.  
 NQ And remembers (glorifies) the Name of his Lord (worships none but Allâh), and prays (five compulsory prayers and Nawâfil additional prayers).  
 PK And remembereth the name of his Lord, so prayeth,  
 SH And magnifies the name of his Lord and prays.  
 YU And glorify the name of their Guardian-Lord, and (lift their hearts) in prayer.

**16.**

AA But no, you prefer the life of the world,  
 NQ Nay, you prefer the life of this world;  
 PK But ye prefer the life of the world  
 SH Nay! you prefer the life of this world,  
 YU Day (behold), ye prefer the life of this world;

**17.**

AA Though the life to come is better and abiding.  
 NQ Although the Hereafter is better and more lasting.  
 PK Although the Hereafter is better and more lasting.  
 SH While the hereafter is better and more lasting.  
 YU But the Hereafter is better and more enduring.

**18.**

AA This is surely in the earlier Books,  
 NQ Verily! This is in the former Scriptures,  
 PK Lo! This is in the former scrolls.  
 SH Most surely this is in the earlier scriptures,  
 YU And this is in the Books of the earliest (Revelation), -

**19.**

AA The Books of Abraham and Moses.

NO The Scriptures of Ibrâhim (Abraham) and Mûsa (Moses) (>>>).

PK The Books of Abraham and Moses.

SH The scriptures of Ibrahim and Musa.

YU The Books of Abraham and Moses.

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# Al-Ghâshiyah

## The Overpowering The Overwhelming, The Pall

 **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. HAS NEWS OF the Overpowering Event reached you?
- NQ** Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection);
- PK** Hath there come unto thee tidings of the Overwhelming?
- SH** Has not there come to you the news of the overwhelming calamity?
- YU** Has the story reached thee of the overwhelming (Event)?

### 2.

- AA** Many faces will be contrite on that day,
- NQ** Some faces, that Day, will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians, etc.).[]
- PK** On that day (many) faces will be downcast,
- SH** (Some) faces on that day shall be downcast,
- YU** Some faces, that Day, will be humiliated,

### 3.

- AA** Labouring, wearied out,
- NQ** Labouring (hard in the worldly life by worshipping others besides Allâh), weary (in the Hereafter with humility and disgrace)[] .
- PK** Toiling, weary,
- SH** Laboring, toiling,
- YU** Labouring (hard), weary,-

### 4.

- AA** Burning in the scorching fire,
- NQ** They will enter in the hot blazing Fire,
- PK** Scorched by burning fire,
- SH** Entering into burning fire,
- YU** The while they enter the Blazing Fire,-

### 5.

- AA** Given water from the boiling spring to drink.
- NQ** They will be given to drink from a boiling spring,
- PK** Drinking from a boiling spring,

SH Made to drink from a boiling spring.

YU The while they are given, to drink, of a boiling hot spring,

## 6.

AA They will have no food except bitter thorn,

NQ No food will there be for them but a poisonous thorny plant,

PK No food for them save bitter thorn-fruit

SH They shall have no food but of thorns,

YU No food will there be for them but a bitter Dhari'

## 7.

AA Neither nourishing nor banishing hunger.

NQ Which will neither nourish nor avail against hunger.

PK Which doth not nourish nor release from hunger.

SH Which will neither fatten nor avail against hunger.

YU Which will neither nourish nor satisfy hunger.

## 8.

AA Many faces will be joyous on that day,

NQ (Other) faces, that Day, will be joyful,

PK In that day other faces will be calm,

SH (Other) faces on that day shall be happy,

YU (Other) faces that Day will be joyful,

## 9.

AA Well-pleased with their endeavour,

NQ Glad with their endeavour (for their good deeds which they did in this world, along with the true Faith of Islâmic Monotheism). []

PK Glad for their effort past,

SH Well-pleased because of their striving,

YU Pleased with their striving, -

## 10.

AA In the high empyrean,

NQ In a lofty Paradise.

PK In a high Garden

SH In a lofty garden,

YU In a Garden on high,

## 11.

AA Never hearing idle talk.

NQ Where they shall neither hear harmful speech nor falsehood,

PK Where they hear no idle speech,

SH Wherein you shall not hear vain talk.

YU Where they shall hear no (word) of vanity:

## 12.

AA There is a stream of running water in it;

NQ Therein will be a running spring,

PK Wherein is a gushing spring,  
 SH Therein is a fountain flowing,  
 YU Therein will be a bubbling spring:

**13.**

AA And within it are couches placed on high,  
 NQ Therein will be thrones raised high,  
 PK Wherein are couches raised  
 SH Therein are thrones raised high,  
 YU Therein will be Thrones (of dignity), raised on high,

**14.**

AA Goblets set,  
 NQ And cups set at hand.  
 PK And goblets set at hand  
 SH And drinking-cups ready placed,  
 YU Goblets placed (ready),

**15.**

AA Cushions arranged,  
 NQ And cushions set in rows,  
 PK And cushions ranged  
 SH And cushions set in a row,  
 YU And cushions set in rows,

**16.**

AA And rich carpets spread.  
 NQ And rich carpets (all) spread out.  
 PK And silken carpets spread.  
 SH And carpets spread out.  
 YU And rich carpets (all) spread out.

**17.**

AA Do they not then ponder how the clouds were formed;  
 NQ Do they not look at the camels, how they are created?  
 PK Will they not regard the camels, how they are created?  
 SH Will they not then consider the camels, how they are created?  
 YU Do they not look at the Camels, how they are made?-

**18.**

AA And the heavens, how it was raised high;  
 NQ And at the heaven, how it is raised?  
 PK And the heaven, how it is raised?  
 SH And the heaven, how it is reared aloft,  
 YU And at the Sky, how it is raised high?-

**19.**

AA And the mountains, how they were fixed;  
 NQ And at the mountains, how they are rooted and fixed firm?

PK And the hills, how they are set up?  
 SH And the mountains, how they are firmly fixed,  
 YU And at the Mountains, how they are fixed firm?-

**20.**

AA And the earth, how it was spread out?  
 NQ And at the earth, how it is spread out?  
 PK And the earth, how it is spread?  
 SH And the earth, how it is made a vast expanse?  
 YU And at the Earth, how it is spread out?

**21.**

AA Remind them; you are surely a reminder.  
 NQ So remind them (O Muhammad (Peace be upon him)), you are only a one who reminds.  
 PK Remind them, for thou art but a remembrancer,  
 SH Therefore do remind, for you are only a reminder.  
 YU Therefore do thou give admonition, for thou art one to admonish.

**22.**

AA You are not a warden over them,  
 NQ You are not a dictator over them.  
 PK Thou art not at all a warder over them.  
 SH You are not a watcher over them;  
 YU Thou art not one to manage (men's) affairs.

**23.**

AA Other than him who turns his back and denies,  
 NQ Save the one who turns away and disbelieves[]  
 PK But whoso is averse and disbelieveth,  
 SH But whoever turns back and disbelieves,  
 YU But if any turn away and reject Allah,-

**24.**

AA In which case he will be punished by God with the severest punishment.  
 NQ Then Allâh will punish him with the greatest punishment.  
 PK Allah will punish him with direst punishment.  
 SH Allah will chastise him with the greatest chastisement.  
 YU Allah will punish him with a mighty Punishment,

**25.**

AA To Us is surely their returning;  
 NQ Verily, to Us will be their return;  
 PK Lo! unto Us is their return  
 SH Surely to Us is their turning back,  
 YU For to Us will be their return;

**26.**

AA Ours is surely then to reckon with them.

٨٥ Then verily, for Us will be their reckoning.

٨٦ And Ours their reckoning.

٨٧ Then surely upon Us is the taking of their account.

٨٨ Then it will be for Us to call them to account.

# 89

## Al-Fajr

### The Dawn

### Daybreak

 **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. I CALL TO witness the dawn  
**NQ** By the dawn;  
**PK** By the Dawn  
**SH** I swear by the daybreak,  
**YU** By the break of Day

#### 2.

**AA** And the Ten Nights,  
**NQ** By the ten nights (i.e. the first ten days of the month of Dhul-Hijjah) [],  
**PK** And ten nights,  
**SH** And the ten nights,  
**YU** By the Nights twice five;

#### 3.

**AA** The multiple and the one,  
**NQ** And by the even and the odd (of all the creations of Allâh)[] .  
**PK** And the Even and the Odd,  
**SH** And the even and the odd,  
**YU** By the even and odd (contrasted);

#### 4.

**AA** The night as it advances,  
**NQ** And by the night when it departs.  
**PK** And the night when it departeth,  
**SH** And the night when it departs.  
**YU** And by the Night when it passeth away; -

#### 5.

**AA** Is there not an evidence in this for those who have sense?  
**NQ** There is indeed in them (the above oaths) sufficient proofs for men of understanding (and that, they should avoid all kinds of sins and disbeliefs, etc.)!  
**PK** There surely is an oath for thinking man.  
**SH** Truly in that there is an oath for those who possess understanding.

YU Is there (not) in these an adjuration (or evidence) for those who understand?

## 6.

AA Have you not seen what your Lord did to the 'Ad

NQ Did you (O Muhammad (Peace be upon him)) not see (thought) how your Lord dealt with 'Ad (people)?

PK Dost thou not consider how thy Lord dealt with (the tribe of) A'ad,

SH Have you not considered how your Lord dealt with Ad,

YU Seest thou not how thy Lord dealt with the 'Ad (people), -

## 7.

AA Of Eram with lofty pillars (erected as signposts in the desert),

NQ Who were very tall like lofty pillars,

PK With many-columned Iram,

SH (The people of) Aram, possessors of lofty buildings,

YU Of the (city of) Iram, with lofty pillars,

## 8.

AA The like of whom were never created in the realm;

NQ The like of which were not created in the land?

PK The like of which was not created in the lands;

SH The like of which were not created in the (other) cities;

YU The like of which were not produced in (all) the land?

## 9.

AA And with Thamud who carved rocks in the valley;

NQ And (with) Thamūd (people), who cut (hewed) out rocks in the valley (to make dwellings)?[]

PK And with (the tribe of) Thamud, who clove the rocks in the valley;

SH And (with) Samood, who hewed out the rocks in the valley,

YU And with the Thamud (people), who cut out (huge) rocks in the valley?-

## 10.

AA And the mighty Pharaoh

NQ And (with) Fir'aun (Pharaoh), who had pegs (who used to torture men by binding them to pegs)?

PK And with Pharaoh, firm of might,

SH And (with) Firon, the lord of hosts,

YU And with Pharaoh, lord of stakes?

## 11.

AA Who terrorised the region,

NQ Who did transgress beyond bounds in the lands (in the disobedience of Allāh).

PK Who (all) were rebellious (to Allah) in these lands,

SH Who committed inordinacy in the cities,

YU (All) these transgressed beyond bounds in the lands,

## 12.

AA And multiplied corruption.

NQ And made therein much mischief.

PK And multiplied iniquity therein?  
 SH So they made great mischief therein?  
 YU And heaped therein mischief (on mischief).

**13.**

AA So your Lord poured a scourge of punishment over them.  
 NQ So your Lord poured on them different kinds of severe torment.  
 PK Therefore thy Lord poured on them the disaster of His punishment.  
 SH Therefore your Lord let down upon them a portion of the chastisement.  
 YU Therefore did thy Lord pour on them a scourge of diverse chastisements:

**14.**

AA Your Lord is certainly in wait.  
 NQ Verily, your Lord is Ever Watchful (over them).  
 PK Lo! thy Lord is ever watchful.  
 SH Most sure!y your Lord is watching.  
 YU For thy Lord is (as a Guardian) on a watch-tower.

**15.**

AA As for man, whenever his Lord tries him and then is gracious and provides good things for him, he says: "My Lord has been gracious to me."  
 NQ As for man, when his Lord tries him by giving him honour and gifts, then he says (puffed up): "My Lord has honoured me."  
 PK As for man, whenever his Lord trieth him by honouring him, and is gracious unto him, he saith: My Lord honoureth me.  
 SH And as for man, when his Lord tries him, then treats him with honor and makes him lead an easy life, he says: My Lord honors me.  
 YU Now, as for man, when his Lord trieth him, giving him honour and gifts, then saith he, (puffed up), "My Lord hath honoured me."

**16.**

AA But when He tries him by restraining his means, he says: "My Lord despises me."  
 NQ But when He tries him, by straitening his means of life, he says: "My Lord has humiliated me!"  
 PK But whenever He trieth him by straitening his means of life, he saith: My Lord despiseth me.  
 SH But when He tries him (differently), then straitens to him his means of subsistence, he says: My Lord has disgraced me.  
 YU But when He trieth him, restricting his subsistence for him, then saith he (in despair), "My Lord hath humiliated me!"

**17.**

AA No. In fact you are not generous to the orphans,  
 NQ Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well, nor give them their exact right of inheritance)!  
 PK Nay, but ye (for your part) honour not the orphan  
 SH Nay! but you do not honor the orphan,  
 YU Nay, nay! but ye honour not the orphans!

**18.**

AA Nor do you urge one another to feed the poor,  
 NQ And urge not on the feeding of AlMiskîn (the poor)!  
 PK And urge not on the feeding of the poor.  
 SH Nor do you urge one another to feed the poor,  
 YU Nor do ye encourage one another to feed the poor!-

**19.**

AA And you devour (others') inheritance greedily,  
 NQ And you devour inheritance all with greed,  
 PK And ye devour heritages with devouring greed.  
 SH And you eat away the heritage, devouring (everything) indiscriminately,  
 YU And ye devour inheritance - all with greed,

**20.**

AA And love wealth with all your heart.  
 NQ And you love wealth with much love!  
 PK And love wealth with abounding love.  
 SH And you love wealth with exceeding love.  
 YU And ye love wealth with inordinate love!

**21.**

AA Surely when We pound the earth to powder grounded, pounded to dust,  
 NQ Nay! When the earth is ground to powder,  
 PK Nay, but when the earth is ground to atoms, grinding, grinding,  
 SH Nay! when the earth is made to crumble to pieces,  
 YU Nay! When the earth is pounded to powder,

**22.**

AA And comes your Lord, and angels row on row,  
 NQ And your Lord comes with the angels in rows,  
 PK And thy Lord shall come with angels, rank on rank,  
 SH And your Lord comes and (also) the angels in ranks,  
 YU And thy Lord cometh, and His angels, rank upon rank,

**23.**

AA And Hell is brought near, that day will man remember, but of what avail will then remembering be?  
 NQ And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?  
 PK And hell is brought near that day; on that day man will remember, but how will the remembrance (then avail him)?  
 SH And hell is made to appear on that day. On that day shall man be mindful, and what shall being mindful (then) avail him?  
 YU And Hell, that Day, is brought (face to face),- on that Day will man remember, but how will that remembrance profit him?

**24.**

AA He will say: "Alas the woe! Would that I had sent ahead something in my life."  
 NQ He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!"  
 He will say: Ah, would that I had sent before me (some provision) for my life!

PK

SH He shall say: O! would that I had sent before for (this) my life!

YU He will say: "Ah! Would that I had sent forth (good deeds) for (this) my (Future) Life!"

**25.**

AA None can punish as He will punish on that day,

NQ So on that Day, none will punish as He will punish.

PK None punisheth as He will punish on that day!

SH But on that day shall no one chastise with (anything like) His chastisement,

YU For, that Day, His Chastisement will be such as none (else) can inflict,

**26.**

AA And none can bind as He will bind.

NQ And none will bind as He will bind.

PK None bindeth as He then will bind.

SH And no one shall bind with (anything like) His binding.

YU And His bonds will be such as none (other) can bind.

**27.**

AA O you tranquil soul,

NQ (It will be said to the pious): "O (you) the one in (complete) rest and satisfaction!

PK But ah! thou soul at peace!

SH O soul that art at rest!

YU (To the righteous soul will be said:) "O (thou) soul, in (complete) rest and satisfaction!

**28.**

AA Return to your Lord, well-pleased and well-pleasing Him.

NQ "Come back to your Lord, Well-pleased (yourself) and well-pleasing unto Him!

PK Return unto thy Lord, content in His good pleasure!

SH Return to your Lord, well-pleased (with him), well-pleasing (Him),

YU "Come back thou to thy Lord,- well pleased (thyself), and well-pleasing unto Him!

**29.**

AA "Enter then among My votaries,

NQ "Enter you, then, among My honoured slaves,

PK Enter thou among My bondmen!

SH So enter among My servants,

YU "Enter thou, then, among My devotees!

**30.**

AA Enter then My garden."

NQ "And enter you My Paradise!"

PK Enter thou My Garden!

SH And enter into My garden.

YU "Yea, enter thou My Heaven!

90  
**Al-Balad**  
**The Earth**  
**The City, This Countryside**

 **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. I CALL THIS earth to witness --  
**NQ** I swear by this city (Makkah);  
**PK** Nay, I swear by this city -  
**SH** Nay! I swear by this city.  
**YU** I do call to witness this City; -

**2.**

- AA** And you are free to live upon it, --  
**NQ** And you are free (from sin, to punish the enemies of Islâm on the Day of the conquest) in this city (Makkah)[] ,  
**PK** And thou art an indweller of this city -  
**SH** And you shall be made free from obligation in this city--  
**YU** And thou art a freeman of this City; -

**3.**

- AA** And the parent and the offspring,  
**NQ** And by the begetter (i.e. Adam >>) and that which he begot (i.e. his progeny);  
**PK** And the begetter and that which he begat,  
**SH** And the begetter and whom he begot.  
**YU** And (the mystic ties of) parent and child; -

**4.**

- AA** That We created man in toil and trouble.  
**NQ** Verily, We have created man in toil.  
**PK** We verily have created man in an atmosphere:  
**SH** Certainly We have created man to be in distress.  
**YU** Verily We have created man into toil and struggle.

**5.**

- AA** Does he think that no one has power over him?  
**NQ** Thinks he that none can overcome him?  
**PK** Thinketh he that none hath power over him?  
**SH** Does he think that no one has power over him?

YU Thinketh he, that none hath power over him?

## 6.

AA He says: "I have wasted a great deal of wealth."

NQ He says (boastfully): "I have wasted wealth in abundance!"

PK And he saith: I have destroyed vast wealth:

SH He shall say: I have wasted much wealth.

YU He may say (boastfully); Wealth have I squandered in abundance!

## 7.

AA Does he think that no one sees him?

NQ Thinks he that none sees him?

PK Thinketh he that none beholdeth him?

SH Does he think that no one sees him?

YU Thinketh he that none beholdeth him?

## 8.

AA Did We not give him two eyes,

NQ Have We not made for him a pair of eyes?

PK Did We not assign unto him two eyes

SH Have We not given him two eyes,

YU Have We not made for him a pair of eyes?-

## 9.

AA One tongue, and two lips,

NQ And a tongue and a pair of lips?

PK And a tongue and two lips,

SH And a tongue and two lips,

YU And a tongue, and a pair of lips?-

## 10.

AA And showed him two highways (of good and evil)?

NQ And shown him the two ways (good and evil)?

PK And guide him to the parting of the mountain ways?

SH And pointed out to him the two conspicuous ways?

YU And shown him the two highways?

## 11.

AA But he could not scale the steep ascent.

NQ But he has made no effort to pass on the path that is steep.

PK But he hath not attempted the Ascent -

SH But he would not attempt the uphill road,

YU But he hath made no haste on the path that is steep.

## 12.

AA How will you comprehend what the Steep ascent is? --

NQ And what will make you know the path that is steep?

PK Ah, what will convey unto thee what the Ascent is! -

SH And what will make you comprehend what the uphill road is?

YU And what will explain to thee the path that is steep?-

### 13.

AA To free a neck (from the burden of debt or slavery),

NQ (It is) Freeing a neck (slave, etc.)[]

PK (It is) to free a slave,

SH (It is) the setting free of a slave,

YU (It is:) freeing the bondman;

### 14.

AA Or to feed in times of famine

NQ Or giving food in a day of hunger (famine),

PK And to feed in the day of hunger.

SH Or the giving of food in a day of hunger

YU Or the giving of food in a day of privation

### 15.

AA The orphan near in relationship,

NQ To an orphan near of kin.

PK An orphan near of kin,

SH To an orphan, having relationship,

YU To the orphan with claims of relationship,

### 16.

AA Or the poor in distress;

NQ Or to a Miskin (poor) afflicted with misery.

PK Or some poor wretch in misery,

SH Or to the poor man lying in the dust.

YU Or to the indigent (down) in the dust.

### 17.

AA And to be of those who believe, and urge upon one another to persevere, and urge upon each other to be kind.

NQ Then he became one of those who believed, and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion.

PK And to be of those who believe and exhort one another to perseverance and exhort one another to pity.

SH Then he is of those who believe and charge one another to show patience, and charge one another to show compassion.

YU Then will he be of those who believe, and enjoin patience, (constancy, and self-restraint), and enjoin deeds of kindness and compassion.

### 18.

AA They are the people of the right hand (and will succeed).

NQ They are those on the Right Hand (the dwellers of Paradise),

PK Their place will be on the right hand.

SH These are the people of the right hand.

YU Such are the Companions of the Right Hand.

### 19.

- AA But those who deny Our revelations are the people of the left hand:
- NO But those who disbelieved in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell).
- PK But those who disbelieve Our revelations, their place will be on the left hand.
- SH And (as for) those who disbelieve in our communications, they are the people of the left hand.
- YU But those who reject Our Signs, they are the (unhappy) Companions of the Left Hand.

**20.**

- AA The Fire will vault them over.
- NO The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet.[])
- PK Fire will be an awning over them.
- SH On them is fire closed over.
- YU On them will be Fire vaulted over (all round).

# 91

## Ash-Shams

### The Sun

 **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. I CALL TO witness the sun and his early morning splendour,  
**NQ** And by the sun and its brightness;  
**PK** By the sun and his brightness,  
**SH** I swear by the sun and its brilliance,  
**YU** By the Sun and his (glorious) splendour;

#### 2.

**AA** And the moon as she follows in his wake,  
**NQ** And by the moon as it follows it (the sun);  
**PK** And the moon when she followeth him,  
**SH** And the moon when it follows the sun,  
**YU** By the Moon as she follows him;

#### 3.

**AA** The day when it reveals his radiance,  
**NQ** And by the day as it shows up (the sun's) brightness;  
**PK** And the day when it revealeth him,  
**SH** And the day when it shows it,  
**YU** By the Day as it shows up (the Sun's) glory;

#### 4.

**AA** The night when it covers him over,  
**NQ** And by the night as it conceals it (the sun);  
**PK** And the night when it enshroudeth him,  
**SH** And the night when it draws a veil over it,  
**YU** By the Night as it conceals it;

#### 5.

**AA** The heavens and its architecture,  
**NQ** And by the heaven and Him Who built it;  
**PK** And the heaven and Him Who built it,  
**SH** And the heaven and Him Who made it,  
**YU** By the Firmament and its (wonderful) structure;

#### 6.

**AA** The earth and its spreading out,

NO And by the earth and Him Who spread it,  
 PK And the earth and Him Who spread it,  
 SH And the earth and Him Who extended it,  
 YU By the Earth and its (wide) expanse:

**7.**

AA The soul and how it was integrated  
 NO And by Nafs (Adam or a person or a soul, etc.), and Him Who perfected him in proportion;  
 PK And a soul and Him Who perfected it  
 SH And the soul and Him Who made it perfect,  
 YU By the Soul, and the proportion and order given to it;

**8.**

AA And given the faculty of knowing what is disruptive and what is intrinsic to it.  
 NO Then He showed him what is wrong for him and what is right for him;  
 PK And inspired it (with conscience of) what is wrong for it and (what is) right for it.  
 SH Then He inspired it to understand what is right and wrong for it;  
 YU And its enlightenment as to its wrong and its right; -

**9.**

AA He who nourishes it will surely be successful,  
 NO Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allâh ordered, by following the true Faith of Islâmic Monotheism and by doing righteous good deeds).  
 PK He is indeed successful who causeth it to grow,  
 SH He will indeed be successful who purifies it,  
 YU Truly he succeeds that purifies it,

**10.**

AA And he who confines it will surely come to grief.  
 NO And indeed he fails who corrupts his ownself (i.e. disobeys what Allâh has ordered by rejecting the true Faith of Islâmic Monotheism or by following polytheism, etc. or by doing every kind of evil wicked deeds).  
 PK And he is indeed a failure who stunteth it.  
 SH And he will indeed fail who corrupts it.  
 YU And he fails that corrupts it!

**11.**

AA The Thamud denied (the truth) in their perverseness  
 NO Thamûd (people) denied (their Prophet) through their transgression (by rejecting the true Faith of Islâmic Monotheism, and by following polytheism, and by committing every kind of sin).  
 PK (The tribe of) Thamud denied (the truth) in their rebellious pride,  
 SH Samood gave the lie (to the truth) in their inordinacy,  
 YU The Thamud (people) rejected (their prophet) through their inordinate wrongdoing,

**12.**

AA When among them the great wretch arose,

- NQ When the most wicked man among them went forth (to kill the she-camel).  
 PK When the basest of them broke forth  
 SH When the most unfortunate of them broke forth with  
 YU Behold, the most wicked man among them was deputed (for impiety).

**13.**

- AA And the apostle of God had to tell them: "This is God's she-camel, let her drink."  
 NQ But the Messenger of Allâh [Sâlih (Saleh) >>] said to them: "Be cautious! Fear the evil end. That is the she-camel of Allâh! (Do not harm it) and bar it not from having its drink!"  
 PK And the messenger of Allah said: It is the she-camel of Allah, so let her drink!  
 SH So Allah's messenger said to them (Leave alone) Allah's she-camel, and (give) her (to) drink.  
 YU But the Messenger of Allah said to them: "It is a She-camel of Allah! And (bar her not from) having her drink!"

**14.**

- AA But they called him a liar and hamstrung her. So God obliterated them for their crime, and (destroyed) all of them alike.  
 NQ Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak, etc.)!  
 PK But they denied him, and they hamstrung her, so Allah doomed them for their sin and rased (their dwellings).  
 SH But they called him a liar and slaughtered her, therefore their Lord crushed them for their sin and levelled them (with the ground).  
 YU Then they rejected him (as a false prophet), and they hamstrung her. So their Lord, on account of their crime, obliterated their traces and made them equal (in destruction, high and low)!

**15.**

- AA He does not fear the consequence.  
 NQ And He (Allâh) feared not the consequences thereof.  
 PK He dreadeth not the sequel (of events).  
 SH And He fears not its consequence.  
 YU And for Him is no fear of its consequences.

# 92

## Al-Lail

### The Night

 **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. I CALL THE night to witness when it covers over,  
**NQ** By the night as it envelops;  
**PK** By the night enshrouding  
**SH** I swear by the night when it draws a veil,  
**YU** By the Night as it conceals (the light);

**2.**

**AA** And the day when it shines in all its glory,  
**NQ** And by the day as it appears in brightness;  
**PK** And the day resplendent  
**SH** And the day when it shines in brightness,  
**YU** By the Day as it appears in glory;

**3.**

**AA** And Him who created the male and female,  
**NQ** And by Him Who created male and female;  
**PK** And Him Who hath created male and female,  
**SH** And the creating of the male and the female,  
**YU** By (the mystery of) the creation of male and female; -

**4.**

**AA** That your endeavour is for different ends.  
**NQ** Certainly, your efforts and deeds are diverse (different in aims and purposes);  
**PK** Lo! your effort is dispersed (toward divers ends).  
**SH** Your striving is most surely (directed to) various (ends).  
**YU** Verily, (the ends) ye strive for are diverse.

**5.**

**AA** Yet he who gives to others and has fear,  
**NQ** As for him who gives (in charity) and keeps his duty to Allâh and fears Him,  
**PK** As for him who giveth and is dutiful (toward Allah)  
**SH** Then as for him who gives away and guards (against evil),  
**YU** So he who gives (in charity) and fears (Allah),

**6.**

**AA** And affirms goodness,

NQ And believes in Al-Husna.[]  
 PK And believeth in goodness;  
 SH And accepts the best,  
 YU And (in all sincerity) testifies to the best,-

**7.**

AA We shall ease the way of fortune for him.  
 NQ We will make smooth for him the path of ease (goodness).  
 PK Surely We will ease his way unto the state of ease.  
 SH We will facilitate for him the easy end.  
 YU We will indeed make smooth for him the path to Bliss.

**8.**

AA But he who does not give and is unconcerned,  
 NQ But he who is greedy miser and thinks himself self-sufficient[] .  
 PK But as for him who hoardeth and deemeth himself independent,  
 SH And as for him who is niggardly and considers himself free from need (of Allah),  
 YU But he who is a greedy miser and thinks himself self-sufficient,

**9.**

AA And rejects goodness,  
 NQ And gives the lie to Al-Husna (see Verse No: 6 footnote);  
 PK And disbelieveth in goodness;  
 SH And rejects the best,  
 YU And gives the lie to the best,-

**10.**

AA For him We shall ease the way of adversity,  
 NQ We will make smooth for him the path for evil;  
 PK Surely We will ease his way unto adversity.  
 SH We will facilitate for him the difficult end.  
 YU We will indeed make smooth for him the path to Misery;

**11.**

AA And his riches will not avail him when he falls headlong (into the Abyss).  
 NQ And what will his wealth benefit him when he goes down (in destruction).  
 PK His riches will not save him when he perisheth.  
 SH And his wealth will not avail him when he perishes.  
 YU Nor will his wealth profit him when he falls headlong (into the Pit).

**12.**

AA It is indeed for Us to show the way,  
 NQ Truly! Ours it is (to give) guidance,  
 PK Lo! Ours it is (to give) the guidance  
 SH Surely Ours is it to show the way,  
 YU Verily We take upon Ourselves to guide,

**13.**

- AA And to Us belong the End and the Beginning.  
 NQ And truly, unto Us (belong) the last (Hereafter) and the first (this world).  
 PK And lo! unto Us belong the latter portion and the former.  
 SH And most surely Ours is the hereafter and the former.  
 YU And verily unto Us (belong) the End and the Beginning.

**14.**

- AA So, I warn you of the blazing Fire.  
 NQ Therefore I have warned you of a Fire blazing fiercely (Hell);  
 PK Therefor have I warned you of the flaming Fire  
 SH Therefore I warn you of the fire that flames:  
 YU Therefore do I warn you of a Fire blazing fiercely;

**15.**

- AA No one will burn in it but the most wretched,  
 NQ None shall enter it save the most wretched,  
 PK Which only the most wretched must endure,  
 SH None shall enter it but the most unhappy,  
 YU None shall reach it but those most unfortunate ones

**16.**

- AA Who denied (the truth) and turned away.  
 NQ Who denies and turns away.  
 PK He who denieth and turneth away.  
 SH Who gives the lie (to the truth) and turns (his) back.  
 YU Who give the lie to Truth and turn their backs.

**17.**

- AA But save him who fears  
 NQ And Al-Muttaqūn (the pious and righteous - see V.2:2) will be far removed from it (Hell).  
 PK Far removed from it will be the righteous  
 SH And away from it shall be kept the one who guards most (against evil),  
 YU But those most devoted to Allah shall be removed far from it,-

**18.**

- AA And gives of his wealth that he may grow in virtue,  
 NQ He who spends his wealth for increase in self-purification,  
 PK Who giveth his wealth that he may grow (in goodness).  
 SH Who gives away his wealth, purifying himself  
 YU Those who spend their wealth for increase in self-purification,

**19.**

- AA And is under no one's obligation to return his favour,  
 NQ And have in his mind no favour from anyone for which a reward is expected in return,  
 PK And none hath with him any favour for reward,  
 SH And no one has with him any boon for which he should be rewarded,  
 YU And have in their minds no favour from anyone for which a reward is expected

in return,

**20.**

- AA Other than seeking the glory of his Lord, most high,
- NO Except only the desire to seek the Countenance of his Lord, the Most High;
- PK Except as seeking (to fulfil) the purpose of his Lord Most High.
- SH Except the seeking of the pleasure of his Lord, the Most High.
- YU But only the desire to seek for the Countenance of their Lord Most High;

**21.**

- AA Will surely be gratified.
- NO He surely will be pleased (when he will enter Paradise).
- PK He verily will be content.
- SH And he shall soon be well-pleased.
- YU And soon will they attain (complete) satisfaction.

93

## Ad-Duha

## The Morning Hours

### Early Hours of Morning, Morning Bright

 **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. I CALL TO witness the early hours of morning,

**NQ** By the forenoon (after sun-rise); []

**PK** By the morning hours

**SH** I swear by the early hours of the day,

**YU** By the Glorious Morning Light,

**2.**

**AA** And the night when dark and still,

**NQ** And by the night when it is still (or darkens);

**PK** And by the night when it is stillest,

**SH** And the night when it covers with darkness.

**YU** And by the Night when it is still,-

**3.**

**AA** Your Lord has neither left you, nor despises you.

**NQ** Your Lord (O Muhammad (Peace be upon him)) has neither forsaken you nor hated you.

**PK** Thy Lord hath not forsaken thee nor doth He hate thee,

**SH** Your Lord has not forsaken you, nor has He become displeased,

**YU** Thy Guardian-Lord hath not forsaken thee, nor is He displeased.

**4.**

**AA** What is to come is better for you than what has gone before;

**NQ** And indeed the Hereafter is better for you than the present (life of this world).

**PK** And verily the latter portion will be better for thee than the former,

**SH** And surely what comes after is better for you than that which has gone before.

**YU** And verily the Hereafter will be better for thee than the present.

**5.**

**AA** For your Lord will certainly give you, and you will be content.

**NQ** And verily, your Lord will give you (all i.e. good) so that you shall be well-pleased.

And verily thy Lord will give unto thee so that thou wilt be content.

PK

SH And soon will your Lord give you so that you shall be well pleased.

YU And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well-pleased.

**6.**

AA Did He not find you an orphan and take care of you?

NQ Did He not find you (O Muhammad (Peace be upon him)) an orphan and gave you a refuge?

PK Did He not find thee an orphan and protect (thee)?

SH Did He not find you an orphan and give you shelter?

YU Did He not find thee an orphan and give thee shelter (and care)?

**7.**

AA Did He not find you perplexed, and show you the way?

NQ And He found you unaware (of the Qur'ân, its legal laws, and Prophethood, etc.) and guided you?

PK Did He not find thee wandering and direct (thee)?

SH And find you lost (that is, unrecognized by men) and guide (them to you)?

YU And He found thee wandering, and He gave thee guidance.

**8.**

AA Did He not find you poor and enrich you?

NQ And He found you poor, and made you rich (selfsufficient with selfcontentment, etc.)?

PK Did He not find thee destitute and enrich (thee)?

SH And find you in want and make you to be free from want?

YU And He found thee in need, and made thee independent.

**9.**

AA So do not oppress the orphan,

NQ Therefore, treat not the orphan with oppression,

PK Therefor the orphan oppress not,

SH Therefore, as for the orphan, do not oppress (him).

YU Therefore, treat not the orphan with harshness,

**10.**

AA And do not drive the beggar away,

NQ And repulse not the beggar;

PK Therefor the beggar drive not away,

SH And as for him who asks, do not chide (him),

YU Nor repulse the petitioner (unheard);

**11.**

AA And keep recounting the favours of your Lord.

NQ And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).

PK Therefor of the bounty of thy Lord be thy discourse.

SH And as for the favor of your Lord, do announce (it).

But the bounty of the Lord - rehearse and proclaim!

YU

94

# Ash-Sharh

## The Opening Up Solace, Consolation, Relief

 **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. HAVE WE NOT opened up your breast
- NQ** Have We not opened your breast for you (O Muhammad (Peace be upon him))?
- PK** Have We not caused thy bosom to dilate,
- SH** Have We not expanded for you your breast,
- YU** Have We not expanded thee thy breast?-

**2.**

- AA** And removed your burden
- NQ** And removed from you your burden,
- PK** And eased thee of the burden
- SH** And taken off from you your burden,
- YU** And removed from thee thy burden

**3.**

- AA** Which had left you devoid of hope,
- NQ** Which weighed down your back?
- PK** Which weighed down thy back;
- SH** Which pressed heavily upon your back,
- YU** The which did gall thy back?-

**4.**

- AA** And exalted your fame?
- NQ** And raised high your fame?
- PK** And exalted thy fame?
- SH** And exalted for you your esteem?
- YU** And raised high the esteem (in which) thou (art held)?

**5.**

- AA** Surely with hardship there is ease.
- NQ** So verily, with the hardship, there is relief,
- PK** But lo! with hardship goeth ease,
- SH** Surely with difficulty is ease.
- YU** So, verily, with every difficulty, there is relief:

**6.**

- AA With hardship indeed there is ease.
- NQ Verily, with the hardship, there is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).
- PK Lo! with hardship goeth ease;
- SH With difficulty is surely ease.
- YU Verily, with every difficulty there is relief.

**7.**

- AA So when you are free work diligently,
- NQ So when you have finished (from your occupation), then stand up for Allâh's worship (i.e. stand up for prayer).
- PK So when thou art relieved, still toil
- SH So when you are free, nominate.
- YU Therefore, when thou art free (from thine immediate task), still labour hard,

**8.**

- AA And turn to your Lord with all your love.
- NQ And to your Lord (Alone) turn (all your intentions and hopes and) your invocations.
- PK And strive to please thy Lord.
- SH And make your Lord your exclusive object.
- YU And to thy Lord turn (all) thy attention.

# 95

## At-Tin

### The Fig

### The Figtree

 **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. I CALL TO witness the Fig and the Olive,  
**NQ** By the fig, and the olive,  
**PK** By the fig and the olive,  
**SH** I swear by the fig and the olive,  
**YU** By the Fig and the Olive,

#### 2.

**AA** The Mount Sinai,  
**NQ** By Mount Sinai,  
**PK** By Mount Sinai,  
**SH** And mount Sinai,  
**YU** And the Mount of Sinai,

#### 3.

**AA** And this Soil Secure,  
**NQ** And by this city of security (Makkah)[] ,  
**PK** And by this land made safe;  
**SH** And this city made secure,  
**YU** And this City of security,-

#### 4.

**AA** That We created man of finest possibilities,  
**NQ** Verily, We created man of the best stature (mould),  
**PK** Surely We created man of the best stature  
**SH** Certainly We created man in the best make.  
**YU** We have indeed created man in the best of moulds,

#### 5.

**AA** Then brought him down to the lowest of the low,  
**NQ** Then We reduced him to the lowest of the low,  
**PK** Then we reduced him to the lowest of the low,  
**SH** Then We render him the lowest of the low.  
**YU** Then do We abase him (to be) the lowest of the low,-

**6.**

- AA Except those who believe and do the right, for whom there is reward undiminished.
- NQ Save those who believe (in Islâmic Monotheism) and do righteous deeds, then they shall have a reward without end (Paradise).
- PK Save those who believe and do good works, and theirs is a reward unailing.
- SH Except those who believe and do good, so they shall have a reward never to be cut off.
- YU Except such as believe and do righteous deeds: For they shall have a reward unailing.

**7.**

- AA Who should then make you deny the Judgement after this?
- NQ Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. Day of Resurrection)?
- PK So who henceforth will give the lie to thee about the judgment?
- SH Then who can give you the lie after (this) about the judgment?
- YU Then what can, after this, contradict thee, as to the judgment (to come)?

**8.**

- AA Is not God the most equitable of all judges?
- NQ Is not Allâh the Best of judges?
- PK Is not Allah the most conclusive of all judges?
- SH Is not Allah the best of the Judges?
- YU Is not Allah the wisest of judges?

96  
**Al-'Alaq**  
**The Clot**  
**The Embryo, Read!**

 **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. READ IN THE name of your Lord who created,  
**NQ** Read! In the Name of your Lord, Who has created (all that exists),  
**PK** Read: In the name of thy Lord Who createth,  
**SH** Read in the name of your Lord Who created.  
**YU** Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created-

**2.**

- AA** Created man from an embryo;  
**NQ** Has created man from a clot (a piece of thick coagulated blood).  
**PK** Createth man from a clot.  
**SH** He created man from a clot.  
**YU** Created man, out of a (mere) clot of congealed blood:

**3.**

- AA** Read, for your Lord is most beneficent,  
**NQ** Read! And your Lord is the Most Generous,  
**PK** Read: And thy Lord is the Most Bounteous,  
**SH** Read and your Lord is Most Honorable,  
**YU** Proclaim! And thy Lord is Most Bountiful,-

**4.**

- AA** Who taught by the pen,  
**NQ** Who has taught (the writing) by the pen [the first person to write was Prophet Idrees (Enoch) >>],  
**PK** Who teacheth by the pen,  
**SH** Who taught (to write) with the pen  
**YU** He Who taught (the use of) the pen,-

**5.**

- AA** Taught man what he did not know.  
**NQ** Has taught man that which he knew not.  
**PK** Teacheth man that which he knew not.  
**SH** Taught man what he knew not.  
**YU** Taught man that which he knew not.

**6.**

AA And yet, but yet man is rebellious,  
 NQ Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.).  
 PK Nay, but verily man is rebellious  
 SH Nay! man is most surely inordinate,  
 YU Day, but man doth transgress all bounds,

**7.**

AA For he thinks he is sufficient in himself.  
 NQ Because he considers himself self-sufficient.  
 PK That he thinketh himself independent!  
 SH Because he sees himself free from want.  
 YU In that he looketh upon himself as self-sufficient.

**8.**

AA Surely your returning is to your Lord.  
 NQ Surely! Unto your Lord is the return.  
 PK Lo! unto thy Lord is the return.  
 SH Surely to your Lord is the return.  
 YU Verily, to thy Lord is the return (of all).

**9.**

AA Have you seen him who restrains  
 NQ Have you (O Muhammad (Peace be upon him)) seen him (i.e. Abû Jahl) who prevents,  
 PK Hast thou seen him who dissuadeth  
 SH Have you seen him who forbids  
 YU Seest thou one who forbids-

**10.**

AA A votary when he turns to his devotions?  
 NQ A slave (Muhammad (Peace be upon him)) when he prays?  
 PK A slave when he prayeth?  
 SH A servant when he prays?  
 YU A votary when he (turns) to pray?

**11.**

AA Have you thought, if he had been on guidance  
 NQ Tell me, if he (Muhammad (Peace be upon him)) is on the guidance (of Allâh)?  
 PK Hast thou seen if he relieth on the guidance (of Allah)  
 SH Have you considered if he were on the right way,  
 YU Seest thou if he is on (the road of) Guidance?-

**12.**

AA Or had enjoined piety, (it would have been better)?  
 NQ Or enjoins piety?  
 PK Or enjoineth piety?  
 SH Or enjoined guarding (against evil)?

YU Or enjoins Righteousness?

### 13.

AA Have you thought that if he denies and turns away,

NQ Tell me if he (the disbeliever, Abû Jahl) denies (the truth, i.e. this Qur'ân), and turns away?

PK Hast thou seen if he denieth (Allah's guidance) and is froward?

SH Have you considered if he gives the lie to the truth and turns (his) back?

YU Seest thou if he denies (Truth) and turns away?

### 14.

AA Does he not know that God sees?

NQ Knows he not that Allâh does see (what he does)?

PK Is he then unaware that Allah seeth?

SH Does he not know that Allah does see?

YU Knoweth he not that Allah doth see?

### 15.

AA And yet indeed if he does not desist We shall drag him by the forelock,

NQ Nay! If he (Abû Jahl) ceases not, We will catch him by the forelock,

PK Nay, but if he cease not We will seize him by the forelock -

SH Nay! if he desist not, We would certainly smite his forehead,

YU Let him beware! If he desist not, We will drag him by the forelock,-

### 16.

AA By the lying, the sinful forelock.

NQ A lying, sinful forelock!

PK The lying, sinful forelock -

SH A lying, sinful forehead.

YU A lying, sinful forelock!

### 17.

AA So let him call his associates,

NQ Then, let him call upon his council (of helpers),

PK Then let him call upon his henchmen!

SH Then let him summon his council,

YU Then, let him call (for help) to his council (of comrades):

### 18.

AA We shall call the guards of Hell.

NQ We will call the guards of Hell (to deal with him)!

PK We will call the guards of hell.

SH We too would summon the braves of the army.

YU We will call on the angels of punishment (to deal with him)!

### 19.

AA Beware! Do not obey him, but bow in adoration and draw near (to your Lord).

NQ Nay! (O Muhammad (Peace be upon him))! Do not obey him (Abû Jahl). Fall prostrate and draw near to Allâh!

Nay, Obey not thou him. But prostrate thyself, and draw near (unto Allah).

**PK**

ش ناي! obey him not, and make obeisance and draw nigh (to Allah).

و Day, heed him not: But bow down in adoration, and bring thyself the closer (to Allah)!

# 97

## Al-Qadr

### Power

### Fate, Determination

 **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. TRULY WE REVEALED it on the Night of Determination.
- NQ** Verily! We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree)[]
- PK** Lo! We revealed it on the Night of Predestination.
- SH** Surely We revealed it on the grand night.
- YU** We have indeed revealed this (Message) in the Night of Power:

#### 2.

- AA** How will you know what the Night of Determination is?
- NQ** And what will make you know what the night of Al-Qadr (Decree) is?
- PK** Ah, what will convey unto thee what the Night of Power is!
- SH** And what will make you comprehend what the grand night
- YU** And what will explain to thee what the night of power is?

#### 3.

- AA** Better is the Night of Determination than a thousand months.
- NQ** The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allâh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).
- PK** The Night of Power is better than a thousand months.
- SH** The grand night is better than a thousand months.
- YU** The Night of Power is better than a thousand months.

#### 4.

- AA** On (this night) the angels and grace descend by the dispensation of their Lord, for settling all affairs.
- NQ** Therein descend the angels and the Rûh [Jibrael (Gabriel)] by Allâh's Permission with all Decrees,
- PK** The angels and the Spirit descend therein, by the permission of their Lord, with all decrees.
- SH** The angels and Gibreel descend in it by the permission of their Lord for every affair,
- YU** Therein come down the angels and the Spirit by Allah's permission, on every errand:

#### 5.

- AA** It is peace till the dawning of the day.

- NO Peace! (All that night, there is Peace and Goodness from Allâh to His believing slaves) until the appearance of dawn.[]
- PK (The night is) Peace until the rising of the dawn.
- SH Peace! it is till the break of the morning.
- YU Peace!...This until the rise of morn!

98

# Al-Baiyinah

## The Clear Proof

### Evidence

 **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. THOSE AMONG THE people of the Book who disbelieve, and the idolaters, would not have been freed (from false beliefs) until the clear proof came to them --
- NQ** Those who disbelieve from among the people of the Scripture (Jews and Christians) and among Al- Mushrikûn,[] were not going to leave (their disbelief) until there came to them clear evidence.
- PK** Those who disbelieve among the People of the Scripture and the idolaters could not have left off (erring) till the clear proof came unto them,
- SH** Those who disbelieved from among the followers of the Book and the polytheists could not have separated (from the faithful) until there had come to them the clear evidence:
- YU** Those who reject (Truth), among the People of the Book and among the Polytheists, were not going to depart (from their ways) until there should come to them Clear Evidence,-

#### 2.

- AA** An Apostle from God, reading out hallowed pages
- NQ** A Messenger (Muhammad (Peace be upon him)) from Allâh, reciting (the Qur'ân) purified pages [purified from Al-Bâtîl (falsehood, etc.)].
- PK** A messenger from Allah, reading purified pages
- SH** An messenger from Allah, reciting pure pages,
- YU** An messenger from Allah, rehearsing scriptures kept pure and holy:

#### 3.

- AA** Containing firm decrees.
- NQ** Containing correct and straight laws from Allâh.
- PK** Containing correct scriptures.
- SH** Wherein are all the right ordinances.
- YU** Wherein are laws (or decrees) right and straight.

#### 4.

- AA** The people of the Book were not divided among themselves till after the clear proof had come to them.
- NQ** And the people of the Scripture (Jews and Christians) differed not until after there came to them clear evidence. (i.e. Prophet Muhammad (Peace be upon him) and whatever was revealed to him).
- PK** Nor were the People of the Scripture divided until after the clear proof came

unto them.

- SH And those who were given the Book did not become divided except after clear evidence had come to them.
- YU Nor did the People of the Book make schisms, until after there came to them Clear Evidence.

## 5.

- AA They were commanded only to serve God with all-exclusive faith in Him, to be upright, and to fulfil their devotional obligations, and to give zakat; for this is the even way.
- NO And they were commanded not, but that they should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salāt (Iqāmat-as-Salāt) and give Zakāt: and that is the right religion.
- PK And they are ordered naught else than to serve Allah, keeping religion pure for Him, as men by nature upright, and to establish worship and to pay the poor-due. That is true religion.
- SH And they were not enjoined anything except that they should serve Allah, being sincere to Him in obedience, upright, and keep up prayer and pay the poor-rate, and that is the right religion.
- YU And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (in faith); to establish regular prayer; and to practise regular charity; and that is the Religion Right and Straight.

## 6.

- AA Surely the unbelievers among the people of the Book and the idolaters, will abide in the fire of Hell. They are the worst of creatures.
- NO Verily, those who disbelieve (in the religion of Islām, the Qur'ān and Prophet Muhammad (Peace be upon him)) from among the people of the Scripture (Jews and Christians) and Al-Mushrikūn will abide in the Fire of Hell. They are the worst of creatures.[]
- PK Lo! those who disbelieve, among the People of the Scripture and the idolaters, will abide in fire of hell. They are the worst of created beings.
- SH Surely those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell, abiding therein; they are the worst of men.
- YU Those who reject (Truth), among the People of the Book and among the Polytheists, will be in Hell-Fire, to dwell therein (for aye). They are the worst of creatures.

## 7.

- AA But those who believe and do the right are surely the best of created beings,
- NO Verily, those who believe [in the Oneness of Allāh, and in His Messenger Muhammad (Peace be upon him)] including all obligations ordered by Islām] and do righteous good deeds, they are the best of creatures.
- PK (And) lo! those who believe and do good works are the best of created beings.
- SH (As for) those who believe and do good, surely they are the -best of men.
- YU Those who have faith and do righteous deeds,- they are the best of creatures.

## 8.

- AA Whose reward is with their Lord -- gardens of Eden with rivers flowing by, where they will abide for ever, God pleased with their service, they with obedience to Him. This (awaits) him who stands in awe of his Lord.
- NO Their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity),

underneath which rivers flow, they will abide therein forever, Allāh Well-Pleased with them, and they with Him. That is for him who fears his Lord.

- PK Their reward is with their Lord: Gardens of Eden underneath which rivers flow, wherein they dwell for ever. Allah hath pleasure in them and they have pleasure in Him. This is (in store) for him who feareth his Lord.
- SH Their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein for ever; Allah is well pleased with them and they are well pleased with Him; that is for him who fears his Lord.
- YU Their reward is with Allah: Gardens of Eternity, beneath which rivers flow; they will dwell therein for ever; Allah well pleased with them, and they with Him: all this for such as fear their Lord and Cherisher.

99

# Az-Zalzalah

## The Earthquake

 **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. WHEN THE WORLD is shaken up by its cataclysm,  
**NQ** When the earth is shaken with its (final) earthquake.  
**PK** When Earth is shaken with her (final) earthquake  
**SH** When the earth is shaken with her (violent) shaking,  
**YU** When the earth is shaken to her (utmost) convulsion,

### 2.

- AA** And the earth throws out its burdens,  
**NQ** And when the earth throws out its burdens,  
**PK** And Earth yieldeth up her burdens,  
**SH** And the earth brings forth her burdens,  
**YU** And the earth throws up her burdens (from within),

### 3.

- AA** And man enquires: "What has come over it?"  
**NQ** And man will say: "What is the matter with it?"  
**PK** And man saith: What aileth her?  
**SH** And man says: What has befallen her?  
**YU** And man cries (distressed): 'What is the matter with her?'

### 4.

- AA** That day it will narrate its annals,  
**NQ** That Day it will declare its information (about all what happened over it of good or evil).  
**PK** That day she will relate her chronicles,  
**SH** On that day she shall tell her news,  
**YU** On that Day will she declare her tidings:

### 5.

- AA** For your Lord will have commanded it.  
**NQ** Because your Lord has inspired it.  
**PK** Because thy Lord inspireth her.  
**SH** Because your Lord had inspired her.  
**YU** For that thy Lord will have given her inspiration.

### 6.

- AA That day people will proceed separately to be shown their deeds.
- NO That Day mankind will proceed in scattered groups that they may be shown their deeds. []
- PK That day mankind will issue forth in scattered groups to be shown their deeds.
- SH On that day men shall come forth in sundry bodies that they may be shown their works.
- YU On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done).

**7.**

- AA Whosoever has done even an atom's weight of good will behold it;
- NO So whosoever does good equal to the weight of an atom (or a small ant), shall see it.
- PK And whoso doeth good an atom's weight will see it then,
- SH So. he who has done an atom's weight of good shall see it
- YU Then shall anyone who has done an atom's weight of good, see it!

**8.**

- AA And whosoever has done even an atom's weight of evil will behold that.
- NO And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.
- PK And whoso doeth ill an atom's weight will see it then.
- SH And he who has done an atom's weight of evil shall see it.
- YU And anyone who has done an atom's weight of evil, shall see it.

100  
**Al-'Adiyât**  
**The Chargers**  
**The Courser**

 **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. I CALL TO witness the chargers, snorting, rushing to battle before the others,  
**NQ** By the (steeds) that run, with panting (breath),  
**PK** By the snorting courses,  
**SH** I swear by the runners breathing pantingly,  
**YU** By the (Steeds) that run, with panting (breath),

**2.**

**AA** Then those striking sparks of fire,  
**NQ** Striking sparks of fire (by their hooves),  
**PK** Striking sparks of fire  
**SH** Then those that produce fire striking,  
**YU** And strike sparks of fire,

**3.**

**AA** Then those charging in the morning  
**NQ** And scouring to the raid at dawn  
**PK** And scouring to the raid at dawn,  
**SH** Then those that make raids at morn,  
**YU** And push home the charge in the morning,

**4.**

**AA** Raising clouds of dust,  
**NQ** And raise the dust in clouds the while,  
**PK** Then, therewith, with their trail of dust,  
**SH** Then thereby raise dust,  
**YU** And raise the dust in clouds the while,

**5.**

**AA** Penetrating deep into the armies,  
**NQ** Penetrating forthwith as one into the midst (of the foe);  
**PK** Cleaving, as one, the centre (of the foe),  
**SH** Then rush thereby upon an assembly:  
**YU** And penetrate forthwith into the midst (of the foe) en masse;-

**6.**

AA That man is ungrateful to his Lord  
 NQ Verily! Man (disbeliever) is ungrateful to his Lord;  
 PK Lo! man is an ingrate unto his Lord  
 SH Most surely man is ungrateful to his Lord.  
 YU Truly man is, to his Lord, ungrateful;

**7.**

AA And is himself witness to it,  
 NQ And to that fact he bears witness (by his deeds);  
 PK And lo! he is a witness unto that;  
 SH And most surely he is a witness of that.  
 YU And to that (fact) he bears witness (by his deeds);

**8.**

AA And is intractable in his love of worldly goods.  
 NQ And verily, he is violent in the love of wealth.  
 PK And lo! in the love of wealth he is violent.  
 SH And most surely he is tenacious in the love of wealth.  
 YU And violent is he in his love of wealth.

**9.**

AA Does he not know when the contents of the graves are laid bare  
 NQ Knows he not that when the contents of the graves are brought out and poured forth (all mankind is resurrected).  
 PK Knoweth he not that, when the contents of the graves are poured forth  
 SH Does he not then know when what is in the graves is raised,  
 YU Does he not know,- when that which is in the graves is scattered abroad

**10.**

AA And the secrets of the hearts exposed,  
 NQ And that which is in the breasts (of men) shall be made known.  
 PK And the secrets of the breasts are made known,  
 SH And what is in the breasts is made apparent?  
 YU And that which is (locked up) in (human) breasts is made manifest-

**11.**

AA Surely their Lord will be aware of their (deeds).  
 NQ Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds), (and will reward them for their deeds).  
 PK On that day will their Lord be perfectly informed concerning them.  
 SH Most surely their Lord that day shall be fully aware of them.  
 YU That their Lord had been Well-acquainted with them, (even to) that Day?

101  
**Al-Qâri'ah**  
**The Calamity**  
**The Stunning Blow, The Disaster**

 **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. THE STARTLING CALAMITY.
- NQ** Al-Qâri'ah (the striking Hour i.e. the Day of Resurrection),
- PK** The Calamity!
- SH** The terrible calamity!
- YU** The (Day) of Noise and Clamour:

**2.**

- AA** What is the startling calamity?
- NQ** What is the striking (Hour)?
- PK** What is the Calamity?
- SH** What is the terrible calamity!
- YU** What is the (Day) of Noise and Clamour?

**3.**

- AA** How will you comprehend what the startling calamity is? --
- NQ** And what will make you know what the striking (Hour) is?
- PK** Ah, what will convey unto thee what the Calamity is!
- SH** And what will make you comprehend what the terrible calamity is?
- YU** And what will explain to thee what the (Day) of Noise and Clamour is?

**4.**

- AA** A Day on which human beings would be like so many scattered moths,
- NQ** It is a Day whereon mankind will be like moths scattered about,
- PK** A day wherein mankind will be as thickly-scattered moths
- SH** The day on which men shall be as scattered moths,
- YU** (It is) a Day whereon men will be like moths scattered about,

**5.**

- AA** The mountains like the tufts of carded wool.
- NQ** And the mountains will be like carded wool,
- PK** And the mountains will become as carded wool.
- SH** And the mountains shall be as loosened wool.
- YU** And the mountains will be like carded wool.

**6.**

- AA Then he whose deeds shall weigh heavier in the scale  
 NQ Then as for him whose balance (of good deeds) will be heavy, []  
 PK Then, as for him whose scales are heavy (with good works),  
 SH Then as for him whose measure of good deeds is heavy,  
 YU Then, he whose balance (of good deeds) will be (found) heavy,

**7.**

- AA Will have a tranquil life;  
 NQ He will live a pleasant life (in Paradise).  
 PK He will live a pleasant life.  
 SH He shall live a pleasant life.  
 YU Will be in a life of good pleasure and satisfaction.

**8.**

- AA But he whose deeds are lighter in the balance  
 NQ But as for him whose balance (of good deeds) will be light,  
 PK But as for him whose scales are light,  
 SH And as for him whose measure of good deeds is light,  
 YU But he whose balance (of good deeds) will be (found) light,-

**9.**

- AA Will have the Abyss for abode.  
 NQ He will have his home in Hawiyah (pit, i.e. Hell).  
 PK A bereft and Hungry One will be his mother,  
 SH His abode shall be the abyss.  
 YU Will have his home in a (bottomless) Pit.

**10.**

- AA How will you comprehend what that is?  
 NQ And what will make you know what it is?  
 PK Ah, what will convey unto thee what she is! -  
 SH And what will make you know what it is?  
 YU And what will explain to thee what this is?

**11.**

- AA It is the scorching fire.  
 NQ (It is) a hot blazing Fire!  
 PK Raging Fire.  
 SH A burning fire.  
 YU (It is) a Fire Blazing fiercely!

102

# At-Takâthur

## Plenitude

### Rivalry In World Increase, Competition

**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. THE AVARICE OF plenitude keeps you occupied
- NQ** The mutual rivalry for piling up of worldly things diverts you,
- PK** Rivalry in worldly increase distracteth you
- SH** Abundance diverts you,
- YU** The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things),

**2.**

- AA** Till you reach the grave.
- NQ** Until you visit the graves (i.e. till you die).
- PK** Until ye come to the graves.
- SH** Until you come to the graves.
- YU** Until ye visit the graves.

**3.**

- AA** But you will come to know soon; --
- NQ** Nay! You shall come to know!
- PK** Nay, but ye will come to know!
- SH** Nay! you shall soon know,
- YU** But nay, ye soon shall know (the reality).

**4.**

- AA** Indeed you will come to know soon.
- NQ** Again, Nay! You shall come to know!
- PK** Nay, but ye will come to know!
- SH** Nay! Nay! you shall soon know.
- YU** Again, ye soon shall know!

**5.**

- AA** And yet if you knew with positive knowledge
- NQ** Nay! If you knew with a sure knowledge (the end result of piling up, you would not have occupied yourselves in worldly things)
- PK** Nay, would that ye knew (now) with a sure knowledge!
- SH** Nay! if you had known with a certain knowledge,

YU Nay, were ye to know with certainty of mind, (ye would beware!)

**6.**

AA You have indeed to behold Hell;

NAQ Verily, You shall see the blazing Fire (Hell)!

PK For ye will behold hell-fire.

SH You should most certainly have seen the hell;

YU Ye shall certainly see Hell-Fire!

**7.**

AA Then you will see it with the eye of certainty.

NAQ And again, you shall see it with certainty of sight!

PK Aye, ye will behold it with sure vision.

SH Then you shall most certainly see it with the eye of certainty;

YU Again, ye shall see it with certainty of sight!

**8.**

AA Then on that day you will surely be asked about the verity of pleasures.

NAQ Then, on that Day, you shall be asked about the delight[] (you indulged in, in this world)!

PK Then, on that day, ye will be asked concerning pleasure.

SH Then on that day you shall most certainly be questioned about the boons.

YU Then, shall ye be questioned that Day about the joy (ye indulged in!).

103

## Al-'Asr

## Time and Age

The Declining Day, Eventide, The  
Epoch

 **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. TIME AND AGE are witness

**NQ** By Al-'Asr (the time).

**PK** By the declining day,

**SH** I swear by the time,

**YU** By (the Token of) Time (through the ages),

**2.**

**AA** Man is certainly loss,

**NQ** Verily! Man is in loss,

**PK** Lo! man is a state of loss,

**SH** Most surely man is in loss,

**YU** Verily Man is in loss,

**3.**

**AA** Except those who believe, and do good and enjoin truth on one another, and enjoin one another to bear with fortitude (the trials that befall).

**NQ** Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd, etc.).

**PK** Save those who believe and do good works, and exhort one another to truth and exhort one another to endurance.

**SH** Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience.

**YU** Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy.

104

# Al-Humazah

## The Slanderer

### The Traducer, The Gossipmonger

 **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. WOE TO EVERY slanderer, back-biter,  
**NQ** Woe to every slanderer and backbiter. []  
**PK** Woe unto every slandering traducer,  
**SH** Woe to every slanderer, defamer,  
**YU** Woe to every (kind of) scandal-monger and-backbiter,

**2.**

- AA** Who amasses wealth and hordes it.  
**NQ** Who has gathered wealth and counted it,  
**PK** Who hath gathered wealth (of this world) and arranged it.  
**SH** Who amasses wealth and considers it a provision (against mishap);  
**YU** Who pileth up wealth and layeth it by,

**3.**

- AA** Does he think his wealth will abide for ever with him?  
**NQ** He thinks that his wealth will make him last forever!  
**PK** He thinketh that his wealth will render him immortal.  
**SH** He thinks that his wealth will make him immortal.  
**YU** Thinking that his wealth would make him last for ever!

**4.**

- AA** By no means. He will be thrown into Hutama.  
**NQ** Nay! Verily, he will be thrown into the crushing Fire.  
**PK** Nay, but verily he will be flung to the Consuming One.  
**SH** Nay! he shall most certainly be hurled into the crushing disaster,  
**YU** By no means! He will be sure to be thrown into That which Breaks to Pieces,

**5.**

- AA** How will you comprehend what Hutama is?  
**NQ** And what will make you know what the crushing Fire is?  
**PK** Ah, what will convey unto thee what the Consuming One is!  
**SH** And what will make you realize what the crushing disaster is?  
**YU** And what will explain to thee That which Breaks to Pieces?

**6.**

- AA It is the fire kindled by God
- NO The fire of Allâh, kindled,
- PK (It is) the fire of Allah, kindled,
- SH It is the fire kindled by Allah,
- YU (It is) the Fire of (the Wrath of) Allah kindled (to a blaze),

**7.**

- AA Which penetrates the hearts
- NO Which leaps up over the hearts,
- PK Which leapeth up over the hearts (of men).
- SH Which rises above the hearts.
- YU The which doth mount (Right) to the Hearts:

**8.**

- AA (And) vaults them over
- NO Verily, it shall be closed in on them,
- PK Lo! it is closed in on them
- SH Surely it shall be closed over upon them,
- YU It shall be made into a vault over them,

**9.**

- AA In extending columns.
- NO In pillars stretched forth (i.e. they will be punished in the Fire with pillars, etc.).
- PK In outstretched columns.
- SH In extended columns.
- YU In columns outstretched.

105  
**Al-Fîl**  
**The Elephant**  
**The Elephants**

 **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. HAVE YOU NOT seen how your Lord dealt with the people of the elephants?
- NQ** Have you (O Muhammad (Peace be upon him)) not seen how your Lord dealt with the Owners of the Elephant? [The elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah at Makkah].
- PK** Hast thou not seen how thy Lord dealt with the owners of the Elephant?
- SH** Have you not considered how your Lord dealt with the possessors of the elephant?
- YU** Seest thou not how thy Lord dealt with the Companions of the Elephant?

**2.**

- AA** Did He not make their plan go wrong,  
**NQ** Did He not make their plot go astray?  
**PK** Did He not bring their stratagem to naught,  
**SH** Did He not cause their war to end in confusion,  
**YU** Did He not make their treacherous plan go astray?

**3.**

- AA** And sent hordes of chargers flying against them,  
**NQ** And sent against them birds, in flocks,  
**PK** And send against them swarms of flying creatures,  
**SH** And send down (to prey) upon them birds in flocks,  
**YU** And He sent against them Flights of Birds,

**4.**

- AA** (While) you were pelting them with stones of porphyritic lava,  
**NQ** Striking them with stones of Sijjil.  
**PK** Which pelted them with stones of baked clay,  
**SH** Casting against them stones of baked clay,  
**YU** Striking them with stones of baked clay.

**5.**

- AA** And turned them into pastured fields of corn?  
**NQ** And made them like an empty field of stalks (of which the corn has been eaten up by cattle).[]  
**PK** And made them like green crops devoured (by cattle)?  
**SH** So He rendered them like straw eaten up?  
**YU** Then did He make them like an empty field of stalks and straw, (of which the corn) has been eaten up.

106  
**Quraish**  
**The Quraish**  
**Winter, Quraysh**

 **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. SINCE THE QURAISH have been united,  
**NQ** (It is a great Grace and Protection from Allāh), for the taming of the Quraish,  
**PK** For the taming of Qureysh.  
**SH** For the protection of the Qureaish--  
**YU** For the covenants (of security and safeguard enjoyed) by the Quraish,

**2.**

- AA** United to fit out caravans winter and summer,  
**NQ** (And with all those Allāh's Grace and Protections for their taming, We cause) the (Quraish) caravans to set forth safe in winter (to the south), and in summer (to the north without any fear),  
**PK** For their taming (We cause) the caravans to set forth in winter and summer.  
**SH** Their protection during their trading caravans in the winter and the summer--  
**YU** Their covenants (covering) journeys by winter and summer,-

**3.**

- AA** Let them worship the Lord of this House,  
**NQ** So let them worship (Allāh) the Lord of this House (the Ka'bah in Makkah).  
**PK** So let them worship the Lord of this House,  
**SH** So let them serve the Lord of this House  
**YU** Let them adore the Lord of this House,

**4.**

- AA** Who provided them against destitution and gave them security against fear.  
**NQ** (He) Who has fed them against hunger, and has made them safe from fear.  
**PK** Who hath fed them against hunger and hath made them safe from fear.  
**SH** Who feeds them against hunger and gives them security against fear.  
**YU** Who provides them with food against hunger, and with security against fear (of danger).

107

## Al-Mâ'ûn

## Things of Common Use Small Kindnesses, Almsgiving, Have You Seen?

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. HAVE YOU SEEN him who denies the Day of Judgement?
- NQ Have you seen him who denies the Recompense?
- PK Hast thou observed him who belieeth religion?
- SH Have you considered him who calls the judgment a lie?
- YU Seest thou one who denies the Judgment (to come)?

**2.**

- AA It is he who pushes the orphan away,
- NQ That is he who repulses the orphan (harshly),[]
- PK That is he who repelleth the orphan,
- SH That is the one who treats the orphan with harshness,
- YU Then such is the (man) who repulses the orphan (with harshness),

**3.**

- AA And does not induce others to feed the needy.
- NQ And urges not the feeding of AIMiskîn (the poor),[]
- PK And urgeth not the feeding of the needy.
- SH And does not urge (others) to feed the poor.
- YU And encourages not the feeding of the indigent.

**4.**

- AA Woe to those who pray
- NQ So woe unto those performers of Salât (prayers) (hypocrites),
- PK Ah, woe unto worshippers
- SH So woe to the praying ones,
- YU So woe to the worshippers

**5.**

- AA But who are oblivious of their moral duties,
- NQ Who delay their Salât (prayer) from their stated fixed times,
- PK Who are heedless of their prayer;
- SH Who are unmindful of their prayers,
- YU Who are neglectful of their prayers,

**6.**

AA Who dissimulate

NO Those who do good deeds only to be seen (of men),

PK Who would be seen (at worship)

SH Who do (good) to be seen,

YU Those who (want but) to be seen (of men),

**7.**

AA And withhold things of common use (from others).

NO And refuse Al-Mâ'ûn (small kindnesses e.g. salt, sugar, water, etc.).

PK Yet refuse small kindnesses!

SH And withhold the necessities of life.

YU But refuse (to supply) (even) neighbourly needs.

108

# Al-Kauthar

## Pre-eminence

## Abundance, Plenty

 **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. HAVE SURELY given you pre-eminence (in numbers and following);
- NQ** Verily, We have granted you (O Muhammad (Peace be upon him)) Al-Kauthar (a river in Paradise); []
- PK** Lo! We have given thee Abundance;
- SH** Surely We have given you Kausar,
- YU** To thee have We granted the Fount (of Abundance).

### 2.

- AA** So serve your Lord with full dedication and sacrifice.
- NQ** Therefore turn in prayer to your Lord and sacrifice (to Him only).
- PK** So pray unto thy Lord, and sacrifice.
- SH** Therefore pray to your Lord and make a sacrifice.
- YU** Therefore to thy Lord turn in Prayer and Sacrifice.

### 3.

- AA** It is surely your opponents whose line will come to end.
- NQ** For he who makes you angry (O Muhammad (Peace be upon him)), - he will be cut off (from every good thing in this world and in the Hereafter). []
- PK** Lo! it is thy insulter (and not thou) who is without posterity.
- SH** Surely your enemy is the one who shall be without posterity,
- YU** For he who hateth thee, he will be cut off (from Future Hope).

109

## Al-Kâfirûn

# The Unbelievers

## The Disbelievers, Atheists

 **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. SAY: "O YOU unbelievers,

**NQ** Say (O Muhammad (Peace be upon him) to these Mushrikûn and Kâfirûn): "O Al-Kâfirûn (disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar, etc.)!

**PK** Say: O disbelievers!

**SH** Say: O unbelievers!

**YU** Say : O ye that reject Faith!

**2.**

**AA** I do not worship what you worship,

**NQ** "I worship not that which you worship,

**PK** I worship not that which ye worship;

**SH** I do not serve that which you serve,

**YU** I worship not that which ye worship,

**3.**

**AA** Nor do you worship who I worship,

**NQ** "Nor will you worship that which I worship.

**PK** Nor worship ye that which I worship.

**SH** Nor do you serve Him Whom I serve:

**YU** Nor will ye worship that which I worship.

**4.**

**AA** Nor will I worship what you worship,

**NQ** "And I shall not worship that which you are worshipping.

**PK** And I shall not worship that which ye worship.

**SH** Nor am I going to serve that which you serve,

**YU** And I will not worship that which ye have been wont to worship,

**5.**

**AA** Nor will you worship who I worship:

**NQ** "Nor will you worship that which I worship.

**PK** Nor will ye worship that which I worship.

**SH** Nor are you going to serve Him Whom I serve:

yu Nor will ye worship that which I worship.

**6.**

aa To you your way, to me my way

no "To you be your religion, and to me my religion (Islamic Monotheism)."

pk Unto you your religion, and unto me my religion.

sh You shall have your religion and I shall have my religion.

yu To you be your Way, and to me mine.

110  
**An-Nasr**  
**Help**  
**Succour, Divine Support**

**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. WHEN THE HELP of God arrives and victory,
- NQ** When comes the Help of Allâh (to you, O Muhammad (Peace be upon him) against your enemies) and the conquest (of Makkah),
- PK** When Allah's succour and the triumph cometh
- SH** When there comes the help of Allah and the victory,
- YU** When comes the Help of Allah, and Victory,

**2.**

- AA** And you see men enter God's discipline horde on horde,
- NQ** And you see that the people enter Allâh's religion (Islâm) in crowds,
- PK** And thou seest mankind entering the religion of Allah in troops,
- SH** And you see men entering the religion of Allah in companies,
- YU** And thou dost see the people enter Allah's Religion in crowds,

**3.**

- AA** Then glorify your Lord and seek His forgiveness. Verily He is relenting.
- NQ** So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.
- PK** Then hymn the praises of thy Lord, and seek forgiveness of Him. Lo! He is ever ready to show mercy.
- SH** Then celebrate the praise of your Lord, and ask His forgiveness; surely He is oft-returning (to mercy).
- YU** Celebrate the praises of thy Lord, and pray for His Forgiveness: For He is Oft-Returning (in Grace and Mercy).

111  
**Al-Masad**  
**The Flame**  
**Palm Fibre, Abu Lahab**

 **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. DESTROYED WILL BE the hands of Abu Lahab, and he himself will perish.
- NQ** Perish the two hands of Abû Lahab (an uncle of the Prophet), and perish he![]
- PK** The power of Abu Lahab will perish, and he will perish.
- SH** Perdition overtake both hands of Abu Lahab, and he will perish.
- YU** Perish the hands of the Father of Flame! Perish he!

**2.**

- AA** Of no avail shall be his wealth, nor what he has acquired.
- NQ** His wealth and his children (etc.) will not benefit him!
- PK** His wealth and gains will not exempt him.
- SH** His wealth and what he earns will not avail him.
- YU** No profit to him from all his wealth, and all his gains!

**3.**

- AA** He will be roasted in the fire,
- NQ** He will be burnt in a Fire of blazing flames!
- PK** He will be plunged in flaming Fire,
- SH** He shall soon burn in fire that flames,
- YU** Burnt soon will he be in a Fire of Blazing Flame!

**4.**

- AA** And his wife, the portress of fire wood,
- NQ** And his wife too, who carries wood (thorns of Sadan which she used to put on the way of the Prophet (Peace be upon him) , or use to slander him)[] .
- PK** And his wife, the wood-carrier,
- SH** And his wife, the bearer of fuel,
- YU** His wife shall carry the (crackling) wood - As fuel!-

**5.**

- AA** Will have a strap of fibre rope around her neck.
- NQ** In her neck is a twisted rope of Masad (palm fibre).[]
- PK** Will have upon her neck a halter of palm-fibre.
- SH** Upon her neck a halter of strongly twisted rope.
- YU** A twisted rope of palm-leaf fibre round her (own) neck!

112

## Al-Ikhlâs

## Pure Faith

## The Unity, Sincerity, Oneness Of God

 **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. SAY: "HE IS God the one the most unique,  
**NQ** Say (O Muhammad (Peace be upon him)): "He is Allâh, (the) One.[]  
**PK** Say: He is Allah, the One!  
**SH** Say: He, Allah, is One.  
**YU** Say: He is Allah, the One and Only;

**2.**

- AA** God the immanently indispensable.  
**NQ** "Allâh-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).  
**PK** Allah, the eternally Besought of all!  
**SH** Allah is He on Whom all depend.  
**YU** Allah, the Eternal, Absolute;

**3.**

- AA** He has begotten no one, and is begotten of none.  
**NQ** "He begets not, nor was He begotten; []  
**PK** He begetteth not nor was begotten.  
**SH** He begets not, nor is He begotten.  
**YU** He begetteth not, nor is He begotten;

**4.**

- AA** There is no one comparable to Him."  
**NQ** "And there is none co-equal or comparable unto Him."  
**PK** And there is none comparable unto Him.  
**SH** And none is like Him.  
**YU** And there is none like unto Him.

113

# Al-Falaq

## The Rising Day

## The Daybreak, Dawn

 **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. SAY: "I SEEK refuge with the Lord of rising day
- NQ** Say: "I seek refuge with (Allâh) the Lord of the daybreak,
- PK** Say: I seek refuge in the Lord of the Daybreak
- SH** Say: I seek refuge in the Lord of the dawn,
- YU** Say: I seek refuge with the Lord of the Dawn

### 2.

- AA** From the evil of what He has created,
- NQ** "From the evil of what He has created;
- PK** From the evil of that which He created;
- SH** From the evil of what He has created,
- YU** From the mischief of created things;

### 3.

- AA** And the evil of evening darkness when it overspreads,
- NQ** "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away).
- PK** From the evil of the darkness when it is intense,
- SH** And from the evil of the utterly dark night when it comes,
- YU** From the mischief of Darkness as it overspreads;

### 4.

- AA** From the evil of sorceresses who blow incantations on knots,
- NQ** "And from the evil of the witchcrafts when they blow in the knots,
- PK** And from the evil of malignant witchcraft,
- SH** And from the evil of those who blow on knots,
- YU** From the mischief of those who practise secret arts;

### 5.

- AA** From the evil of the envier when he envies.
- NQ** "And from the evil of the envier when he envies."
- PK** And from the evil of the envier when he envieth.
- SH** And from the evil of the envious when he envies
- YU** And from the mischief of the envious one as he practises envy.

114  
An-Nâs  
Men  
Mankind

**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. SAY: "I SEEK refuge with the Lord of men,  
**NQ** Say: "I seek refuge with (Allâh) the Lord of mankind,  
**PK** Say: I seek refuge in the Lord of mankind,  
**SH** Say: I seek refuge in the Lord of men,  
**YU** Say: I seek refuge with the Lord and Cherisher of Mankind,

**2.**

- AA** The King of men,  
**NQ** "The King of mankind, []  
**PK** The King of mankind,  
**SH** The King of men,  
**YU** The King (or Ruler) of Mankind,

**3.**

- AA** The God of men,  
**NQ** "The Ilâh (God) of mankind,  
**PK** The god of mankind,  
**SH** The god of men,  
**YU** The god (or judge) of Mankind,-

**4.**

- AA** From the evil of him who breathes temptations into the minds of men,  
**NQ** "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh) [] ,  
**PK** From the evil of the sneaking whisperer,  
**SH** From the evil of the whisperings of the slinking (Shaitan),  
**YU** From the mischief of the Whisperer (of Evil), who withdraws (after his whisper),-

**5.**

- AA** Who suggests evil thoughts to the hearts of men --  
**NQ** "Who whispers in the breasts of mankind,  
**PK** Who whispereth in the hearts of mankind,  
**SH** Who whispers into the hearts of men,  
**YU** (The same) who whispers into the hearts of Mankind,-

**6.**

AA From among the jinns and men.

NQ "Of jinns and men."

PK Of the jinn and of mankind.

SH From among the jinn and the men.

YU Among Jinns and among men.