

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.
- NO 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.
- NO 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.
- NO 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."
- NQ 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."
- NQ 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 Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He); It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad SAW), the Prophet who can neither read nor write (i.e. Muhammad SAW) who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh'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 Mûsa (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?"
- NQ 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).
- NQ 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.
- NQ 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.
- NQ 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 own selves.
- 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.

NQ 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,

NQ 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?

NQ 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.

- NO** 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'.
- NO** 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.