

# 10

## Yûnus

### Jonah

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

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

#### 1.

- AA** In the name of Allah, most benevolent, ever-merciful. ALIF LAM RA. These are the verses of the authoritative Book.
- NQ** Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book (the Qur'ân) Al-Hakîm [showing lawful and unlawful things, explaining Allâh's (Divine) Laws for mankind, leading them to eternal happiness by ordering them to follow the true Islâmîc Monotheism, - worshipping none but Allâh Alone - that will guide them to Paradise and save them from Hell].
- PK** Alif. Lam. Ra. These are verses of the Wise Scripture.
- SH** Alif Lam Ra. These are the verses of the wise Book.
- YU** A.L.R. These are the ayats of the Book of Wisdom.

#### 2.

- AA** Are the people astonished that a man who is one of them was commanded by Us to warn them and to bring glad tidings to those who believe that they have a true precedence with their Lord? (Yet) the unbelievers say: "He is a clear sorcerer."
- NQ** Is it wonder for mankind that We have sent Our Inspiration[] to a man from among themselves (i.e. Prophet Muhammad SAW) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allâh and in His Prophet Muhammad SAW) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad SAW and the Qur'ân)!"
- PK** Is it a wonder for mankind that We have inspired a man among them, saying: Warn mankind and bring unto those who believe the good tidings that they have a sure footing with their Lord? The disbelievers say: Lo! this is a mere wizard.
- SH** What! is it a wonder to the people that We revealed to a man from among themselves, saying: Warn the people and give good news to those who believe that theirs is a footing of firmness with their Lord. The unbelievers say: This is most surely a manifest enchanter.
- YU** Is it a matter of wonderment to men that We have sent Our inspiration to a man from among themselves?- that he should warn mankind (of their danger), and give the good news to the Believers that they have before their Lord the lofty rank of truth. (But) say the Unbelievers: "This is indeed an evident sorcerer!"

#### 3.

- AA** Your Lord is God who created the heavens and the earth in six spans, then assumed His power, dispensing all affairs. None can intercede with Him except by His leave. He is God, your Lord, so worship Him. Will you not be warned?

- NQ** Surely, your Lord is Allāh Who created the heavens and the earth in six Days and then Istawā (rose over) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allāh, your Lord; so worship Him (Alone). Then, will you not remember?
- PK** Lo! your Lord is Allah Who created the heavens and the earth in six Days, then He established Himself upon the Throne, directing all things. There is no intercessor (with Him) save after His permission. That is Allah, your Lord, so worship Him. Oh, will ye not remind?
- SH** Surely your Lord is Allah, Who created the heavens and the earth in six periods, and He is firm in power, regulating the affair, there is no intercessor except after His permission; this is Allah, your Lord, therefore serve Him; will you not then mind?
- YU** Verily your Lord is Allah, who created the heavens and the earth in six days, and is firmly established on the throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except after His leave (hath been obtained). This is Allah your Lord; Him therefore serve ye: will ye not receive admonition?

**4.**

- AA** To Him will you all return: God's promise is true. It is He who originates creation, then will revert it, so that He may reward those who believe and do good things in all justice. But those who deny the truth will receive boiling water to drink and grievous punishment, for they disbelieved.
- NQ** To Him is the return of all of you. The Promise of Allāh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed (in the Oneness of Allāh - Islāmic Monotheism) and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.
- PK** Unto Him is the return of all of you; it is a promise of Allah in truth. Lo! He produceth creation, then reproduceth it, that He may reward those who believe and do good works with equity; while, as for those who disbelieve, theirs will be a boiling drink and painful doom because they disbelieved.
- SH** To Him is your return, of all (of you); the promise of Allah (made) in truth; surely He begins the creation in the first mstance, then He reproduces it, that He may with justice recompense those who believe and do good; and (as for) those who disbelieve, they shall have a drink of hot water and painful punishment because they disbelieved.
- YU** To Him will be your return- of all of you. The promise of Allah is true and sure. It is He Who beginneth the process of creation, and repeateth it, that He may reward with justice those who believe and work righteousness; but those who reject Him will have draughts of boiling fluids, and a penalty grievous, because they did reject Him.

**5.**

- AA** It is He who gave the sun its radiance, the moon its lustre, and appointed its stations so that you may compute years and numbers. God did not create them but with deliberation. He distinctly explains His signs for those who can understand.
- NQ** It is He Who made the sun a shining thing and the moon as a light and measured out its (their) stages, that you might know the number of years and the reckoning. Allāh did not create this but in truth. He explains the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for people who have knowledge.
- PK** He it is Who appointed the sun a splendour and the moon a light, and

measured for her stages, that ye might know the number of the years, and the reckoning. Allah created not (all) that save in truth. He detaileth the revelations for people who have knowledge.

SH He it is Who made the sun a shining brightness and the moon a light, and ordained for it mansions that you might know the computation of years and the reckoning. Allah did not create it but with truth; He makes the signs manifest for a people who

YU It is He Who made the sun to be a shining glory and the moon to be a light (of beauty), and measured out stages for her; that ye might know the number of years and the count (of time). Nowise did Allah create this but in truth and righteousness. (Thus) doth He explain His Signs in detail, for those who understand.

## 6.

AA In the alternation of night and day, and all that He has created in the heavens and the earth, are certainly signs for people who fear God.

NQ Verily, in the alternation of the night and the day and in all that Allâh has created in the heavens and the earth are Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for those people who keep their duty to Allâh, and fear Him much.

PK Lo! in the difference of day and night and all that Allah hath created in the heavens and the earth are portents, verily, for folk who ward off (evil).

SH Most surely in the variation of the night and the day, and what Allah has created in the heavens and the earth, there are signs for a people who guard (against evil).

YU Verily, in the alternation of the night and the day, and in all that Allah hath created, in the heavens and the earth, are signs for those who fear Him.

## 7.

AA As for those who do not hope to meet Us (after death), and are content with the life of this world, who are oblivious of Our signs,

NQ Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.),

PK Lo! those who expect not the meeting with Us but desire the life of the world and feel secure therein, and those who are neglectful of Our revelations,

SH Surely those who do not hope in Our meeting and are pleased with this world's life and are content with it, and those who are heedless of Our communications:

YU Those who rest not their hope on their meeting with Us, but are pleased and satisfied with the life of the present, and those who heed not Our Signs,-

## 8.

AA Will have Hell as their abode for what they have earned.

NQ Those, their abode will be the Fire, because of what they used to earn.

PK Their home will be the Fire because of what they used to earn.

SH (As for) those, their abode is the fire because of what they earned.

YU Their abode is the Fire, because of the (evil) they earned.

## 9.

AA But those who believe and act for a beneficial end will be guided by their Lord for their good faith. At their feet shall flow streams of running water in gardens of delight.

NQ Verily, those who believe [in the Oneness of Allâh along with the six articles

of Faith, i.e. to believe in Allâh, His Angels, His Books, His Messengers, Day of Resurrection, and Al-Qadar (Divine Preordainments) - Islâmic Monotheism], and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of delight (Paradise).

- PK Lo! those who believe and do good works, their Lord guideth them by their faith. Rivers will flow beneath them in the Gardens of Delight,
- SH Surely (as for) those who believe and do good, their Lord will guide them by their faith; there shall flow from beneath them rivers in gardens of bliss.
- YU Those who believe, and work righteousness,- their Lord will guide them because of their faith: beneath them will flow rivers in gardens of bliss.

## 10.

- AA Their invocation will be: "All glory to you, O God," and "Peace" will be their salutation, and the end of their prayer (will be): "All praise be to God, the Lord of all the worlds."
- NQ Their way of request therein will be Subhânaka Allâhumma (Glory to You, O Allâh!) and Salâm (peace, safe from each and every evil) will be their greetings therein (Paradise)! and the close of their request will be: Al-Hamdu Lillâhi Rabbil-'Alamîn [All the praises and thanks are to Allâh, the Lord of 'Alamîn (mankind, jinns and all that exists)].
- PK Their prayer therein will be: Glory be to Thee, O Allah! and their greeting therein will be: Peace. And the conclusion of their prayer will be: Praise be to Allah, Lord of the Worlds!
- SH Their cry in it shall be: Glory to Thee, O Allah! and their greeting in it shall be: Peace; and the last of their cry shall be: Praise be to Allah, the Lord of the worlds.
- YU (This will be) their cry therein: "Glory to Thee, O Allah!" And "Peace" will be their greeting therein! and the close of their cry will be: "Praise be to Allah, the Cherisher and Sustainer of the worlds!"

## 11.

- AA If God were to hasten the evil, as men try to hasten the good, their term would come to end. So We leave those who do not expect to meet Us to wander perplexed in transgression.
- NQ And were Allâh to hasten for mankind the evil (they invoke for themselves and for their children, etc. while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction. (Tafsir At-Tabarî; Vol. 11, Page 91)
- PK If Allah were to hasten on for men the ill (that they have earned) as they would hasten on the good, their respite would already have expired. But We suffer those who look not for the meeting with Us to wander blindly on in their contumacy.
- SH And if Allah should hasten the evil to men as they desire the hastening on of good, their doom should certainly have been decreed for them; but We leave those alone who hope not for Our meeting in their inordinacy, blindly wandering on.
- YU If Allah were to hasten for men the ill (they have earned) as they would fain hasten on the good,- then would their respite be settled at once. But We leave those who rest not their hope on their meeting with Us, in their trespasses, wandering in distraction to and fro.

## 12.

- AA When man is afflicted with adversity he calls to Us, whether lying on his side, or sitting or standing. But when We take away his troubles, he moves away,

as though he had never called to Us in affliction. In the same way, attractive have been made their deeds to the prodigals.

- NO** And when harm touches man, he invokes Us, lying down on his side, or sitting or standing. But when We have removed his harm from him, he passes on his way as if he had never invoked Us for a harm that touched him! Thus it seems fair to the Musrifûn[] that which they used to do.
- PK** And if misfortune touch a man he crieth unto Us, (while reclining) on his side, or sitting or standing, but when We have relieved him of the misfortune he goeth his way as though he had not cried unto Us because of a misfortune that afflicted him. Thus is what they do made (seeming) fair unto the prodigal.
- SH** And when affliction touches a man, he calls on Us, whether lying on his side or sitting or standing; but when We remove his affliction from him, he passes on as though he had never called on Us on account of an affliction that touched him; thus that which they do is made fair-seeming to the extravagant.
- YU** When trouble toucheth a man, He crieth unto Us (in all postures)- lying down on his side, or sitting, or standing. But when We have solved his trouble, he passeth on his way as if he had never cried to Us for a trouble that touched him! thus do the deeds of transgressors seem fair in their eyes!

### 13.

- AA** How many generations did We lay low before you when they became wilfully unjust. Their apostles had brought clear proofs to them, yet they never believed. So We punished the sinful people.
- NO** And indeed, We destroyed generations before you, when they did wrong while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are Mujrimûn (disbelievers, polytheists, sinners, criminals, etc.).
- PK** We destroyed the generations before you when they did wrong; and their messengers (from Allah) came unto them with clear proofs (of His Sovereignty) but they would not believe. Thus do We reward the guilty folk.
- SH** And certainly We did destroy generations before you when they were unjust, and their messengers had come to them with clear arguments, and they would not believe; thus do We recompense the guilty people.
- YU** Generations before you We destroyed when they did wrong: their messengers came to them with clear-signs, but they would not believe! thus do We requite those who sin!

### 14.

- AA** Then We appointed you leaders in the land after them to see how you behaved.
- NO** Then We made you follow after them, generations after generations in the land, that We might see how you would work!
- PK** Then We appointed you viceroys in the earth after them, that We might see how ye behave.
- SH** Then We made you successors in the land after them so that We may see how you act.
- YU** Then We made you heirs in the land after them, to see how ye would behave!

### 15.

- AA** When Our clear messages are recited to them, those who do not hope to meet Us, say: "Bring a different Qur'an, or make amendments to this one." Say: "It is not for me to change it of my will. I follow (only) what is revealed

to me. If I disobey my Lord, I fear the punishment of an awful Day."

- NO** And when Our Clear Verses are recited unto them, those who hope not for their meeting with Us, say: Bring us a Qur'ân other than this, or change it." Say (O Muhammad SAW): "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear if I were to disobey my Lord, the torment of the Great Day (i.e. the Day of Resurrection)."
- PK** And when Our clear revelations are recited unto them, they who look not for the meeting with Us say: Bring a Lecture other than this, or change it. Say (O Muhammad): It is not for me to change it of my accord. I only follow that which is inspired in me. Lo! if I disobey my Lord I fear the retribution of an awful Day.
- SH** And when Our clear communications are recited to them, those who hope not for Our meeting say: Bring a Quran other than this or change it. Say: It does not beseem me that I should change it of myself; I follow naught but what is revealed to me; surely I fear, if I disobey my Lord, the punishment of a mighty day.
- YU** But when Our Clear Signs are rehearsed unto them, those who rest not their hope on their meeting with Us, Say: "Bring us a reading other than this, or change this," Say: "It is not for me, of my own accord, to change it: I follow naught but what is revealed unto me: if I were to disobey my Lord, I should myself fear the penalty of a Great Day (to come)."

## 16.

- AA** Say: "Had God pleased I would never have recited it to you, nor would He have given you comprehension of it. (Remember that I am one of you) and have lived a whole life with you before (its revelation). Even then you do not understand."
- NO** Say (O Muhammad SAW): "If Allâh had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?"
- PK** Say: If Allah had so willed I should not have recited it to you nor would He have made it known to you. I dwelt among you a whole lifetime before it (came to me). Have ye then no sense?
- SH** Say: If Allah had desired (otherwise) I would not have recited it to you, nor would He have taught it to you; indeed I have lived a lifetime among you before it; do you not then understand?
- YU** Say: "If Allah had so willed, I should not have rehearsed it to you, nor would He have made it known to you. A whole life-time before this have I tarried amongst you: will ye not then understand?"

## 17.

- AA** Who is more unjust than he who imputes lies to God or denies His revelations? The sinners will surely not be reprieved.
- NO** So who does more wrong than he who forges a lie against Allâh or denies His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the Mujrimûn (criminals, sinners, disbelievers and polytheists) will never be successful!
- PK** Who doeth greater wrong than he who inventeth a lie concerning Allah and denieth His revelations? Lo! the guilty never are successful.
- SH** Who is then more unjust than who forges a lie against Allah or (who) gives the lie to His communications? Surely the guilty shall not be successful.
- YU** Who doth more wrong than such as forge a lie against Allah, or deny His Signs? But never will prosper those who sin.

## 18.

- AA They worship those besides God who cannot do them harm or bring them gain, and say: "These are our intercessors with God." Say: "Do you want to inform God of things in the heavens and the earth He does not know?" Glorious is He, and too exalted for what they associate with Him!
- NQ And they worship besides Allâh things that hurt them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted be He above all that which they associate as partners with Him!
- PK They worship beside Allah that which neither hurteth them nor profiteth them, and they say: These are our intercessors with Allah. Say: Would ye inform Allah of (something) that He knoweth not in the heavens or in the earth? Praised be He and High Exalted above all that ye associate (with Him)!
- SH And they serve beside Allah what can neither harm them nor profit them, and they say: These are our intercessors with Allah. Say: Do you (presume to) inform Allah of what He knows not in the heavens and the earth? Glory be to Him, and supremely exalted is He above what they set up (with Him).
- YU They serve, besides Allah, things that hurt them not nor profit them, and they say: "These are our intercessors with Allah." Say: "Do ye indeed inform Allah of something He knows not, in the heavens or on earth?- Glory to Him! and far is He above the partners they ascribe (to Him)!"

**19.**

- AA Men were once a community of one faith; but they differed (and followed different ways). Had it not been for the word proclaimed by your Lord before, their differences would have been resolved.
- NQ Mankind were but one community (i.e. on one religion - Islâmic Monotheism), then they differed (later), and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed[].
- PK Mankind were but one community; then they differed; and had it not been for a word that had already gone forth from thy Lord it had been judged between them in respect of that wherein they differ.
- SH And people are naught but a single nation, so they disagree; and had not a word already gone forth from your Lord, the matter would have certainly been decided between them in respect of that concerning which they disagree.
- YU Mankind was but one nation, but differed (later). Had it not been for a word that went forth before from thy Lord, their differences would have been settled between them.

**20.**

- AA They say: "How is it that no sign was sent by his Lord (to His Prophet)?" Tell them: "Unknown things are only known to God. So watch and wait (for the sign); I am waiting and expecting with you."
- NQ And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The unseen belongs to Allâh Alone, so wait you, verily I am with you among those who wait (for Allâh's Judgement)."
- PK And they will say: If only a portent were sent down upon him from his Lord! Then say, (O Muhammad): The Unseen belongeth to Allah. So wait! Lo! I am waiting with you.
- SH And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah; therefore wait-- surely I too, with you am of those who wait.
- YU They say: "Why is not a sign sent down to him from his Lord?" Say: "The Unseen is only for Allah (to know), then wait ye: I too will wait with you."

**21.**

- AA When We let them taste Our mercy after affliction, they contrive against Our signs. Say: "God is swifter at contriving," for Our angels record everything you plan.
- NO And when We let mankind taste of mercy after some adversity has afflicted them, behold! They take to plotting against Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)! Say: "Allâh is more Swift in planning!" Certainly, Our Messengers (angels) record all of that which you plot.[]
- PK And when We cause mankind to taste of mercy after some adversity which had afflicted them, behold! they have some plot against Our revelations. Say: Allah is more swift in plotting. Lo! Our messengers write down that which ye plot.
- SH And when We make people taste of mercy after an affliction touches them, lo ! they devise plans against Our communication. Say: Allah is quicker to plan; surely Our messengers write down what you plan.
- YU When We make mankind taste of some mercy after adversity hath touched them, behold! they take to plotting against Our Signs! Say: "Swifter to plan is Allah!" Verily, Our messengers record all the plots that ye make!

**22.**

- AA It is He who enables you to travel over land and sea. When you sail in ships in a favourable breeze, you rejoice. But when a gale begins to blow and the waves dash against them from every side they realise that they have been caught in it, (and) they call on God in all faith: "If You save us from this we shall ever be grateful."
- NO He it is Who enables you to travel through land and sea, till when you are in the ships and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allâh, making their Faith pure for Him Alone, saying: "If You (Allâh) deliver us from this, we shall truly be of the grateful."[]
- PK He it is Who maketh you to go on the land and the sea till, when ye are in the ships and they sail with them with a fair breeze and they are glad therein, a storm-wind reacheth them and the wave cometh unto them from every side and they deem that they are overwhelmed therein; (then) they cry unto Allah, making their faith pure for Him only: If Thou deliver us from this, we truly will be of the thankful.
- SH He it is Who makes you travel by land and sea; until when you are in the ships, and they sail on with them in a pleasant breeze, and they rejoice, a violent wind overtakes them and the billows surge in on them from all sides, and they become certain that they are encompassed about, they pray to Allah, being sincere to Him in obedience: If Thou dost deliver us from this, we will most certainly be of the grateful ones.
- YU He it is Who enableth you to traverse through land and sea; so that ye even board ships; - they sail with them with a favourable wind, and they rejoice thereat; then comes a stormy wind and the waves come to them from all sides, and they think they are being overwhelmed: they cry unto Allah, sincerely offering (their) duty unto Him saying, "If thou dost deliver us from this, we shall truly show our gratitude!"

**23.**

- AA But when He rescues them, they commit excesses in the land unjustly again. Your rebellion, O people, shall recoil back on your own selves. The joys of the world (are only ephemeral): You have to come back to Us in the end. We

shall then inform you what you were doing.

- NO** But when He delivered them, behold! They rebel (disobey Allâh) in the earth wrongfully. O mankind! Your rebellion (disobedience to Allâh) is only against your own selves, - a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you that which you used to do.
- PK** Yet when He hath delivered them, behold! they rebel in the earth wrongfully. O mankind! Your rebellion is only against yourselves. (Ye have) enjoyment of the life of the world; then unto Us is your return and We shall proclaim unto you what ye used to do.
- SH** But when He delivers them, lo! they are unjustly rebellious in the earth. O men! your rebellion is against your own souls-- provision (only) of this world's life-- then to Us shall be your return, so We will inform you of what you did.
- YU** But when he delivereth them, behold! they transgress insolently through the earth in defiance of right! O mankind! your insolence is against your own souls,- an enjoyment of the life of the present: in the end, to Us is your return, and We shall show you the truth of all that ye did.

## 24.

- AA** The life of the world is like the rain that waters the crops of the earth which are used as food by men and cattle. But when the earth is embellished and adorned with gold, and its tillers begin to feel that (the crops) are under control, Our command descends suddenly at night or in the day, and We mow them down as though there was nothing there yesterday. This is how We distinctly explain Our signs to those who think.
- NO** Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth of which men and cattle eat until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect.
- PK** The similitude of the life of the world is only as water which We send down from the sky, then the earth's growth of that which men and cattle eat mingleth with it till, when the earth hath taken on her ornaments and is embellished, and her people deem that they are masters of her, Our commandment cometh by night or by day and We make it as reaped corn as if it had not flourished yesterday. Thus do we expound the revelations for people who reflect.
- SH** The likeness of this world's life is only as water which We send down from the cloud, then the herbage of the earth of which men and cattle eat grows luxuriantly thereby, until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our command comes to it, by night or by day, so We render it as reaped seed; produce, as though it had not been in existence yesterday; thus do We make clear the communications for a people who reflect.
- YU** The likeness of the life of the present is as the rain which We send down from the skies: by its mingling arises the produce of the earth- which provides food for men and animals: (It grows) till the earth is clad with its golden ornaments and is decked out (in beauty): the people to whom it belongs think they have all powers of disposal over it: There reaches it Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished only the day before! thus do We explain the Signs in detail for those who reflect.

**25.**

- AA God invites you to mansions of peace, and guides whosoever He will to the path that is straight
- NQ Allāh calls to the home of peace (i.e. Paradise, by accepting Allāh's religion of Islāmīc Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to a Straight Path.
- PK And Allah summoneth to the abode of peace, and leadeth whom He will to a straight path.
- SH And Allah invites to the abode of peace and guides whom He pleases into the right path.
- YU But Allah doth call to the Home of Peace: He doth guide whom He pleaseth to a way that is straight.

**26.**

- AA For those who do good there is goodness and more, and no blot or disgrace will cover their faces. They are people of Paradise, where they will abide for ever.
- NQ For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allāh swt) Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.
- PK For those who do good is the best (reward) and more (thereto). Neither dust nor ignominy cometh near their faces. Such are rightful owners of the Garden; they will abide therein.
- SH For those who do good is good (reward) and more (than this); and blackness or ignominy shall not cover their faces; these are the dwellers of the garden; in it they shall abide.
- YU To those who do right is a goodly (reward)- Yea, more (than in measure)! No darkness nor shame shall cover their faces! they are companions of the garden; they will abide therein (for aye)!

**27.**

- AA But those who earn evil shall be punished to an equal degree as their evil, and they will be covered with shame, and will have none to protect them against God: Their faces shall be blackened as though with patches of the night. They are the people of Hell, where they will abide for ever,
- NQ And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allāh. Their faces will be covered, as it were, with pieces from the darkness of night. They are dwellers of the Fire, they will abide therein forever.
- PK And those who earn ill-deeds, (for them) requital of each ill-deed by the like thereof; and ignominy overtaketh them - They have no protector from Allah - as if their faces had been covered with a cloak of darkest night. Such are rightful owners of the Fire; they will abide therein.
- SH And (as for) those who have earned evil, the punishment of an evil is the like of it, and abasement shall come upon them-- they shall have none to protect them from Allah-- as if their faces had been covered with slices of the dense darkness of night; these are the inmates of the fire; in it they shall abide.
- YU But those who have earned evil will have a reward of like evil: ignominy will cover their (faces): No defender will they have from (the wrath of) Allah: Their faces will be covered, as it were, with pieces from the depth of the darkness of night: they are companions of the Fire: they will abide therein (for aye)!

**28.**

- AA The day We shall gather them all together We shall say to the idolaters: "Take your stand with the compeers you worshipped as the equals of God." We shall then create a rift between them, and the compeers will say: "You did not worship us;
- NO And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." then We shall separate them, and their (Allâh's so-called) partners shall say: "It was not us that you used to worship."
- PK On the day when We gather them all together, then We say unto those who ascribed partners (unto Us): Stand back, ye and your (pretended) partners (of Allah)! And We separate them, the one from the other, and their (pretended) partners say: It was not us ye worshipped.
- SH And on the day when We will gather them all together, then We will say to those who associated others (with Allah): Keep where you are, you and your associates; then We shall separate them widely one from another and their associates would say: It was not us that you served:
- YU One day shall We gather them all together. Then shall We say to those who joined gods (with Us): "To your place! ye and those ye joined as 'partners' We shall separate them, and their "Partners" shall say: "It was not us that ye worshipped!

**29.**

- AA For God is sufficient as witness between us and you we were not aware of your worship."
- NO "So sufficient is Allâh for a witness between us and you, that We indeed knew nothing of your worship of us."
- PK Allah sufficeth as a witness between us and you, that we were unaware of your worship.
- SH Therefore Allah is sufficient as a witness between us and you that we were quite unaware of your serving (us).
- YU "Enough is Allah for a witness between us and you: we certainly knew nothing of your worship of us!"

**30.**

- AA Then each will see what he had done in the past; and they will turn to God, their true Lord, and all the lies they had fabricated will be of no avail to them.
- NO There! Every person will know (exactly) what (all) he had earned before, and they will be brought back to Allâh, their rightful Lord (Maula), and their invented false deities will vanish from them.
- PK There doth every soul experience that which it did aforetime, and they are returned unto Allah, their rightful Lord, and that which they used to invent hath failed them.
- SH There shall every soul become acquainted with what it sent before, and they shall be brought back to Allah, their true Patron, and what they devised shall escape from them.
- YU There will every soul prove (the fruits of) the deeds it sent before: they will be brought back to Allah their rightful Lord, and their invented falsehoods will leave them in the lurch.

**31.**

- AA Ask them: "Who gives you food and sustenance from the skies and the earth? Or, who is the lord of ear and eye? And who brings forth the living from the

dead, the dead from the living? And who directs all affairs?" They will say: "God." So tell them: "Why do you not fear Him?"

- NO** Say (O Muhammad SAW ): "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's Punishment (for setting up rivals in worship with Allâh)?"
- PK** Say (unto them, O Muhammad): Who provideth for you from the sky and the earth, or Who owneth hearing and sight; and Who bringeth forth the living from the dead and bringeth forth the dead from the living; and Who directeth the course? They will say: Allah. Then say: Will ye not then keep your duty (unto Him)?
- SH** Say: Who gives you sustenance from the heaven and the earth? Or Who controls the hearing and the sight? And Who brings forth the living from the dead, and brings forth the dead from the living? And Who regulates the affairs? Then they will say: Allah. Say then: Will you not then guard (against evil)?
- YU** Say: "Who is it that sustains you (in life) from the sky and from the earth? or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? and who is it that rules and regulates all affairs?" They will soon say, "Allah". Say, "will ye not then show piety (to Him)?"

### 32.

- AA** Such then is God, your true Lord; and when truth is gone what is left but error? So why do you turn away?
- NO** Such is Allâh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?
- PK** Such then is Allah, your rightful Lord. After the Truth what is there saving error? How then are ye turned away!
- SH** This then is Allah, your true Lord; and what is there after the truth but error; how are you then turned back?
- YU** Such is Allah, your real Cherisher and Sustainer: apart from truth, what (remains) but error? How then are ye turned away?

### 33.

- AA** Thus the word of your Lord about those who disobey comes true, that they do not believe.
- NO** Thus is the Word of your Lord justified against those who rebel (disobey Allâh) that they will not believe (in the Oneness of Allâh and in Muhammad SAW as the Messenger of Allâh).
- PK** Thus is the Word of thy Lord justified concerning those who do wrong: that they believe not.
- SH** Thus does the word of your Lord prove true against those who transgress that they do not believe.
- YU** Thus is the word of thy Lord proved true against those who rebel: Verily they will not believe.

### 34.

- AA** Ask them: "Is there among the partners (you ascribe to God) one who first originates then reverts it? Say: "It is God alone who first creates and then reverts it. So where do you stray?"
- NO** Say: "Is there of your (Allâh's so-called) partners one that originates the creation and then repeats it?" Say: "Allâh originates the creation and then He

repeats it. Then how are you deluded away (from the truth)?"

- PK Say: Is there of your partners (whom ye ascribe unto Allah) one that produceth Creation and then reproduceth it? Say: Allah produceth Creation, then reproduceth it. How then, are ye misled!
- SH Say: Is there any one among your associates who can bring into existence the creation in the first instance, then reproduce it? Say: Allah brings the creation into existence, then He reproduces it; how are you then turned away?
- YU Say: "Of your 'partners', can any originate creation and repeat it?" Say: "It is Allah Who originates creation and repeats it: then how are ye deluded away (from the truth)?"

### 35.

- AA Ask: "Is there one among those you associate with God who can show the way to the truth?" Say: "It is God who shows the way to truth." Then who is more worthy of being followed -- He who guides to the truth, or he who cannot find the path until shown the way? What has happened to you that you judge in such a wise?
- NQ Say: "Is there of your (Allâh's so-called) partners one that guides to the truth?" Say: "It is Allâh Who guides to the truth. Is then He, Who gives guidance to the truth, more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?"
- PK Say: Is there of your partners (whom ye ascribe unto Allah) one that leadeth to the Truth? Say: Allah leadeth to the Truth. Is He Who leadeth to the Truth more deserving that He should be followed, or he who findeth not the way unless he (himself) be guided. What aileth you? How judge ye?
- SH Say: Is there any of your associates who guides to the truth? Say: Allah guides to the truth. Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?
- YU Say: "Of your 'partners' is there any that can give any guidance towards truth?" Say: "It is Allah Who gives guidance towards truth, is then He Who gives guidance to truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? what then is the matter with you? How judge ye?"

### 36.

- AA Many of them follow nothing but illusion; yet illusion cannot replace the reality. God verily knows what they do.
- NQ And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allâh is All-Aware of what they do.
- PK Most of them follow not but conjecture. Assuredly conjecture can by no means take the place of truth. Lo! Allah is Aware of what they do.
- SH And most of them do not follow (anything) but conjecture; surely conjecture will not avail aught against the truth; surely Allah is cognizant of what they do.
- YU But most of them follow nothing but fancy: truly fancy can be of no avail against truth. Verily Allah is well aware of all that they do.

### 37.

- AA This Qur'an is not such (a writ) as could be composed by anyone but God. It confirms what has been revealed before, and is an exposition of (Heaven's) law. Without any doubt it's from the Lord of all the worlds.
- And this Qur'ân is not such as could ever be produced by other than Allâh

- NO** (Lord of the heavens and the earth), but it is a confirmation of (the revelation)[] which was before it [i.e. the Taurât (Torah), and the Injeel (Gospel), etc.], and a full explanation of the Book (i.e. laws and orders, etc, decreed for mankind) - wherein there is no doubt from the the Lord of the 'Alamîn (mankind, jinns,and all that exists).
- PK** And this Qur'an is not such as could ever be invented in despite of Allah; but it is a confirmation of that which was before it and an exposition of that which is decreed for mankind - Therein is no doubt - from the Lord of the Worlds.
- SH** And this Quran is not such as could be forged by those besides Allah, but it is a verification of that which is before it and a clear explanation of the book, there is no doubt in it, from the Lord of the worlds.
- YU** This Qur'an is not such as can be produced by other than Allah; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book - wherein there is no doubt - from the Lord of the worlds.

**38.**

- AA** Do they say (of the Prophet) that: "He has composed it?" Say to them: "Bring a Surah like this, and call anyone apart from God you can (to help you), if what you say is true."
- NO** Or do they say: "He (Muhammad SAW) has forged it?" Say: "Bring then a Sûrah (chapter) like unto it, and call upon whomsoever you can, besides Allâh, if you are truthful!"
- PK** Or say they: He hath invented it? Say: Then bring a surah like unto it, and call (for help) on all ye can besides Allah, if ye are truthful.
- SH** Or do they say: He has forged it? Say: Then bring a chapter like this and invite whom you can besides Allah, if you are truthful.
- YU** Or do they say, "He forged it"? say: "Bring then a Sura like unto it, and call (to your aid) anyone you can besides Allah, if it be ye speak the truth!"

**39.**

- AA** In fact, they deny what is beyond the reach of their knowledge, whose explanation has not reached them yet. So had those who have gone before them denied; but look at the fate of the unjust
- NO** Nay, they deny that; the knowledge whereof they could not compass and whereof the interpretation has not yet come unto them. Thus those before them did deny. Then see what was the end of the Zâlimûn (polytheists and wrong-doers, etc.)!
- PK** Nay, but they denied that, the knowledge whereof they could not compass, and whereof the interpretation (in events) hath not yet come unto them. Even so did those before them deny. Then see what was the consequence for the wrong-doers!
- SH** Nay, they reject that of which they have no comprehensive knowledge, and the final sequel of it has not yet come to them; even thus did those before them reject (the truth); see then what was the end of the unjust.
- YU** Nay, they charge with falsehood that whose knowledge they cannot compass, even before the elucidation thereof hath reached them: thus did those before them make charges of falsehood: but see what was the end of those who did wrong!

**40.**

- AA** Some of them will believe in it, some will not. Your Lord knows the transgressors well.
- NO** And of them there are some who believe therein, and of them there are some who believe not therein, and your Lord is All-Aware of the Mufsidûn (evil-

doers, liars, etc.).

- PK And of them is he who believeth therein, and of them is he who believeth not therein, and thy Lord is Best Aware of the corrupters.
- SH And of them is he who believes in it, and of them is he who does not believe in it, and your Lord best knows the mischief-makers.
- YU Of them there are some who believe therein, and some who do not: and thy Lord knoweth best those who are out for mischief.

#### 41.

- AA If they (still) call you a liar, tell them: "For me my actions, for you yours. You are not answerable for my deeds, nor I for what you do."
- NQ And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"
- PK And if they deny thee, say: Unto me my work, and unto you your work. Ye are innocent of what I do, and I am innocent of what ye do.
- SH And if they call you a liar, say: My work is for me and your work for you; you are clear of what I do and I am clear of what you do.
- YU If they charge thee with falsehood, say: "My work to me, and yours to you! ye are free from responsibility for what I do, and I for what ye do!"

#### 42.

- AA Some of them listen to you: But can you make the deaf hear who do not understand a thing?
- NQ And among them are some who listen to you, but can you make the deaf to hear, even though they apprehend not?
- PK And of them are some who listen unto thee. But canst thou make the deaf to hear even though they apprehend not?
- SH And there are those of them who hear you, but can you make the deaf to hear though they will not understand?
- YU Among them are some who (pretend to) listen to thee: But canst thou make the deaf to hear, - even though they are without understanding?

#### 43.

- AA Some of them look toward you: But can you show the blind the way even when they cannot see?
- NQ And among them are some who look at you, but can you guide the blind, even though they see not?
- PK And of them is he who looketh toward thee. But canst thou guide the blind even though they see not?
- SH And there are those of them who look at you, but can you show the way to the blind though they will not see?
- YU And among them are some who look at thee: but canst thou guide the blind, - even though they will not see?

#### 44.

- AA Surely God does not wrong anyone; they wrong themselves.
- NQ Truly! Allâh wrongs not mankind in aught; but mankind wrong themselves.
- PK Lo! Allah wrongeth not mankind in aught; but mankind wrong themselves.
- SH Surely Allah does not do any injustice to men, but men are unjust to themselves.
- YU Verily Allah will not deal unjustly with man in aught: It is man that wrongs his own soul.

**45.**

- AA The day He will gather them together it will appear to them that they had lived (in the world) but an hour of a day to make each other's acquaintance. Verily those who deny the meeting with God will be lost, and not find the way.
- NO And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves, etc.) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the meeting with Allâh, and were not guided.
- PK And on the day when He shall gather them together, (when it will seem) as though they had tarried but an hour of the day, recognising one another, those will verily have perished who denied the meeting with Allah and were not guided.
- SH And on the day when He will gather them as though they had not stayed but an hour of the day, they will know each other. They will perish indeed who called the meeting with Allah to be a lie, and they are not followers of the right direction.
- YU One day He will gather them together: (It will be) as if they had tarried but an hour of a day: they will recognise each other: assuredly those will be lost who denied the meeting with Allah and refused to receive true guidance.

**46.**

- AA Whether We show you some of the promise (of punishment in wait) for them, or take you to Ourselves, their returning is to Us in the end; and God is a witness to all they do.
- NO Whether We show you (in your lifetime, O Muhammad SAW) some of what We promise them (the torment), - or We cause you to die, - still unto Us is their return, and moreover Allâh is Witness over what they used to do.
- PK Whether We let thee (O Muhammad) behold something of that which We promise them or (whether We) cause thee to die, still unto Us is their return, and Allah, moreover, is Witness over what they do.
- SH And if We show you something of what We threaten them with, or cause you to die, yet to Us is their return, and Allah is the bearer of witness to what they do.
- YU Whether We show thee (realised in thy life-time) some part of what We promise them, - or We take thy soul (to Our Mercy) (Before that), - in any case, to Us is their return: ultimately Allah is witness, to all that they do.

**47.**

- AA For every people there is an apostle; and when their apostle is come the matter is decided between them equitably, and no one is wronged.
- NO And for every Ummah (a community or a nation), there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.
- PK And for every nation there is a messenger. And when their messenger cometh (on the Day of Judgment) it will be judged between them fairly, and they will not be wronged.
- SH And every nation had a messenger; so when their messenger came, the matter was decided between them with justice and they shall not be dealt with unjustly.
- YU To every people (was sent) a messenger: when their messenger comes (before them), the matter will be judged between them with justice, and they will not be wronged.

**48.**

- AA They say: "When is this promise going to come, if what you say is true?"
- NO And they say: "When will be this promise (the torment or the Day of Resurrection), - if you speak the truth?"
- PK And they say: When will this promise be fulfilled, if ye are truthful?
- SH And they say: When will this threat come about, if you are truthful?
- YU They say: "When will this promise come to pass,- if ye speak the truth?"

**49.**

- AA Say: "I have no power over my own gain or loss other than what God may please." Every people have a certain term. When their time is come they can neither delay it an hour nor advance it a moment forward.
- NO Say (O Muhammad SAW): "I have no power over any harm or profit to myself except what Allāh may will. For every Ummah (a community or a nation), there is a term appointed; when their term is reached, neither can they delay it nor can they advance it an hour (or a moment)." (Tafsir Al- Qurtubi).
- PK Say: I have no power to hurt or benefit myself, save that which Allah willeth. For every nation there is an appointed time. When their time cometh, then they cannot put it off an hour, nor hasten (it).
- SH Say: I do not control for myself any harm, or any benefit except what Allah pleases; every nation has a term; when their term comes, they shall not then remain behind for an hour, nor can they go before (their time).
- YU Say: "I have no power over any harm or profit to myself except as Allah willeth. To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation)."

**50.**

- AA Say: "Have you ever thought if His punishment befalls you at night or in the day, what would the sinners do to despatch it?"
- NO Say: "Tell me, - if His torment should come to you by night or by day, - which portion thereof would the Mujrimūn (disbelievers, polytheists, sinners, criminals) hasten on?"
- PK Say: Have ye thought: When His doom cometh unto you as a raid by night, or in the (busy) day; what is there of it that the guilty ones desire to hasten?
- SH Say: Tell me if His punishment overtakes you by night or by day! what then is there of it that the guilty would hasten on?
- YU Say: "Do ye see,- if His punishment should come to you by night or by day,- what portion of it would the sinners wish to hasten?"

**51.**

- AA Will you believe it when it comes to pass? Indeed, you will believe it then. How impatient you were to hasten it!
- NO Is it then, that when it has actually befallen, that you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!"
- PK Is it (only) then, when it hath befallen you, that ye will believe? What! (Believe) now, when (until now) ye have been hastening it on (through disbelief)?
- SH And when it comes to pass, will you believe in it? What! now (you believe), and already you wished to have it hastened on.
- YU "Would ye then believe in it at last, when it actually cometh to pass? (It will then be said): 'Ah! now? and ye wanted (aforetime) to hasten it on!'

**52.**

Then will the sinners be told: "Now taste everlasting torment. Should you be

- AA rewarded for anything else but what you did?"
- NQ Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (ought) save what you used to earn?"
- PK Then will it be said unto those who dealt unjustly Taste the torment of eternity. Are ye requited aught save what ye used to earn?
- SH Then it shall be said to those who were unjust: Taste abiding chastisement; you are not requited except for what you earned.
- YU "At length will be said to the wrong-doers: 'Taste ye the enduring punishment! ye get but the recompense of what ye earned!'"

**53.**

- AA Yet they want to be informed if it is true. Say: "By my Lord, it is the truth. You cannot invalidate it."
- NQ And they ask you (O Muhammad SAW) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour; - the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape from it!"
- PK And they ask thee to inform them (saying): Is it true? Say: Yea, by my Lord, verily it is true, and ye cannot escape.
- SH And they ask you: Is that true? Say: Aye! by my Lord! it is most surely the truth, and you will not escape.
- YU They seek to be informed by thee: "Is that true?" Say: "Aye! by my Lord! it is the very truth! and ye cannot frustrate it!"

**54.**

- AA Even if every soul that has sinned possessed whatever is on the earth, it would surely offer it to ransom itself, and feel repentant on seeing the punishment. Yet the sentence would be passed with justice, and not one will be wronged.
- NQ And if every person who had wronged (by disbelieving in Allāh and by worshipping others besides Allāh), possessed all that is on earth, and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.[]
- PK And if each soul that doeth wrong had all that is in the earth it would seek to ransom itself therewith; and they will feel remorse within them, when they see the doom. But it hath been judged between them fairly and they are not wronged.
- SH And if every soul that has done injustice had all that is in the earth, it would offer it for ransom, and they will manifest regret when they see the chastisement and the matter shall be decided between them with justice and they shall not be dealt with unjustly.
- YU Every soul that hath sinned, if it possessed all that is on earth, would fain give it in ransom: They would declare (their) repentance when they see the penalty: but the judgment between them will be with justice, and no wrong will be done unto them.

**55.**

- AA For all that is in the heavens and the earth belongs to God. Remember, the promise of God is true. But most of them do not know.
- NQ No doubt, surely, all that is in the heavens and the earth belongs to Allāh. No doubt, surely, Allāh's Promise is true. But most of them know not.
- PK Lo! verily all that is in the heavens and the earth is Allah's. Lo! verily Allah's

promise is true. But most of them know not.

SH Now surely Allah's is what is in the heavens and the earth; now surely Allah's promise is true, but most of them do not know.

YU Is it not (the case) that to Allah belongeth whatever is in the heavens and on earth? Is it not (the case) that Allah's promise is assuredly true? Yet most of them understand not.

## 56.

AA He is the giver of life and death, and to Him you will return.

NQ It is He Who gives life, and causes death, and to Him you (all) shall return.

PK He quickeneth and giveth death, and unto Him ye will be returned.

SH He gives life and causes death, and to Him you shall be brought back.

YU It is He Who giveth life and who taketh it, and to Him shall ye all be brought back.

## 57.

AA O men, a warning has come to you from your Lord, a remedy for the (doubts) of the heart, and a guidance and grace for those who believe.

NQ O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, - a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers.

PK O mankind! There hath come unto you an exhortation from your Lord, a balm for that which is in the breasts, a guidance and a mercy for believers.

SH O men! there has come to you indeed an admonition from your Lord and a healing for what is in the breasts and a guidance and a mercy for the believers.

YU O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts,- and for those who believe, a guidance and a Mercy.

## 58.

AA Say: "It is the blessing and mercy of God; so rejoice in it. It is better than all that you amass."

NQ Say: "In the Bounty of Allāh, and in His Mercy (i.e. Islām and the Qur'ān); - therein let them rejoice." That is better than what (the wealth) they amass.

PK Say: In the bounty of Allah and in His mercy: therein let them rejoice. It is better than what they hoard.

SH Say: In the grace of Allah and in His mercy-- in that they should rejoice; it is better than that which they gather.

YU Say: "In the bounty of Allah. And in His Mercy,- in that let them rejoice": that is better than the (wealth) they hoard.

## 59.

AA Say: "Have you thought of what God has sent you for food, of which you have labelled some as lawful and some forbidden?" And ask: "Has God commanded this, or you are imputing lies to God?"

NQ Say (O Muhammad SAW to these polytheists): "Tell me, what provision Allāh has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad SAW): "Has Allāh permitted you (to do so), or do you invent a lie against Allāh?"

PK Say: Have ye considered what provision Allah hath sent down for you, how ye have made of it lawful and unlawful? Hath Allah permitted you, or do ye

invent a lie concerning Allah?

- SH Say: Tell me what Allah has sent down for you of sustenance, then you make (a part) of it unlawful and (a part) lawful. Say: Has Allah commanded you, or do you forge a lie against Allah?
- YU Say: "See ye what things Allah hath sent down to you for sustenance? Yet ye hold forbidden some things thereof and (some things) lawful." Say: "Hath Allah indeed permitted you, or do ye invent (things) to attribute to Allah?"

## 60.

- AA What do those who invent lies of God think about the Day of Reckoning? (Will they escape the judgement?) In fact God is gracious to men; but most of them are not grateful.
- NQ And what think those who invent lies against Allâh, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the Fire of Hell]. Truly, Allâh is full of Bounty to mankind, but most of them are ungrateful.
- PK And what think those who invent a lie concerning Allah (will be their plight) upon the Day of Resurrection? Lo! Allah truly is Bountiful toward mankind, but most of them give not thanks.
- SH And what will be the thought of those who forge lies against Allah on the day of resurrection? Most surely Allah is the Lord of grace towards men, but most of them do not give thanks.
- YU And what think those who invent lies against Allah, of the Day of Judgment? Verily Allah is full of bounty to mankind, but most of them are ungrateful.

## 61.

- AA There is no state you are in, whether reading from the Qur'an, or doing something else, but We are watching you as you are engaged in it. There is not the weight of an atom on the earth and in the heavens that is hidden from your Lord, nor is there anything smaller or greater than this but is recorded in the perspicuous Book.
- NQ Whatever you (O Muhammad SAW) may be doing, and whatever portion you may be reciting from the Qur'ân, - and whatever deed you (mankind) may be doing (good or evil), We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record. (Tafsir At-Tabarî. Vol.11, Page 129).
- PK And thou (Muhammad) art not occupied with any business and thou recitest not a Lecture from this (Scripture), and ye (mankind) perform no act, but We are Witness of you when ye are engaged therein. And not an atom's weight in the earth or in the sky escapeth your Lord, nor what is less than that or greater than that, but it is (written) in a clear Book.
- SH And you are not (engaged) in any affair, nor do you recite concerning it any portion of the Quran, nor do you do any work but We are witnesses over you when you enter into it, and there does not lie concealed from your Lord the weight of an atom in the earth or in the heaven, nor any thing less than that nor greater, but it is in a clear book.
- YU In whatever business thou mayest be, and whatever portion thou mayest be reciting from the Qur'an,- and whatever deed ye (mankind) may be doing,- We are witnesses thereof when ye are deeply engrossed therein. Nor is hidden from thy Lord (so much as) the weight of an atom on the earth or in heaven. And not the least and not the greatest of these things but are recorded in a clear record.

**62.**

- AA Remember, there is neither fear nor regret for the friends of God.
- NQ No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve [], -
- PK Lo! verily the friends of Allah are (those) on whom fear (cometh) not, nor do they grieve?
- SH Now surely the friends of Allah-- they shall have no fear nor shall they grieve.
- YU Behold! verily on the friends of Allah there is no fear, nor shall they grieve;

**63.**

- AA Those who believe and obey God,
- NQ Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).
- PK Those who believe and keep their duty (to Allah).
- SH Those who believe and guarded (against evil):
- YU Those who believe and (constantly) guard against evil; -

**64.**

- AA For them is good news in the life of the world and in the life to come. There is no changing the words of God. That will be the great triumph.
- NQ For them are glad tidings, in the life of the present world[] (i.e. righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allâh, this is indeed the supreme success.
- PK Theirs are good tidings in the life of the world and in the Hereafter - There is no changing the Words of Allah - that is the Supreme Triumph.
- SH They shall have good news in this world's life and in the hereafter; there is no changing the words of Allah; that is the mighty achievement.
- YU For them are glad tidings, in the life of the present and in the Hereafter; no change can there be in the words of Allah. This is indeed the supreme felicity.

**65.**

- AA You should not be grieved by what they say. All glory is wholly for God: He is the one who hears and knows everything.
- NQ And let not their speech grieve you (O Muhammad SAW), for all power and honour belong to Allâh. He is the All-Hearer, the All-Knower.
- PK And let not their speech grieve thee (O Muhammad). Lo! power belongeth wholly to Allah. He is the Hearer, the Knower.
- SH And let not their speech grieve you; surely might is wholly Allah's; He is the Hearing, the Knowing.
- YU Let not their speech grieve thee: for all power and honour belong to Allah: It is He Who heareth and knoweth (all things).

**66.**

- AA Remember, whosoever is in the heavens and the earth belongs to God. Those who call on others they associate with God, follow nothing but conjecture, and only guess.
- NQ No doubt! Verily, to Allâh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allâh, in

fact they follow not the (Allâh's so-called) partners, they follow only a conjecture and they only invent lies.

- PK Lo! is it not unto Allah that belongeth whosoever is in the heavens and whosoever is in the earth? Those who follow aught instead of Allah follow not (His) partners. They follow only a conjecture, and they do but guess.
- SH Now, surely, whatever is in the heavens and whatever is in the earth is Allah's; and they do not (really) follow any associates, who call on others besides Allah; they do not follow (anything) but conjectures, and they only lie.
- YU Behold! verily to Allah belong all creatures, in the heavens and on earth. What do they follow who worship as His "partners" other than Allah? They follow nothing but fancy, and they do nothing but lie.

## 67.

- AA It is He who made the night for you to rest, and made the day enlightening. Indeed there are signs in this for those who listen.
- NQ He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who listen (i.e. those who think deeply).
- PK He it is Who hath appointed for you the night that ye should rest therein and the day giving sight. Lo! herein verily are portents for a folk that heed.
- SH He it is Who made for you the night that you might rest in it, and the day giving light; most surely there are signs in it for a people who would hear.
- YU He it is That hath made you the night that ye may rest therein, and the day to make things visible (to you). Verily in this are signs for those who listen (to His Message).

## 68.

- AA They say: "God has begotten a son." Immaculate is He and self-sufficient." Whatsoever is in the heavens and the earth belongs to Him. You have no proof for this (assertion): Why do you say things of God you do not know?
- NQ They (Jews, Christians and pagans) say: "Allâh has begotten a son (children)." Glory be to Him! He is Rich (Free of all wants). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allâh what you know not.[]
- PK They say: Allah hath taken (unto Him) a son - Glorified be He! He hath no needs! His is all that is in the heavens and all that is in the earth. Ye have no warrant for this. Tell ye concerning Allah that which ye know not?
- SH They say: Allah has taken a son (to Himself)! Glory be to Him: He is the Self-sufficient: His is what is in the heavens and what is in the earth; you have no authority for this; do you say against Allah what you do not know?
- YU They say: "Allah hath begotten a son!" - Glory be to Him! He is self-sufficient! His are all things in the heavens and on earth! No warrant have ye for this! say ye about Allah what ye know not?

## 69.

- AA Say: "Those who fabricate lies about God will never succeed."
- NQ Say: "Verily, those who invent lie against Allâh will never be successful" -
- PK Say: Verily those who invent a lie concerning Allah will not succeed.
- SH Say: Those who forge a lie against Allah shall not be successful.
- YU Say: "Those who invent a lie against Allah will never prosper."

## 70.

- AA Let them profit by the world (while they may): In the end they will come back to Us. Then We shall make them taste severe punishment for having denied (the truth).
- NO A brief enjoyment in this world! - and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve [in Allâh, belie His Messengers, deny and challenge His Ayât (proofs, signs, verses, etc.)].
- PK This world's portion (will be theirs), then unto Us is their return. Then We make them taste a dreadful doom because they used to disbelieve.
- SH (It is only) a provision in this world, then to Us shall be their return; then We shall make them taste severe punishment because they disbelieved.
- YU A little enjoyment in this world!- and then, to Us will be their return, then shall We make them taste the severest penalty for their blasphemies.

**71.**

- AA Recount to them the story of Noah when he said to his people: "O people, if you find my staying with you and warning through God's signs, unbearable to you, know that I have reposed my trust in God. So plan your move, and call your associates, and make certain of your plan; then do whatever you intend against me, allowing me no respite.
- NO And recite to them the news of Nûh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh is hard on you, then I put my trust in Allâh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite.
- PK Recite unto them the story of Noah, when he told his people: O my people! If my sojourn (here) and my reminding you by Allah's revelations are an offence unto you, in Allah have I put my trust, so decide upon your course of action you and your partners. Let not your course of action be in doubt for you. Then have at me, give me no respite.
- SH And recite to them the story of Nuh when he said to his people: O my people! if my stay and my reminding (you) by the communications of Allah is hard on you-- yet on Allah do I rely-- then resolve upon your affair and (gather) your associates, then let not your affair remain dubious to you, then have it executed against me and give me no respite:
- YU Relate to them the story of Noah. Behold! he said to his people: "O my people, if it be hard on your (mind) that I should stay (with you) and commemorate the signs of Allah,- yet I put my trust in Allah. Get ye then an agreement about your plan and among your partners, so your plan be on to you dark and dubious. Then pass your sentence on me, and give me no respite.

**72.**

- AA If you turn away from me (remember) I do not ask any recompense from you. My reward is with God; I have been commanded to be one of those who submit to Him."
- NO "But if you turn away [from accepting my doctrine of Islâmic Monotheism, i.e. to worship none but Allâh], then no reward have I asked of you, my reward is only from Allâh, and I have been commanded to be one of the Muslims (those who submit to Allâh's Will)."
- PK But if ye are averse I have asked of you no wage. My wage is the concern of Allah only, and I am commanded to be of those who surrender (unto Him).
- SH But if you turn back, I did not ask for any reward from you; my reward is only with Allah, and I am commanded that I should be of those who submit.

YU "But if ye turn back, (consider): no reward have I asked of you: my reward is only due from Allah, and I have been commanded to be of those who submit to Allah's will (in Islam)."

**73.**

AA Even then they denied him; so We saved him and those with him, in the ark, and established them in the land, and drowned those who denied Our signs. So think of the fate of those who were warned (and took no heed).

NQ They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who belied Our Ayât (proofs, evidences, lessons, signs, revelations, etc.). Then see what was the end of those who were warned.

PK But they denied him, so We saved him and those with him in the ship, and made them viceroys (in the earth), while We drowned those who denied Our revelations. See then the nature of the consequence for those who had been warned.

SH But they rejected him, so We delivered him and those with him in the ark, and We made them rulers and drowned those who rejected Our communications; see then what was the end of the (people) warned.

YU They rejected Him, but We delivered him, and those with him, in the Ark, and We made them inherit (the earth), while We overwhelmed in the flood those who rejected Our Signs. Then see what was the end of those who were warned (but heeded not)!

**74.**

AA Afterwards We sent many messengers who brought clear proofs to their peoples. But they were not prepared to believe what they had once denied. That is how We seal the hearts of the iniquitous.

NQ Then after him We sent Messengers to their people, they brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allâh and disobey Him).

PK Then, after him, We sent messengers unto their folk, and they brought them clear proofs. But they were not ready to believe in that which they before denied. Thus print We on the hearts of the transgressors.

SH Then did We raise up after him messengers to their people, so they came to them with clear arguments, but they would not believe in what they had rejected before; thus it is that We set seals upon the hearts of those who exceed the limits.

YU Then after him We sent (many) messengers to their peoples: they brought them Clear Signs, but they would not believe what they had already rejected beforehand. Thus do We seal the hearts of the transgressors.

**75.**

AA Then after them We sent Moses and Aaron with Our signs to the Pharaoh and his nobles; but they behaved arrogantly, for they were a people full of guilt.

NQ Then after them We sent Mûsa (Moses) and Hârûn (Aaron) to Fir'aun (Pharaoh) and his chiefs with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). But they behaved arrogantly and were Mujrimûn (disbelievers, sinners, polytheists, criminals, etc.) folk.

PK Then, after them, We sent Moses and Aaron unto Pharaoh and his chiefs with Our revelations, but they were arrogant and were a guilty folk.

SH Then did We send up after them Musa and Haroun to Firon and his chiefs with Our signs, but they showed pride and they were a guilty people.

Then after them sent We Moses and Aaron to Pharaoh and his chiefs with Our

YU Signs. But they were arrogant: they were a people in sin.

## 76.

AA Thus, when the truth had come to them from Us, they said: "Surely this is nothing but pure magic."

NQ So when came to them the truth from Us, they said: "This is indeed clear magic."

PK And when the Truth from Our presence came unto them, they said: Lo! this is mere magic.

SH So when the truth came to them from Us they said: This is most surely clear enchantment!

YU When the Truth did come to them from Us, they said: "This is indeed evident sorcery!"

## 77.

AA "You say this of the truth," said Moses, "after it has come to you. Is this magic? But sorcerers do not ever prosper."

NQ Mûsa (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful."

PK Moses said: Speak ye (so) of the Truth when it hath come unto you? Is this magic? Now magicians thrive not.

SH Musa said: Do you say (this) of the truth when it has come to you? Is it magic? And the magicians are not successful.

YU Said Moses: "Say ye (this) about the truth when it hath (actually) reached you? Is sorcery (like) this? But sorcerers will not prosper."

## 78.

AA "Have you come," said they, "to turn us back from what we found our ancestors doing, so that the two of you may attain supremacy in the land? We shall not believe in what you say.

NQ They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, - and that you two may have greatness in the land? We are not going to believe you two!"

PK They said: Hast thou come unto us to pervert us from that (faith) in which we found our fathers, and that you two may own the place of greatness in the land? We will not believe you two.

SH They said: Have you come to us to turn us away from what we found our fathers upon, and (that) greatness in the land should be for you two? And we are not going to believe in you.

YU They said: "Hast thou come to us to turn us away from the ways we found our fathers following,- in order that thou and thy brother may have greatness in the land? But not we shall believe in you!"

## 79.

AA "Bring the cleverest magicians to me," said the Pharaoh.

NQ And Fir'aun (Pharaoh) said: "Bring to me every well-versed sorcerer."

PK And Pharaoh said: Bring every cunning wizard unto me.

SH And Firon said: Bring to me every skillful magician.

YU Said Pharaoh: "Bring me every sorcerer well versed."

## 80.

AA So when the magicians arrived, Moses said to them: "Cast whatever (spell) you have to cast."

- NQ And when the sorcerers came, Mûsa (Moses) said to them: "Cast down what you want to cast!"
- PK And when the wizards came, Moses said unto them: Cast your cast!
- SH And when the magicians came, Musa said to them: Cast down what you have to cast.
- YU When the sorcerers came, Moses said to them: "Throw ye what ye (wish) to throw!"

**81.**

- AA When they had cast (their spell) Moses said: "What you have cast is only a charm which God will surely nullify. God does not verily render the deeds of evil-doers righteous.
- NQ Then when they had cast down, Mûsa (Moses) said: "What you have brought is sorcery, Allâh will surely make it of no effect. Verily, Allâh does not set right the work of Al-Mufsidûn (the evil-doers, corrupts, etc.).
- PK And when they had cast, Moses said: That which ye have brought is magic. Lo! Allah will make it vain. Lo! Allah upholdeth not the work of mischief-makers.
- SH So when they cast down, Musa said to them: What you have brought is deception; surely Allah will make it naught; surely Allah does not make the work of mischief-makers to thrive.
- YU When they had had their throw, Moses said: "What ye have brought is sorcery: Allah will surely make it of no effect: for Allah prospereth not the work of those who make mischief.

**82.**

- AA God vindicates the truth by His commands, however the sinners may dislike it."
- NQ "And Allâh will establish and make apparent the truth by His Words, however much the Mujrimûn (criminals, disbelievers, polytheists, sinners, etc.) may hate it."
- PK And Allah will vindicate the Truth by His words, however much the guilty be averse.
- SH And Allah will show the truth to be the truth by His words, though the guilty may be averse (to it).
- YU "And Allah by His words doth prove and establish His truth, however much the sinners may hate it!"

**83.**

- AA But none of them put faith in Moses except some youths among his people who were nonetheless afraid lest the Pharaoh and his nobles should persecute them; for the Pharaoh was mighty in the land, and guilty of excesses.
- NQ But none believed in Mûsa (Moses) except the offspring of his people, because of the fear of Fir'aun (Pharaoh) and his chiefs, lest they should persecute them; and verily, Fir'aun (Pharaoh) was arrogant tyrant on the earth, he was indeed one of the Musrifûn (polytheists, sinners and transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins).
- PK But none trusted Moses, save some scions of his people, (and they were) in fear of Pharaoh and their chiefs, that he would persecute them. Lo! Pharaoh was verily a tyrant in the land, and lo! he verily was of the wanton.
- SH But none believed in Musa except the offspring of his people, on account of the fear of Firon and their chiefs, lest he should persecute them; and most surely Firon was lofty in the land; and most surely he was of the extravagant.

YU But none believed in Moses except some children of his people, because of the fear of Pharaoh and his chiefs, lest they should persecute them; and certainly Pharaoh was mighty on the earth and one who transgressed all bounds.

**84.**

AA Moses said: "O my people, if you do believe in God place your trust in Him if you are obedient."

NQ And Mûsa (Moses) said: "O my people! If you have believed in Allâh, then put your trust in Him if you are Muslims (those who submit to Allâh's Will)."

PK And Moses said: O my people! If ye have believed in Allah then put trust in Him, if ye have indeed surrendered (unto Him)!

SH And Musa said: O my people! if you believe in Allah, then rely on Him (alone) if you submit (to Allah).

YU Moses said: "O my people! If ye do (really) believe in Allah, then in Him put your trust if ye submit (your will to His)."

**85.**

AA They answered: "We have placed our trust in God. O Lord, do not make us a target of oppression for these tyrannical people,

NQ They said: "In Allâh we put our trust. Our Lord! Make us not a trial for the folk who are Zâlimûn (polytheists and wrong-doing) (i.e. do not make them overpower us).

PK They said: In Allah we put trust. Our Lord! Oh, make us not a lure for the wrongdoing folk;

SH So they said: On Allah we rely: O our Lord! make us not subject to the persecution of the unjust people:

YU They said: "In Allah do we put out trust. Our Lord! make us not a trial for those who practise oppression;

**86.**

AA And deliver us by Your grace from a people who do not believe."

NQ "And save us by Your Mercy from the disbelieving folk."

PK And, of Thy mercy, save us from the folk that disbelieve.

SH And do Thou deliver us by Thy mercy from the unbelieving people.

YU "And deliver us by Thy Mercy from those who reject (Thee)."

**87.**

AA We commanded Moses and his brother: "Build homes for your people in Egypt, and make your houses places of worship, perform your acts of prayer and give happy tidings to those who believe."

NQ And We inspired Mûsa (Moses) and his brother (saying): "Take dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform As-Salât (Iqâmat-as-Salât), and give glad tidings to the believers."

PK And We inspired Moses and his brother, (saying): Appoint houses for your people in Egypt and make your houses oratories, and establish worship. And give good news to the believers.

SH And We revealed to Musa and his brother, saying: Take for your people houses to abide in Egypt and make your houses places of worship and keep up prayer and give good news to the believers.

YU We inspired Moses and his brother with this Message: "Provide dwellings for your people in Egypt, make your dwellings into places of worship, and

establish regular prayers: and give glad tidings to those who believe!"

## 88.

- AA And Moses said: "O Lord, have You bestowed on the Pharaoh and his nobles pomp and plenty in the life of this world that they might mislead people from Your path? Destroy their possessions, O Lord, and harden their hearts hat they may not believe until they face the painful punishment."
- NQ And Mûsa (Moses) said: "Our Lord! You have indeed bestowed on Fir'aun (Pharaoh) and his chiefs splendour and wealth in the life of this world, our Lord! That they may lead men astray from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment."
- PK And Moses said: Our Lord! Lo! Thou hast given Pharaoh and his chiefs splendour and riches in the life of the world, Our Lord! that they may lead men astray from Thy way. Our Lord! Destroy their riches and harden their hearts so that they believe not till they see the painful doom.
- SH And Musa said: Our Lord! surely Thou hast given to Firon and his chiefs finery and riches in this world's life, to this end, our Lord, that they lead (people) astray from Thy way: Our Lord! destroy their riches and harden their hearts so that they believe not until they see the painful punishment.
- YU Moses prayed: "Our Lord! Thou hast indeed bestowed on Pharaoh and his chiefs splendour and wealth in the life of the present, and so, Our Lord, they mislead (men) from Thy Path. Deface, our Lord, the features of their wealth, and send hardness to their hearts, so they will not believe until they see the grievous penalty."

## 89.

- AA Said (the Lord): "Your prayer is answered. Therefore persist and do not follow the path of those who are ignorant."
- NQ Allâh said: "Verily, the invocation of you both is accepted. So you both keep to the Straight Way (i.e. keep on doing good deeds and preaching Allâh's Message with patience), and follow not the path of those who know not (the truth i.e. to believe in the Oneness of Allâh, and also to believe in the Reward of Allâh: Paradise, etc.)."
- PK He said: Your prayer is heard. Do ye twain keep to the straight path, and follow not the road of those who have no knowledge.
- SH He said: The prayer of you both has indeed been accepted, therefore continue in the right way and do not follow the path of those who do not know.
- YU Allah said: "Accepted is your prayer (O Moses and Aaron)! So stand ye straight, and follow not the path of those who know not."

## 90.

- AA And We brought the people of Israel across the sea, but the Pharaoh and his army pursued them wickedly and maliciously till he was on the point of drowning, and he said: "I believe that there is no god but He in whom the people of Israel believe, and I submit to Him."
- NQ And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that Lâ ilâha illa (Huwa): (none has the right to be worshipped but) He," in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allâh's Will)."
- PK And We brought the Children of Israel across the sea, and Pharaoh with his hosts pursued them in rebellion and transgression, till, when the (fate of) drowning overtook him, he exclaimed: I believe that there is no Allah save Him in Whom the Children of Israel believe, and I am of those who surrender

(unto Him).

- SH And We made the children of Israel to pass through the sea, then Firon and his hosts followed them for oppression and tyranny; until when drowning overtook him, he said: I believe that there is no god but He in Whom the children of Israel believe and I am of those who submit.
- YU We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: "I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit (to Allah in Islam)."

### 91.

- AA "Yes, now" (was the answer), "though before this you were disobedient and rebellious.
- NO Now (you believe) while you refused to believe before and you were one of the Mufsidûn (evil-doers, corrupts, etc.).
- PK What! Now! When hitherto thou hast rebelled and been of the wrong-doers?
- SH What! now! and indeed you disobeyed before and you were of the mischief-makers.
- YU (It was said to him): "Ah now!- But a little while before, wast thou in rebellion!- and thou didst mischief (and violence)!"

### 92.

- AA We shall preserve your body today that you may be a lesson for those who come after you; as many a man is heedless of Our signs." gave the people of Israel a settled abode, and bestowed good things on them to eat and use. o they did not differ until they came to have knowledge. Your Lord will assuredly settle their differences on the Day of Resurrection.
- NO So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our Ayât (proofs, evidences, verses, lessons, signs , revelations, etc.).
- PK But this day We save thee in thy body that thou mayst be a portent for those after thee. Lo! most of mankind are heedless of Our portents.
- SH But We will this day deliver you with your body that you may be a sign to those after you, and most surely the majority of the people are heedless to Our communications.
- YU "This day shall We save thee in the body, that thou mayest be a sign to those who come after thee! but verily, many among mankind are heedless of Our Signs!"

### 93.

- NO And indeed We settled the Children of Israel in an honourable dwelling place (Shâm and Misr), and provided them with good things, and they differed not until the knowledge came to them. Verily, Allâh will judge between them on the Day of Resurrection in that in which they used to differ.
- PK And We verily did allot unto the Children of Israel a fixed abode, and did provide them with good things; and they differed not until the knowledge came unto them. Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.
- SH And certainly We lodged the children of Israel in a goodly abode and We provided them with good things; but they did not disagree until the knowledge had come to them; surely your Lord will judge between them on the resurrection day concerning that in which they disagreed.
- YU We settled the Children of Israel in a beautiful dwelling-place, and provided

for them sustenance of the best: it was after knowledge had been granted to them, that they fell into schisms. Verily Allah will judge between them as to the schisms amongst them, on the Day of Judgment.

**94.**

- AA If you are in doubt of what We have sent down to you, then ask those who have been reading the Book (for a long time) before you. The truth has indeed come to you from your Lord, so do not be one of those who doubt,
- NO So if you (O Muhammad SAW) are in doubt concerning that which We have revealed unto you, [i.e. that your name is written in the Taurât (Torah) and the Injeel (Gospel)] then ask those who are reading the Book [the Taurât (Torah) and the Injeel (Gospel)] before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it)[].
- PK And if thou (Muhammad) art in doubt concerning that which We reveal unto thee, then question those who read the Scripture (that was) before thee. Verily the Truth from thy Lord hath come unto thee. So be not thou of the waverers.
- SH But if you are in doubt as to what We have revealed to you, ask those who read the Book before you; certainly the truth has come to you from your Lord, therefore you should not be of the disputers.
- YU If thou wert in doubt as to what We have revealed unto thee, then ask those who have been reading the Book from before thee: the Truth hath indeed come to thee from thy Lord: so be in no wise of those in doubt.

**95.**

- AA And do not be one of those who deny the signs of God, or you will be among the losers.
- NO And be not one of those who belie the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for then you shall be one of the losers.
- PK And be not thou of those who deny the revelations of Allah, for then wert thou of the losers.
- SH And you should not be of those who reject the communications of Allah, (for) then you should be one of the losers.
- YU Nor be of those who reject the signs of Allah, or thou shalt be of those who perish.

**96.**

- AA Verily those against whom the word of your Lord is pronounced will never believe,
- NO Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe.
- PK Lo! those for whom the word of thy Lord (concerning sinners) hath effect will not believe,
- SH Surely those against whom the word of your Lord has proved true will not believe,
- YU Those against whom the word of thy Lord hath been verified would not believe-

**97.**

- AA Even though all the signs came to them, not till they face the grievous punishment.
- NO Even if every sign should come to them, - until they see the painful torment.
- PK Though every token come unto them, till they see the painful doom.

- SH Though every sign should come to them, until they witness the painful chastisement.
- YU Even if every Sign was brought unto them,- until they see (for themselves) the penalty grievous.

**98.**

- AA Why has there been no habitation that believed and profited by their faith, except the people of Jonah? When they came to believe, We removed from them the affliction of shame in the world, and made them prosperous for a time.
- NQ Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none,) - except the people of Yûnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.
- PK If only there had been a community (of all those that were destroyed of old) that believed and profited by its belief as did the folk of Jonah! When they believed We drew off from them the torment of disgrace in the life of the world and gave them comfort for a while.
- SH And wherefore was there not a town which should believe so that their belief should have profited them but the people of Yunus? When they believed, We removed from them the chastisement of disgrace in this world's life and We gave them provision till a time.
- YU Why was there not a single township (among those We warned), which believed,- so its faith should have profited it,- except the people of Jonah? When they believed, We removed from them the penalty of ignominy in the life of the present, and permitted them to enjoy (their life) for a while.

**99.**

- AA If your Lord had willed, all the people on the earth would have come to believe, one and all.
- NQ And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad SAW) then compel mankind, until they become believers.
- PK And if thy Lord willed, all who are in the earth would have believed together. Wouldst thou (Muhammad) compel men until they are believers?
- SH And if your Lord had pleased, surely all those who are in the earth would have believed, all of them; will you then force men till they become believers?
- YU If it had been thy Lord's will, they would all have believed,- all who are on earth! wilt thou then compel mankind, against their will, to believe!

**100.**

- AA Are you going to compel the people to believe except by God's dispensation? He puts doubt in (the minds of) those who do not think.
- NQ It is not for any person to believe, except by the Leave of Allâh, and He will put the wrath on those who are heedless.
- PK It is not for any soul to believe save by the permission of Allah. He hath set uncleanness upon those who have no sense.
- SH And it is not for a soul to believe except by Allah's permission; and He casts uncleanness on those who will not understand.
- YU No soul can believe, except by the will of Allah, and He will place doubt (or obscurity) on those who will not understand.

**101.**

- AA Say: "Observe all there is in the heavens and the earth." But signs or

warnings will be of no avail to those who do not believe.

- NQ** Say: "Behold all that is in the heavens and the earth," but neither Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not.
- PK** Say: Behold what is in the heavens and the earth! But revelations and warnings avail not folk who will not believe.
- SH** Say: Consider what is it that is in the heavens and the earth; and signs and warners do not avail a people who would not believe.
- YU** Say: "Behold all that is in the heavens and on earth"; but neither Signs nor Warners profit those who believe not.

### 102.

- AA** Can they expect anything but what the people before them had known? Say: "Then wait. I am waiting with you."
- NQ** Then do they wait for (anything) save for (destruction) like the days of the men who passed away before them? Say: "Wait then, I am (too) with you among those who wait."
- PK** What expect they save the like of the days of those who passed away before them? Say: Expect then! I am with you among the expectant.
- SH** What do they wait for then but the like of the days of those who passed away before them? Say: Wait then; surely I too am with you of those who wait.
- YU** Do they then expect (any thing) but (what happened in) the days of the men who passed away before them? Say: "Wait ye then: for I, too, will wait with you."

### 103.

- AA** Thus do We deliver our apostles and those who believe. As a matter of duty We save the believers. Say: "O men, if you have doubt about my faith, then (know) I do not worship those you worship apart from God, but I worship God who makes you die; and I am commanded to be a believer,
- NQ** Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.
- PK** Then shall We save Our messengers and the believers, in like manner (as of old). It is incumbent upon Us to save believers.
- SH** Then We deliver Our messengers and those who believe-- even so (now), it is binding on Us (that) We deliver the believers.
- YU** In the end We deliver Our messengers and those who believe: Thus is it fitting on Our part that We should deliver those who believe!

### 104.

- NQ** Say (O Muhammad SAW): "O you mankind! If you are in doubt as to my religion (Islâm), then (know that) I will never worship those whom you worship, besides Allâh. But I worship Allâh Who causes you to die, I am commanded to be one of the believers.
- PK** Say (O Muhammad): O mankind! If ye are in doubt of my religion, then (know that) I worship not those whom ye worship instead of Allah, but I worship Allah Who causeth you to die, and I have been commanded to be of the believers.
- SH** Say: O people! if you are in doubt as to my religion, then (know that) I do not serve those whom you serve besides Allah but I do serve Allah, Who will cause you to die, and I am commanded that I should be of the believers.
- YU** Say: "O ye men! If ye are in doubt as to my religion, (behold!) I worship not what ye worship, other than Allah! But I worship Allah - Who will take your souls (at death): I am commanded to be (in the ranks) of the Believers,

**105.**

- AA And to set my face toward the way, as one upright, and not be one of those who associate others with God.
- NO "And (it is inspired to me): Direct your face (O Muhammad SAW) entirely towards the religion Hanifa (Islâmic Monotheism, i.e. to worship none but Allâh Alone), and never be one of the Mushrikûn (those who ascribe partners to Allâh, polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who worship others along with Allâh).
- PK And, (O Muhammad) set thy purpose resolutely for religion, as a man by nature upright, and be not of those who ascribe partners (to Allah).
- SH And that you should keep your course towards the religion uprightly; and you should not be of the polytheists.
- YU "And further (thus): 'set thy face towards religion with true piety, and never in any wise be of the Unbelievers;

**106.**

- AA And not to invoke any other than God, who can neither help nor hurt me; for if I do, I would surely be unjust.
- NO "And invoke not besides Allâh, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers).[]"
- PK And cry not, beside Allah, unto that which cannot profit thee nor hurt thee, for if thou didst so then wert thou of the wrong-doers.
- SH And do not call besides Allah on that which can neither benefit you nor harm you, for if you do then surely you will in that case be of the unjust.
- YU ""Nor call on any, other than Allah; - Such will neither profit thee nor hurt thee: if thou dost, behold! thou shalt certainly be of those who do wrong.""

**107.**

- AA Should God bring you harm there is none but He who could deliver you from it, and if He wish you good there is none who could take away His blessings: He showers them on those of His creatures as He please, and He is forgiving and kind."
- NO And if Allâh touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful.
- PK If Allah afflicteth thee with some hurt, there is none who can remove it save Him; and if He desireth good for thee, there is none who can repel His bounty. He striketh with it whom He will of his bondmen. He is the Forgiving, the Merciful.
- SH And if Allah should afflict you with harm, then there is none to remove it but He; and if He intends good to you there is none to repel His grace; He brings it to whom He pleases of His servants; and He is the Forgiving, the Merciful.
- YU If Allah do touch thee with hurt, there is none can remove it but He: if He do design some benefit for thee, there is none can keep back His favour: He causeth it to reach whomsoever of His servants He pleaseth. And He is the Oft-Forgiving, Most Merciful.

**108.**

- AA Say: "O men, the truth has come to you from your Lord, so he who follows the right path does so for himself, and he who goes astray errs against himself, and I am not a guardian over you.
- NO . Say: "O you mankind! Now truth (i.e. the Qur'ân and Prophet Muhammad

SAW), has come to you from your Lord. So whosoever receives guidance, he does so for the good of his own self, and whosoever goes astray, he does so to his own loss, and I am not (set) over you as a Wakil (disposer of affairs to oblige you for guidance)."

- PK Say: O mankind! Now hath the Truth from your Lord come unto you. So whosoever is guided, is guided only for (the good of) his soul, and whosoever erreth erreth only against it. And I am not a warder over you.
- SH Say: O people! indeed there has come to you the truth from your Lord, therefore whoever goes aright, he goes aright only for the good of his own soul, and whoever goes astray, he goes astray only to the detriment of it, and I am not a custodian over you.
- YU Say: "O ye men! Now Truth hath reached you from your Lord! those who receive guidance, do so for the good of their own souls; those who stray, do so to their own loss: and I am not (set) over you to arrange your affairs."

### 109.

- AA Follow what is revealed to you, and persist until God pronounce His judgement; for He is the best of all judges."
- NQ And (O Muhammad SAW), follow the inspiration sent unto you, and be patient till Allâh gives judgement. And He is the Best of judges.
- PK And (O Muhammad) follow that which is inspired in thee, and forbear until Allah give judgment. And He is the Best of Judges.
- SH And follow what is revealed to you and be patient till Allah should give judgment, and He is the best of the judges.
- YU Follow thou the inspiration sent unto thee, and be patient and constant, till Allah do decide: for He is the best to decide.