

11

Hûd

Hud

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

AA - Ahmed Ali **NQ** - The Noble Qur'an
PK - Pickthal **SH** - Shakir **YU** - Yusuf Ali

1.

- AA** In the name of Allah, most benevolent, ever-merciful. ALIF LAM RA. This is a Book whose verses are indeclinable and distinct, which comes from One who is most wise and all-knowing,
- NQ** Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge, etc.), and then explained in detail from One (Allâh), Who is All-Wise and Well-Acquainted (with all things).
- PK** Alif. Lam. Ra. (This is) a Scripture the revelations whereof are perfected and then expounded. (It cometh) from One Wise, Informed,
- SH** Alif Lam Ra (This is) a Book, whose verses are made decisive, then are they made plain, from the Wise, All-aware:
- YU** A. L. R. (This is) a Book, with verses basic or fundamental (of established meaning), further explained in detail,- from One Who is Wise and Well-acquainted (with all things):

2.

- AA** (Proclaiming) that you should worship none but God. Verily I bring to you from Him a message of warning and rejoicing,
- NQ** (Saying) worship none but Allâh. Verily, I (Muhammad SAW) am unto you from Him a warner and a bringer of glad tidings.
- PK** (Saying): Serve none but Allah. Lo! I am unto you from Him a warner and a bringer of good tidings.
- SH** That you shall not serve (any) but Allah; surely I am a warner for you from Him and a giver of good news,
- YU** (It teacheth) that ye should worship none but Allah. (Say): "Verily I am (sent) unto you from Him to warn and to bring glad tidings:

3.

- AA** And that you should seek His forgiveness and turn towards Him. He will bestow the best things of life on you for a time ordained, and favour those with blessings who are worthy of grace. But if you turn away, I fear the punishment of a terrible Day for you.
- NQ** And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).
- PK** And (bidding you): Ask pardon of your Lord and turn to Him repentant. He will cause you to enjoy a fair estate until a time appointed. He giveth His bounty unto every bountiful one. But if ye turn away, lo! (then) I fear for you

the retribution of an awful Day.

SH And you that ask forgiveness of your Lord, then turn to Him; He will provide you with a goodly provision to an appointed term and bestow His grace on every one endowed with grace, and if you turn back, then surely I fear for you the chastisement of a great day.

YU "(And to preach thus), 'Seek ye the forgiveness of your Lord, and turn to Him in repentance; that He may grant you enjoyment, good (and true), for a term appointed, and bestow His abounding grace on all who abound in merit! But if ye turn away, then I fear for you the penalty of a great day:

4.

AA To God have you to go back, and He has power over everything.

NQ To Allâh is your return, and He is Able to do all things."

PK Unto Allah is your return, and He is Able to do all things.

SH To Allah is your return, and He has power over all things.

YU 'To Allah is your return, and He hath power over all things.'"

5.

AA Look, how they double up their breasts in order to hide from Him. But when they cover themselves up with their garments, He knows what they hide and what they expose. Indeed, He knows the secrets of the hearts.

NQ No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.

PK Lo! now they fold up their breasts that they may hide (their thoughts) from Him. At the very moment when they cover themselves with their clothing, Allah knoweth that which they keep hidden and that which they proclaim. Lo! He is Aware of what is in the breasts (of men).

SH Now surely they fold up their breasts that they may conceal (their enmity) from Him; now surely, when they use their garments as a covering, He knows what they conceal and what they make public; surely He knows what is in the breasts.

YU Behold! they fold up their hearts, that they may lie hid from Him! Ah even when they cover themselves with their garments, He knoweth what they conceal, and what they reveal: for He knoweth well the (inmost secrets) of the hearts.

6.

AA There is not a creature that moves on the earth whose nourishment is not provided by God, whose place of sojourning and depositing is not known to Him. All things conform to a manifest law.

NQ And no (moving) living creature is there on earth but its provision is due from Allâh. And He knows its dwelling place and its deposit (in the uterus, grave, etc.). all is in a Clear Book (Al-Lauh Al- Mahfûz - the Book of Decrees with Allâh).

PK And there is not a beast in the earth but the sustenance thereof dependeth on Allah. He knoweth its habitation and its repository. All is in a clear Record.

SH And there is no animal in the earth but on Allah is the sustenance of it, and He knows its resting place and its depository all (things) are in a manifest book.

YU There is no moving creature on earth but its sustenance dependeth on Allah: He knoweth the time and place of its definite abode and its temporary deposit: All is in a clear Record.

7.

- AA It is He who created the heavens and the earth in six spans, and has control over the waters (of life) so that he may bring out the best that everyone of you could do. Yet if you said to them: "You shall certainly be raised from the dead," the unbelievers will say: "This will be nothing but sorcery."
- NQ And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds. But if you were to say to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic.[]"
- PK And He it is Who created the heavens and the earth in six Days - and His Throne was upon the water - that He might try you, which of you is best in conduct. Yet if thou (O Muhammad) sayest: Lo! ye will be raised again after death! those who disbelieve will surely say: This is naught but mere magic.
- SH And He it is Who created the heavens and the earth in six periods-- and His dominion (extends) on the water-- that He might manifest to you, which of you is best in action, and if you say, surely you shall be raised up after death, those who disbelieve would certainly say: This is nothing but clear magic.
- YU He it is Who created the heavens and the earth in six Days - and His Throne was over the waters - that He might try you, which of you is best in conduct. But if thou wert to say to them, "Ye shall indeed be raised up after death", the Unbelievers would be sure to say, "This is nothing but obvious sorcery!"

8.

- AA If We defer their punishment for a certain time, they will say: "What is keeping it back?" And yet, the day it comes, they will not be able to avert it; and what they used to laugh at will encompass them.
- NQ And if We delay the torment for them till a determined term, they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (fall in) that at which they used to mock!
- PK And if We delay for them the doom until a reckoned time, they will surely say: What withholdeth it? Verily on the day when it cometh unto them, it cannot be averted from them, and that which they derided will surround them.
- SH And if We hold back from them the punishment until a stated period of time, they will certainly say: What prevents it? Now surely on the day when it will come to them, it shall not be averted from them and that which they scoffed at shall beset them.
- YU If We delay the penalty for them for a definite term, they are sure to say, "What keeps it back?" Ah! On the day it (actually) reaches them, nothing will turn it away from them, and they will be completely encircled by that which they used to mock at!

9.

- AA If We allow man to enjoy Our favours, and then take them away from him, he becomes despondent and ungrateful.
- NQ And if We give man a taste of Mercy from Us, and then withdraw it from him, verily! He is despairing, ungrateful.
- PK And if we cause man to taste some mercy from Us and afterward withdraw it from him, lo! he is despairing, thankless.
- SH And if We make man taste mercy from Us, then take it off from him, most surely he is despairing, ungrateful.
- YU If We give man a taste of Mercy from Ourselves, and then withdraw it from

him, behold! he is in despair and (falls into) blasphemy.

10.

AA If We let him taste Our favours after adversity, he says: "Misfortune has left me," and begins to brag and exult,

NQ But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allâh).

PK And if We cause him to taste grace after some misfortune that had befallen him, he saith: The ills have gone from me. Lo! he is exultant, boastful;

SH And if We make him taste a favor after distress has afflicted him, he will certainly say: The evils are gone away from me. Most surely he is exulting, boasting;

YU But if We give him a taste of (Our) favours after adversity hath touched him, he is sure to say, "All evil has departed from me:" Behold! he falls into exultation and pride.

11.

AA Except those who endure with patience and do the right, who will have pardon and a great reward.

NQ Except those who show patience and do righteous good deeds, those: theirs will be forgiveness and a great reward (Paradise).

PK Save those who persevere and do good works. Theirs will be forgiveness and a great reward.

SH Except those who are patient and do good, they shall have forgiveness and a great reward.

YU Not so do those who show patience and constancy, and work righteousness; for them is forgiveness (of sins) and a great reward.

12.

AA You may haply omit some of what has been revealed to you, and may be disheartened because they say: "Why was no treasure sent down to him, or an angel accompanied him?" Yet you have been sent to warn alone, for God takes care of everything.

NQ So perchance you (Muhammad SAW) may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel has come with him?" But you are only a warner. And Allâh is a Wakîl (Disposer of affairs, Trustee, Guardian, etc.) over all things.

PK A likely thing, that thou wouldst forsake aught of that which hath been revealed unto thee, and that thy breast should be straitened for it, because they say: Why hath not a treasure been sent down for him, or an angel come with him? Thou art but a warner, and Allah is in charge of all things.

SH Then, it may be that you will give up part of what is revealed to you and your breast will become straitened by it because they say: Why has not a treasure been sent down upon him or an angel come with him? You are only a warner; and Allah is custodian over all things.

YU Perchance thou mayest (feel the inclination) to give up a part of what is revealed unto thee, and thy heart feeleth straitened lest they say, "Why is not a treasure sent down unto him, or why does not an angel come down with him?" But thou art there only to warn! It is Allah that arrangeth all affairs!

13.

AA Do they say (of the Prophet): "He has forged (the Qur'an)?" Say: "Then bring ten Surahs like it, and call anyone except God to help you, if what you say is

true."

- NQ** Or they say, "He (Prophet Muhammad SAW) forged it (the Qur'an)." Say: "Bring you then ten forged Sûrah (chapters) like unto it, and call whomsoever you can, other than Allâh (to your help), if you speak the truth!"
- PK** Or they say: He hath invented it. Say: Then bring ten surahs, the like thereof, invented, and call on everyone ye can beside Allah, if ye are truthful!
- SH** Or, do they say: He has forged it. Say: Then bring ten forged chapters like it and call upon whom you can besides Allah, if you are truthful.
- YU** Or they may say, "He forged it," Say, "Bring ye then ten suras forged, like unto it, and call (to your aid) whomsoever ye can, other than Allah!- If ye speak the truth!"

14.

- AA** If they do not answer you, then know it has been revealed with the knowledge of God, and that there is no god but He. (And say:) "Will you now submit?"
- NQ** If then they answer you not, know then that the Revelation (this Qur'ân) is sent down with the Knowledge of Allâh and that Lâ ilâha illa Huwa: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit to Islâm)?
- PK** And if they answer not your prayer, then know that it is revealed only in the knowledge of Allah; and that there is no Allah save Him. Will ye then be (of) those who surrender?
- SH** But if they do not answer you, then know that it is revealed by Allah's knowledge and that there is no god but He; will you then submit?
- YU** "If then they (your false gods) answer not your (call), know ye that this revelation is sent down (replete) with the knowledge of Allah, and that there is no god but He! will ye even then submit (to Islam)?"

15.

- AA** To those who desire the life of this world and its many allures, We shall pay them in full for their acts herein and will not withhold any thing.
- NQ** Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.
- PK** Whoso desireth the life of the world and its pomp, We shall repay them their deeds herein, and therein they will not be wronged.
- SH** Whoever desires this world's life and its finery, We will pay them in full their deeds therein, and they shall not be made to suffer loss in respect of them.
- YU** Those who desire the life of the present and its glitter,- to them we shall pay (the price of) their deeds therein,- without diminution.

16.

- AA** Yet these are the people for whom there is nothing but Fire in the world to come. Fruitless will be what they have fashioned, and whatever they have done will perish.
- NQ** They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do.
- PK** Those are they for whom is naught in the Hereafter save the Fire. (All) that they contrive here is vain and (all) that they are wont to do is fruitless.
- SH** These are they for whom there is nothing but fire in the hereafter, and what they wrought in it shall go for nothing, and vain is what they do.
- YU** They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect and the deeds that they

do!

17.

- AA** Will he who has a clear proof from his Lord, which acts as evidence from Him, before which the Book of Moses was a way-giver and a grace, (not believe in it)? Whoever among the partisans does not believe in it shall have Hell as the promised award. So have no doubt about it, for surely it's the truth from your Lord, though most men may not believe.
- NQ** Can they (Muslims) who rely on a clear proof (the Qur'ân) from their Lord, and whom a witness [Prophet Muhammad SAW through Jibrael (Gabriel)] from Him follows it (can they be equal with the disbelievers); and before it, came the Book of Mûsa (Moses), a guidance and a mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ân), the Fire will be their promised meeting-place. So be not in doubt about it (i.e. those who denied Prophet Muhammad SAW and also denied all that which he brought from Allâh, surely, they will enter Hell). Verily, it is the truth from your Lord, but most of the mankind believe not[.]
- PK** Is he (to be counted equal with them) who relieth on a clear proof from his Lord, and a witness from Him reciteth it, and before it was the Book of Moses, an example and a mercy? Such believe therein, and whoso disbelieveth therein of the clans, the Fire is his appointed place. So be not thou in doubt concerning it. Lo! it is the Truth from thy Lord; but most of mankind believe not.
- SH** Is he then who has with him clear proof from his Lord, and a witness from Him recites it and before it (is) the Book of Musa, a guide and a mercy? These believe in it; and whoever of the (different) parties disbelieves in it, surely it is the truth from your Lord, but most men do not believe.
- YU** Can they be (like) those who accept a Clear (Sign) from their Lord, and whom a witness from Himself doth teach, as did the Book of Moses before it,- a guide and a mercy? They believe therein; but those of the Sects that reject it,- the Fire will be their promised meeting-place. Be not then in doubt thereon: for it is the truth from thy Lord: yet many among men do not believe!

18.

- AA** Who is more wicked than he who invents lies about God? Such men shall be arraigned before their Lord, and the witnesses will testify: "These are those who imputed lies to God." Beware! The scourge of God will fall on the unjust,
- NQ** And who does more wrong than he who invents a lie against Allâh. Such wi,l be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! the curse of Allâh is on the Zâlimûn (polytheists, wrong-doers, oppressors, etc.)[.]
- PK** Who doeth greater wrong than he who inventeth a lie concerning Allah? Such will be brought before their Lord, and the witnesses will say: These are they who lied concerning their Lord. Now the curse of Allah is upon wrong-doers,
- SH** And who is more unjust than he who forges a lie against Allah? These shall be brought before their Lord, and the witnesses shall say: These are they who lied against their Lord. Now surely the curse of Allah is on the unjust.
- YU** Who doth more wrong than those who invent a life against Allah? They will be turned back to the presence of their Lord, and the witnesses will say, "These are the ones who lied against their Lord! Behold! the Curse of Allah is on those who do wrong!-

19.

- AA** Who obstruct others from the way of God and seek obliquity in it, and do not believe in the life to come.

- NQ** Those who hinder (others) from the Path of Allāh (Islāmic Monotheism), and seek a crookedness therein, while they are disbelievers in the Hereafter.
- PK** Who debar (men) from the way of Allah and would have it crooked, and who are disbelievers in the Hereafter.
- SH** Who turn away from the path of Allah and desire to make it crooked; and they are disbelievers in the hereafter.
- YU** "Those who would hinder (men) from the path of Allah and would seek in it something crooked: these were they who denied the Hereafter!"

20.

- AA** They shall not weaken (the power of) God on earth, nor find any other protector but God. Their punishment will be doubled, for they could neither hear nor see.
- NQ** By no means will they escape (from Allāh's Torment) on earth, nor have they protectors besides Allāh! Their torment will be doubled! They could not bear to hear (the preachers of the truth) and they used not to see (the truth because of their severe aversin, inspite of the fact that they had the sense of hearing and sight).
- PK** Such will not escape in the earth, nor have they any protecting friends beside Allah. For them the torment will be double. They could not bear to hear, and they used not to see.
- SH** These shall not escape in the earth, nor shall they have any guardians besides Allah; the punishment shall be doubled for them, they could not bear to hear and they did not see.
- YU** They will in no wise frustrate (His design) on earth, nor have they protectors besides Allah! Their penalty will be doubled! They lost the power to hear, and they did not see!

21.

- AA** They are verily those who exceeded themselves, and the (gods) they invented abandoned them.
- NQ** They are those who have lost their ownelves, and their invented false deities will vanish from them.
- PK** Such are they who have lost their souls, and that which they used to invent hath failed them.
- SH** These are they who have lost their souls, and what they forged is gone from them.
- YU** They are the ones who have lost their own souls: and the (fancies) they invented have left them in the lurch!

22.

- AA** Undoubtedly they will be losers in the life to come.
- NQ** Certainly, they are those who will be the greatest losers in the Hereafter.
- PK** Assuredly in the Hereafter they will be the greatest losers.
- SH** Truly in the hereafter they are the greatest losers.
- YU** Without a doubt, these are the very ones who will lose most in the Hereafter!

23.

- AA** But those who believe and do things good, and are humble before their Lord, are men of Paradise where they will abide for ever.
- NQ** Verily, those who believe (in the Oneness of Allāh - Islāmic Monotheism) and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, - they will be dwellers of Paradise to dwell

therein forever.

PK Lo! those who believe and do good works and humble themselves before their Lord: such are rightful owners of the Garden; they will abide therein.

SH Surely (as to) those who believe and do good and humble themselves to their Lord, these are the dwellers of the garden, in it they will abide.

YU But those who believe and work righteousness, and humble themselves before their Lord,- They will be companions of the gardens, to dwell therein for aye!

24.

AA The semblance of these two groups is that of a man who is deaf and blind, and the other who can hear and see. Can they be equal? Why do you not reflect?

NQ The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?

PK The similitude of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal in similitude? Will ye not then be admonished?

SH The likeness of the two parties is as the blind and the deaf and the seeing and the hearing: are they equal in condition? Will you not then mind?

YU These two kinds (of men) may be compared to the blind and deaf, and those who can see and hear well. Are they equal when compared? Will ye not then take heed?

25.

AA We sent Noah to his people (and he said): "I give you a clear warning.

NQ And indeed We sent Nûh (Noah) to his people (and he said): "I have come to you as a plain warner."

PK And We sent Noah unto his folk (and he said): Lo! I am a plain warner unto you.

SH And certainly We sent Nuh to his people: Surely I am a plain warner for you:

YU We sent Noah to his people (with a mission): "I have come to you with a Clear Warning:

26.

AA Do not worship anyone but God; for I fear the punishment of a dreadful day for you."

NQ "That you worship none but Allâh, surely, I fear for you the torment of a painful Day."

PK That ye serve none, save Allah. Lo! I fear for you the retribution of a painful Day.

SH That you shall not serve any but Allah, surely I fear for you the punishment of a painful day.

YU "That ye serve none but Allah: Verily I do fear for you the penalty of a grievous day."

27.

AA The leaders of the people who were unbelievers, replied: "We see that you are but a man like us, and see that none among us follows you but the meanest and immature of judgement, and do not see any excellence in you above us. In fact, we think you are a liar."

NQ The chiefs of the disbelievers among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars."

- PK The chieftains of his folk, who disbelieved, said: We see thee but a mortal like us, and we see not that any follow thee save the most abject among us, without reflection. We behold in you no merit above us - nay, we deem you liars.
- SH But the chiefs of those who disbelieved from among his people said: We do not consider you but a mortal like ourselves, and we do not see any have followed you but those who are the meanest of us at first thought and we do not see in you any excellence over us; nay, we deem you liars.
- YU But the chiefs of the Unbelievers among his people said: "We see (in) thee nothing but a man like ourselves: Nor do we see that any follow thee but the meanest among us, in judgment immature: Nor do we see in you (all) any merit above us: in fact we think ye are liars!"

28.

- AA He said: "O my people, think. If I have a clear proof from my Lord, and He has bestowed on me His grace, though unknown to you, can we force it upon you when you are averse?"
- NQ He said: "O my people! Tell me, if I have a clear proof from my Lord, and a Mercy (Prophethood, etc.) has come to me from Him, but that (Mercy) has been obscured from your sight. Shall we compel you to accept it (Islâmic Monotheism) when you have a strong hatred for it?"
- PK He said: O my people! Bethink you, if I rely on a clear proof from my Lord and there hath come unto me a mercy from His presence, and it hath been made obscure to you, can we compel you to accept it when ye are averse thereto?
- SH He said: O my people! tell me if I have with me clear proof from my Lord, and He has granted me mercy from Himself and it has been made obscure to you; shall we constrain you to (accept) it while you are averse from it?
- YU He said: "O my people! See ye if (it be that) I have a Clear Sign from my Lord, and that He hath sent Mercy unto me from His own presence, but that the Mercy hath been obscured from your sight? shall we compel you to accept it when ye are averse to it?"

29.

- AA I do not demand for it any wealth from you, O my people. My reward is with God. And I will not drive those away who believe. They have also to meet their Lord. But I see you are an ignorant people.
- NQ "And O my people! I ask of you no wealth for it, my reward is from none but Allâh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.
- PK And O my people! I ask of you no wealth therefor. My reward is the concern only of Allah, and I am not going to thrust away those who believe - Lo! they have to meet their Lord! - but I see you a folk that are ignorant.
- SH And, O my people! I ask you not for wealth in return for it; my reward is only with Allah and I am not going to drive away those who believe; surely they shall meet their Lord, but I consider you a people who are ignorant:
- YU "And O my people! I ask you for no wealth in return: my reward is from none but Allah: But I will not drive away (in contempt) those who believe: for verily they are to meet their Lord, and ye I see are the ignorant ones!"

30.

- AA O my people, who will save me from God if I drive them away? Do you not understand?
- NQ "And O my people! Who will help me against Allâh, if I drove them away? Will you not then give a thought?"

- PK And, O my people! who would deliver me from Allah if I thrust them away?
Will ye not then reflect?
- SH And, O my people! who will help me against Allah if I drive them away? Will
you not then mind?
- YU "And O my people! who would help me against Allah if I drove them away?
Will ye not then take heed?"

31.

- AA I say not that I have the treasures of God, or that I possess the knowledge of
the unknown. I do not claim to be an angel, nor can I say that God will not
bestow any good on those you disdain, for God is cognisant of what is in their
hearts. If I say this, I will surely be unjust."
- NO "And I do not say to you that with me are the Treasures of Allāh, "Nor that I
know the Ghaib (unseen);"nor do I say I am an angel, and I do not say of
those whom your eyes look down upon that Allāh will not bestow any good on
them. Allāh knows what is in their inner-selves (as regards belief, etc.). In
that case, I should, indeed be one of the Zālimūn (wrong-doers, oppressors,
etc.)."
- PK I say not unto you: "I have the treasures of Allah" nor "I have knowledge of
the Unseen," nor say I: "Lo! I am an angel!" Nor say I unto those whom your
eyes scorn that Allah will not give them good - Allah knoweth best what is in
their hearts - Lo! then indeed I should be of the wrong-doers.
- SH And I do not say to you that I have the treasures of Allah and I do not know
the unseen, nor do I say that I am an angel, nor do I say about those whom
your eyes hold in mean estimation (that) Allah will never grant them (any)
good-- Allah knows best what is in their souls-- for then most surely I should
be of the unjust.
- YU "I tell you not that with me are the treasures of Allah, nor do I know what is
hidden, nor claim I to be an angel. Nor yet do I say, of those whom your eyes
do despise that Allah will not grant them (all) that is good: Allah knoweth
best what is in their souls: I should, if I did, indeed be a wrong-doer."

32.

- AA They said: "O Noah, you have argued with us, and disputed at length; so
bring that (retribution) you promise, if you speak the truth."
- NO They said: "O Nūh (Noah)! You have disputed with us and much have you
prolonged the dispute with us, now bring upon us what you threaten us with,
if you are of the truthful."
- PK They said: O Noah! Thou hast disputed with us and multiplied disputation
with us; now bring upon us that wherewith thou threatenest us, if thou art of
the truthful.
- SH They said: O Nuh! indeed you have disputed with us and lengthened dispute
with us, therefore bring to us what you threaten us with, if you are of the
truthful ones.
- YU They said: "O Noah! thou hast disputed with us, and (much) hast thou
prolonged the dispute with us: now bring upon us what thou threatenest us
with, if thou speakest the truth!?"

33.

- AA He replied: "Only God will bring it on you if He please, and you cannot prevail
against Him.
- NO He said: "Only Allāh will bring it (the punishment) on you, if He will, and then
you will escape not.
- PK He said: Only Allah will bring it upon you if He will, and ye can by no means
escape.

- SH He said: Allah only will bring it to you if He please, and you will not escape:
 YU He said: "Truly, Allah will bring it on you if He wills,- and then, ye will not be able to frustrate it!

34.

- AA Even if I wish to advise you aright, my counsel will not profit you if God intend that you go astray, for He is your Lord and to Him you will return."
 NQ "And my advice will not profit you, even if I wish to give you good counsel, if Allâh's Will is to keep you astray. He is your Lord! and to Him you shall return."
 PK My counsel will not profit you if I were minded to advise you, if Allah's will is to keep you astray. He is your Lord and unto Him ye will be brought back.
 SH And if I intend to give you good advice, my advice will not profit you if Allah intended that He should leave you to go astray; He is your Lord, and to Him shall you be returned.
 YU "Of no profit will be my counsel to you, much as I desire to give you (good) counsel, if it be that Allah willeth to leave you astray: He is your Lord! and to Him will ye return!"

35.

- AA Do they say you have fabricated it? Tell them: "If I have fabricated it, then mine is the guilt; but I am clear of what you are guilty."
 NQ Or they (the pagans of Makkah) say: "He (Muhammad SAW) has fabricated it (the Qur'ân)." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit."
 PK Or say they (again): He hath invented it? Say: If I have invented it, upon me be my crimes, but I am innocent of (all) that ye commit.
 SH Or do they say: He has forged it? Say: If I have forged it, on me is my guilt, and I am clear of that of which you are guilty.
 YU Or do they say, "He has forged it"? Say: "If I had forged it, on me were my sin! and I am free of the sins of which ye are guilty!"

36.

- AA And Noah was informed through revelation: "Apart from those who have come to believe already not one of your people is going to believe. So grieve not for what they are doing.
 NQ And it was inspired to Nûh (Noah): "None of your people will believe except those who have believed already. So be not sad because of what they used to do.
 PK And it was inspired in Noah, (saying): No-one of thy folk will believe save him who hath believed already. Be not distressed because of what they do.
 SH And it was revealed to Nuh: That none of your people will believe except those who have already believed, therefore do not grieve at what they do:
 YU It was revealed to Noah: "None of thy people will believe except those who have believed already! So grieve no longer over their (evil) deeds.

37.

- AA Build an ark under Our eye and as We instruct. Do not plead for those who have been wicked, for they shall certainly be drowned."
 NQ "And construct the ship under Our Eyes and with Our Inspiration, and address Me not on behalf of those who did wrong; they are surely to be drowned."
 PK Build the ship under Our eyes and by Our inspiration, and speak not unto Me on behalf of those who do wrong. Lo! they will be drowned.
 SH And make the ark before Our eyes and (according to) Our revelation, and do

not speak to Me in respect of those who are unjust; surely they shall be drowned.

YU "But construct an Ark under Our eyes and Our inspiration, and address Me no (further) on behalf of those who are in sin: for they are about to be overwhelmed (in the Flood)."

38.

AA So he built the ark; and when groups of his people passed by him, they scoffed at him. He said to them: "Though you laugh at us (now), we shall laugh at you, as you are laughing at us.

NQ And as he was constructing the ship, whenever the chiefs of his people passed by him, they made a mockery of him. He said: "If you mock at us, so do we mock at you likewise for your mocking.

PK And he was building the ship, and every time that chieftains of his people passed him, they made mock of him. He said: Though ye make mock of Us, yet We mock at you even as ye mock;

SH And he began to make the ark; and whenever the chiefs from among his people passed by him they laughed at him. He said: If you laugh at us, surely we too laugh at you as you laugh (at us).

YU Forthwith he (starts) constructing the Ark: Every time that the chiefs of his people passed by him, they threw ridicule on him. He said: "If ye ridicule us now, we (in our turn) can look down on you with ridicule likewise!

39.

AA You will soon come to know who suffers the punishment that would put him to shame, and who suffers lasting torment."

NQ "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment."

PK And ye shall know to whom a punishment that will confound him cometh, and upon whom a lasting doom will fall.

SH So shall you know who it is on whom will come a chastisement which will disgrace him, and on whom will lasting chastisement come down.

YU "But soon will ye know who it is on whom will descend a penalty that will cover them with shame,- on whom will be unloosed a penalty lasting:"

40.

AA When Our command was issued and the waters gushed forth from the source, We said: "Take into (the ark) a pair of every species, and members of your family other than those against whom the sentence has been passed already, and those who come to believe." But only a few believed in him.

NQ (So it was) till then there came Our Command and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family, except him against whom the Word has already gone forth, and those who believe. And none believed with him, except a few."

PK (Thus it was) till, when Our commandment came to pass and the oven gushed forth water, We said: Load therein two of every kind, a pair (the male and female), and thy household, save him against whom the word hath gone forth already, and those who believe. And but a few were they who believed with him.

SH Until when Our command came and water came forth from the valley, We said: Carry in it two of all things, a pair, and your own family-- except those against whom the word has already gone forth, and those who believe. And there believed not with him but a few.

YU At length, behold! there came Our command, and the fountains of the earth gushed forth! We said: "Embark therein, of each kind two, male and female, and your family - except those against whom the word has already gone forth,- and the Believers." but only a few believed with him.

41.

AA And (Noah) said: "Embark. In the name of God be its course and mooring. My Lord is surely forgiving and kind."

NQ And he [Nūh (Noah) >>] said: "Embark therein, in the Name of Allāh will be its moving course and its resting anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful." (Tafsir At-Tabarī, Vol. 12, Page 43)

PK And he said: Embark therein! In the name of Allah be its course and its mooring. Lo! my Lord is Forgiving, Merciful.

SH And he said: Embark in it, in the name of Allah be its sailing and its anchoring; most surely my Lord is Forgiving, Merciful.

YU So he said: "Embark ye on the Ark, In the name of Allah, whether it move or be at rest! For my Lord is, be sure, Oft-Forgiving, Most Merciful!"

42.

AA It sailed on waves like mountains (high), and Noah called to his son who was separated from him: "Embark with us, O my son, and be not one of those who do not believe."

NQ So it (the ship) sailed with them amidst the waves like mountains, and Nūh (Noah) called out to his son, who had separated himself (apart), "O my son! Embark with us and be not with the disbelievers."

PK And it sailed with them amid waves like mountains, and Noah cried unto his son - and he was standing aloof - O my son! Come ride with us, and be not with the disbelievers.

SH And it moved on with them amid waves like mountains; and Nuh called out to his son, and he was aloof: O my son! embark with us and be not with the unbelievers.

YU So the Ark floated with them on the waves (towering) like mountains, and Noah called out to his son, who had separated himself (from the rest): "O my son! embark with us, and be not with the unbelievers!"

43.

AA "I shall go up a mountain," he said, "which will keep me from the water." "There is no getting away," said Noah, "from the decree of God today, except for those on whom be His mercy." And a wave came between them, and he was among those who were drowned.

NQ The son replied: "I will betake myself to a mountain, it will save me from the water." Nūh (Noah) said: "This day there is no saviour[] from the Decree of Allāh except him on whom He has mercy." And a wave came in between them, so he (the son) was among the drowned.

PK He said: I shall betake me to some mountain that will save me from the water. (Noah) said: This day there is none that saveth from the commandment of Allah save him on whom He hath had mercy. And the wave came in between them, so he was among the drowned.

SH He said: I will betake myself for refuge to a mountain that shall protect me from the water. Nuh said: There is no protector today from Allah's punishment but He Who has mercy; and a wave intervened between them, so he was of the drowned.

YU The son replied: "I will betake myself to some mountain: it will save me from the water." Noah said: "This day nothing can save, from the command of Allah, any but those on whom He hath mercy! "And the waves came between

them, and the son was among those overwhelmed in the Flood.

44.

- AA Then it was said: "O earth, swallow back your water; and, O sky, desist." And the water subsided, and the decree was accomplished. The ark came to rest on Judi (Mount Ararat), and it was said: "Away with the cursed people!"
- NQ And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was diminished (made to subside) and the Decree (of Allâh) was fulfilled (i.e. the destruction of the people of Nûh (Noah). And it (the ship) rested on Mount Judi, and it was said: "Away with the people who are Zalimûn (polytheists and wrong-doing)!"
- PK And it was said: O earth! Swallow thy water and, O sky! be cleared of clouds! And the water was made to subside. And the commandment was fulfilled. And it (the ship) came to rest upon (the mount) Al-Judi and it was said: A far removal for wrongdoing folk!
- SH And it was said: O earth, swallow down your water, and O cloud, clear away; and the water was made to abate and the affair was decided, and the ark rested on the Judi, and it was said: Away with the unjust people.
- YU Then the word went forth: "O earth! swallow up thy water, and O sky! Withhold (thy rain)!" and the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: "Away with those who do wrong!"

45.

- AA Noah called on his Lord and said: "O Lord, my son is surely a member of my family, and verily Your promise is true, as You are the most just of all judges."
- NQ And Nûh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges."
- PK And Noah cried unto his Lord and said: My Lord! Lo! my son is of my household! Surely Thy promise is the truth and Thou are the Most Just of Judges.
- SH And Nuh cried out to his Lord and said: My Lord! surely my son is of my family, and Thy promise is surely true, and Thou art the most just of the judges.
- YU And Noah called upon his Lord, and said: "O my Lord! surely my son is of my family! and Thy promise is true, and Thou art the justest of Judges!"

46.

- AA "O Noah", He answered, "truly he is not of your family. He is surely the outcome of an unrighteous act. So ask Me not of what you do not know. I warn you not to be one of the ignorant."
- NQ He said: "O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you be one of the ignorants."
- PK He said: O Noah! Lo! he is not of thy household; lo! he is of evil conduct, so ask not of Me that whereof thou hast no knowledge. I admonish thee lest thou be among the ignorant.
- SH He said: O Nuh! surely he is not of your family; surely he is (the doer of) other than good deeds, therefore ask not of Me that of which you have no knowledge; surely I admonish you lest you may be of the ignorant
- YU He said: "O Noah! He is not of thy family: For his conduct is unrighteous. So ask not of Me that of which thou hast no knowledge! I give thee counsel, lest thou act like the ignorant!"

47.

- AA "Preserve me, O Lord," said (Noah), "from asking You that of which I have no knowledge. If You do not forgive me and have mercy on me I shall be among those who perish."
- NQ Nūh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I would indeed be one of the losers."
- PK He said: My Lord! Lo! in Thee do I seek refuge (from the sin) that I should ask of Thee that whereof I have no knowledge. Unless Thou forgive me and have mercy on me I shall be among the lost.
- SH He said: My Lord! I seek refuge in Thee from asking Thee that of which I have no knowledge; and if Thou shouldst not forgive me and have mercy on me, I should be of the losers.
- YU Noah said: "O my Lord! I do seek refuge with Thee, lest I ask Thee for that of which I have no knowledge. And unless thou forgive me and have Mercy on me, I should indeed be lost!"

48.

- AA (And the Lord) said: "O Noah, disembark with peace and safety from Us and blessings on you and the people with you. As for some (of them), We shall bestow advantages for a time, then send a grievous punishment on them."
- NQ It was said: "O Nūh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their off spring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."
- PK It was said (unto him): O Noah! Go thou down (from the mountain) with peace from Us and blessings upon thee and some nations (that will spring) from those with thee. (There will be other) nations unto whom We shall give enjoyment a long while and then a painful doom from Us will overtake them.
- SH It was said: O Nuh! descend with peace from Us and blessings on you and on the people from among those who are with you, and there shall be nations whom We will afford provisions, then a painful punishment from Us shall afflict them.
- YU The word came: "O Noah! Come down (from the Ark) with peace from Us, and blessing on thee and on some of the peoples (who will spring) from those with thee: but (there will be other) peoples to whom We shall grant their pleasures (for a time), but in the end will a grievous penalty reach them from Us."

49.

- AA This is news of the Unknown We reveal to you, which neither you nor your people knew before. So endure with patience. The future is for those who keep away from evil and follow the straight path.
- NQ This is of the news of the unseen which We reveal unto you (O Muhammad SAW), neither you nor your people knew them before this. So be patient. Surely, the (good) end is for the Muttaqūn (pious - see V.2:2)
- PK This is of the tidings of the Unseen which We inspire in thee (Muhammad). Thou thyself knewest it not, nor did thy folk (know it) before this. Then have patience. Lo! the sequel is for those who ward off (evil).
- SH These are announcements relating to the unseen which We reveal to you, you did not know them-- (neither) you nor your people-- before this; therefore be patient; surely the end is for those who guard (against evil).
- YU Such are some of the stories of the unseen, which We have revealed unto

thee: before this, neither thou nor thy people knew them. So persevere patiently: for the End is for those who are righteous.

50.

- AA We sent to the people of 'Ad their brother Hud, who said: "O my people, worship God; you have no other god but He. (As for the idols,) you are only inventing lies.
- NO And to 'Ad (people We sent) their brother Hūd. He said, "O my people! Worship Allāh! You have no other Ilāh (God) but Him. Certainly, you do nothing but invent (lies)!
- PK And unto (the tribe of) A'ad (We sent) their brother, Hud. He said: O my people! Serve Allah! Ye have no other Allah save Him. Lo! ye do but invent.
- SH And to Ad (We sent) their brother Hud. He said: O my people! serve Allah, you have no god other than He; you are nothing but forgers (of lies).
- YU To the 'Ad People (We sent) Hud, one of their own brethren. He said: "O my people! worship Allah! ye have no other god but Him. (Your other gods) ye do nothing but invent!

51.

- AA O my people, I ask no recompense of you for it: My reward is with Him who created me. Will you not, therefore, understand?
- NO "O my people I ask of you no reward for it (the Message). My reward is only from Him, Who created me. Will you not then understand?
- PK O my people! I ask of you no reward for it. Lo! my reward is the concern only of Him Who made me. Have ye then no sense?
- SH O my people! I do not ask of you any reward for it; my reward is only with Him Who created me; do you not then understand?
- YU "O my people! I ask of you no reward for this (Message). My reward is from none but Him who created me: Will ye not then understand?

52.

- AA O my people, beg your Lord to forgive you, and turn to Him in repentance. He will send down rain in torrents for you from the shies, and give you added strength. So do not turn away from Him as sinners."
- NO "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as Mujrimūn (criminals, disbelievers in the Oneness of Allāh)."
- PK And, O my people! Ask forgiveness of your Lord, then turn unto Him repentant; He will cause the sky to rain abundance on you and will add unto you strength to your strength. Turn not away, guilty!
- SH And, O my people! ask forgiveness of your Lord, then turn to Him; He will send on you clouds pouring down abundance of rain and add strength to your strength, and do not turn back guilty.
- YU "And O my people! Ask forgiveness of your Lord, and turn to Him (in repentance): He will send you the skies pouring abundant rain, and add strength to your strength: so turn ye not back in sin!"

53.

- AA They said: "O Hud, you have come to us with no proofs. We shall not abandon our gods because you say so, nor believe in you.
- NO They said: "O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you.
- PK They said: O Hud! Thou hast brought us no clear proof and we are not going

to forsake our gods on thy (mere) saying, and we are not believers in thee.

SH They said: O Hud! you have not brought to us any clear argument and we are not going to desert our gods for your word, and we are not believers in you:

YU They said: "O Hud! No Clear (Sign) that hast thou brought us, and we are not the ones to desert our gods on thy word! Nor shall we believe in thee!

54.

AA All we can say is that some of our gods have smitten you with evil." He replied: " I call God to witness, and you be witness too, that I am clear of what you associate (in your affairs)

NO "All that we say is that some of our gods (false deities) have seized you with evil (madness)." He said: "I call Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship, -

PK We say naught save that one of our gods hath possessed thee in an evil way. He said: I call Allah to witness, and do ye (too) bear witness, that I am innocent of (all) that ye ascribe as partners (to Allah)

SH We cannot say aught but that some of our gods have smitten you with evil. He said: Surely I call Allah to witness, and do you bear witness too, that I am clear of what you associate (with Allah).

YU "We say nothing but that (perhaps) some of our gods may have seized thee with imbecility." He said: "I call Allah to witness, and do ye bear witness, that I am free from the sin of ascribing, to Him,

55.

AA Apart from Him. Contrive against me as much as you like, and give me no respite.

NO With Him (Allāh). So plot against me, all of you, and give me no respite.

PK Beside Him. So (try to) circumvent me, all of you, give me no respite.

SH Besides Him, therefore scheme against me all together; then give me no respite:

YU "Other gods as partners! so scheme (your worst) against me, all of you, and give me no respite.

56.

AA I place my trust in God who is my Lord and your Lord. There is no creature that moves on the earth who is not held by the forelock firmly by Him. Verily the way of my Lord is straight.

NO "I put my trust in Allāh, my Lord and your Lord! There is not a moving (living) creature but He has grasp of its forelock. Verily, my Lord is on the Straight Path (the truth).

PK Lo! I have put my trust in Allah, my Lord and your Lord. Not an animal but He doth grasp it by the forelock! Lo! my Lord is on a straight path.

SH Surely I rely on Allah, my Lord and your Lord; there is no living creature but He holds it by its forelock; surely my Lord is on the right path.

YU "I put my trust in Allah, My Lord and your Lord! There is not a moving creature, but He hath grasp of its fore-lock. Verily, it is my Lord that is on a straight Path.

57.

AA If you turn away, then (remember) I have delivered to you the message I was sent with. My Lord will put other people in your place, and you will not be able to prevail against Him. Indeed my Lord keeps a watch over all things."

NO "So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm

Him in the least. Surely, my Lord is Guardian over all things."

PK And if ye turn away, still I have conveyed unto you that wherewith I was sent unto you, and my Lord will set in place of you a folk other than you. Ye cannot injure Him at all. Lo! my Lord is Guardian over all things.

SH But if you turn back, then indeed I have delivered to you the message with which I have been sent to you, and my Lord will bring another people in your place, and you cannot do Him any harm; surely my Lord is the Preserver of all things.

YU "If ye turn away, - I (at least) have conveyed the Message with which I was sent to you. My Lord will make another people to succeed you, and you will not harm Him in the least. For my Lord hath care and watch over all things."

58.

AA So, when Our command was issued We rescued Hud by Our grace, and those who believed, with him, and saved them from a dreadful doom.

NQ And when Our Commandment came, We saved Hūd and those who believed with him by a Mercy from Us, and We saved them from a severe torment.

PK And when Our commandment came to pass We saved Hud and those who believed with him by a mercy from Us; We saved them from a harsh doom.

SH And when Our decree came to pass, We delivered Hud and those who believed with him with mercy from Us, and We delivered them from a hard chastisement.

YU So when Our decree issued, We saved Hud and those who believed with him, by (special) Grace from Ourselves: We saved them from a severe penalty.

59.

AA These were the people of 'Ad who denied the word of their Lord and rebelled against His apostles, and followed the bidding of every perverse tyrant.

NQ Such were 'Ad (people). They rejected the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud obstinate (oppressor of the truth, from their leaders).

PK And such were A'ad. They denied the revelations of their Lord and flouted His messengers and followed the command of every froward potentate.

SH And this was Ad; they denied the communications of their Lord, and disobeyed His messengers and followed the bidding of every insolent opposer (of truth).

YU Such were the 'Ad People: they rejected the Signs of their Lord and Cherisher; disobeyed His messengers; And followed the command of every powerful, obstinate transgressor.

60.

AA So they were accursed in the world, and they will be damned on the Day Doom. Beware! The 'Ad turned away from their Lord.

NQ And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Ad disbelieved in their Lord. So away with 'Ad, the people of Hūd.

PK And a curse was made to follow them in the world and on the Day of Resurrection. Lo! A'ad disbelieved in their Lord. A far removal for A'ad, the folk of Hud!

SH And they were overtaken by curse in this world and on the resurrection day; now surely Ad disbelieved in their Lord; now surely, away with Ad, the people of Hud.

YU And they were pursued by a Curse in this life, - and on the Day of Judgment.

Ah! Behold! for the 'Ad rejected their Lord and Cherisher! Ah! Behold! removed (from sight) were 'Ad the people of Hud!

61.

- AA Be warned! Accursed are the people of 'Ad who were Hud's. To Thamud We Sent their brother Saleh. "O my people," he said, "worship God; you have no other god but He. It is He who raised you from the earth and settled you upon it. So beg your Lord to forgive you, and turn to Him in repentance. Surely my Lord is near and answers."
- NQ And to Thamūd (people, We sent) their brother Sâlih (Saleh). He said: "O my people! Worship Allâh, you have no other Ilâh (God) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive."
- PK And unto (the tribe of) Thamud (We sent) their brother Salih. He said: O my people! Serve Allah, Ye have no other Allah save Him. He brought you forth from the earth and hath made you husband it. So ask forgiveness of Him and turn unto Him repentant. Lo! my Lord is Nigh, Responsive.
- SH And to Samood (We sent) their brother Salih. He said: O my people! serve Allah, you have no god other than He; He brought you into being from the earth, and made you dwell in it, therefore ask forgiveness of Him, then turn to Him; surely my Lord is Nigh, Answering.
- YU To the Thamud People (We sent) Salih, one of their own brethren. He said: "O my people! Worship Allah: ye have no other god but Him. It is He Who hath produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him (in repentance): for my Lord is (always) near, ready to answer."

62.

- AA They said: "O Saleh, we had placed our hopes in you, but you forbid us from worshipping that which our fathers worshipped, and we are suspicious of what you are calling us to."
- NQ They said: "O Sâlih (Saleh)! You have been among us as a figure of good hope (and we wished for you to be our chief), till this [new thing which you have brought; that we leave our gods and worship your God (Allâh) Alone]! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that which you invite us to (monotheism)."
- PK They said: O Salih! Thou hast been among us hitherto as that wherein our hope was placed. Dost thou ask us not to worship what our fathers worshipped? Lo! we verily are in grave doubt concerning that to which thou callest us.
- SH They said: O Salih! surely you were one amongst us in whom great expectations were placed before this; do you (now) forbid us from worshipping what our fathers worshipped? And as to that which you call us to, most surely we are in disquieting doubt.
- YU They said: "O Salih! thou hast been of us! a centre of our hopes hitherto! dost thou (now) forbid us the worship of what our fathers worshipped? But we are really in suspicious (disquieting) doubt as to that to which thou invitest us."

63.

- AA He said: "O my people, have you considered that if my Lord has clearly shown me the way, and I have His blessings too, who will save me then from God if I disobey? You will only add to my ruin.
- NQ He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a Mercy (Prophethood, etc.) from Him, who then can

help me against Allāh, if I were to disobey Him? Then you increase me not but in loss.

PK He said: O my people! Bethink you: if I am (acting) on clear proof from my Lord and there hath come unto me a mercy from Him, who will save me from Allah if I disobey Him? Ye would add to me naught save perdition.

SH He said: O my people! tell me if I have clear proof from my Lord and He has granted to me mercy from Himself-- who will then help me against Allah if I disobey Him? Therefore you do not add to me other than loss:

YU He said: "O my people! do ye see? if I have a Clear (Sign) from my Lord and He hath sent Mercy unto me from Himself,- who then can help me against Allah if I were to disobey Him? What then would ye add to my (portion) but perdition?"

64.

AA O my people, this she-camel of God is a token for you. So leave her alone to graze on God's earth, and do not molest her, otherwise the swiftest punishment would befall you."

NQ "And O my people! This she-camel of Allāh is a sign to you, leave her to feed on Allāh's earth, and touch her not with evil, lest a near torment will seize you."

PK O my people! This is the camel of Allah, a token unto you, so suffer her to feed in Allah's earth, and touch her not with harm lest a near torment seize you.

SH And, O my people! this will be (as) Allah's she-camel for you, a sign; therefore leave her to pasture on Allah's earth and do not touch her with evil, for then a near chastisement will overtake you.

YU "And O my people! This she-camel of Allah is a symbol to you: leave her to feed on Allah's (free) earth, and inflict no harm on her, or a swift penalty will seize you!"

65.

AA But they hamstrung her. Then (Saleh) said: "You have but three days to enjoy life in your homes. Infallible is this promise.

NQ But they killed her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied."

PK But they hamstrung her, and then he said: Enjoy life in your dwelling-place three days! This is a threat that will not be belied.

SH But they slew her, so he said: Enjoy yourselves in your abode for three days, that is a promise not to be belied.

YU But they did ham-string her. So he said: "Enjoy yourselves in your homes for three days: (Then will be your ruin): (Behold) there a promise not to be belied!"

66.

AA So, when Our command (of punishment) came We delivered Saleh by Our grace, and those who believed, with him, from the disgrace of that day. Verily your Lord is mighty and powerful.

NQ So when Our Commandment came, We saved Sālih (Saleh) and those who believed with him by a Mercy from Us, and from the disgrace of that Day. Verily, your Lord, He is the All-Strong, the All- Mighty.

PK So, when Our commandment came to pass, We saved Salih, and those who believed with him, by a mercy from Us, from the ignominy of that day. Lo, thy Lord! He is the Strong, the Mighty.

SH So when Our decree came to pass, We delivered Salih and those who believed

with him by mercy from Us, and (We saved them) from the disgrace of that day; surely your Lord is the Strong, the Mighty.

YU When Our Decree issued, We saved Salih and those who believed with him, by (special) Grace from Ourselves - and from the Ignominy of that day. For thy Lord - He is the Strong One, and able to enforce His Will.

67.

AA The sinners were seized by a blast from heaven, and lay overturned in their homes in the morning,

NQ And As-Saihah (torment - awful cry, etc.) overtook the wrong-doers, so they lay (dead), prostrate in their homes, -

PK And the (awful) Cry overtook those who did wrong, so that morning found them prostrate in their dwellings,

SH And the rumbling overtook those who were unjust, so they became motionless bodies in their abodes,

YU The (mighty) Blast overtook the wrong-doers, and they lay prostrate in their homes before the morning,-

68.

AA As though they had never lived there at all. Beware! The people of Thamud turned away from their Lord. Beware! Accursed are the people of Thamud.

NQ As if they had never lived there. No doubt! Verily, Thamūd disbelieved in their Lord. So away with Thamūd!

PK As though they had not dwelt there. Lo! Thamud disbelieved in their Lord. A far removal for Thamud!

SH As though they had never dwelt in them; now surely did Samood disbelieve in their Lord; now surely, away with Samood.

YU As if they had never dwelt and flourished there. Ah! Behold! for the Thamud rejected their Lord and Cherisher! Ah! Behold! removed (from sight) were the Thamud!

69.

AA Our angels came to Abraham with good news, and said: "Peace on you. "Peace on you too," said Abraham, and hastened to bring a roasted calf.

NQ And verily, there came Our Messengers to Ibrahim (Abraham) with glad tidings. They said: Salâm (greetings or peace!) He answered, Salâm (greetings or peace!) and he hastened to entertain them with a roasted calf.

PK And Our messengers came unto Abraham with good news. They said: Peace! He answered: Peace! and delayed not to bring a roasted calf.

SH And certainly Our messengers came to Ibrahim with good news. They said: Peace. Peace, said he, and he made no delay in bringing a roasted calf.

YU There came Our messengers to Abraham with glad tidings. They said, "Peace!" He answered, "Peace!" and hastened to entertain them with a roasted calf.

70.

AA When they did not stretch their hands towards it he became suspicious and afraid of them. They said: "Do not be afraid. We have been sent to the people of Lot."

NQ But when he saw their hands went not towards it (the meal), he felt some mistrust of them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lout (Lot)."

PK And when he saw their hands reached not to it, he mistrusted them and conceived a fear of them. They said: Fear not! Lo! we are sent unto the folk

of Lot.

SH But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them. . They said: Fear not, surely we are sent to Lut's people.

YU But when he saw their hands went not towards the (meal), he felt some mistrust of them, and conceived a fear of them. They said: "Fear not: We have been sent against the people of Lut."

71.

AA His wife who stood near, laughed as We gave her the good news of Isaac, and after Isaac of Jacob.

NO And his wife was standing (there), and she laughed (either, because the Messengers did not eat their food or for being glad for the destruction of the people of Lout (Lot). But We gave her glad tidings of Ishâque (Isaac), and after him, of Ya'qûb (Jacob).

PK And his wife, standing by laughed when We gave her good tidings (of the birth) of Isaac, and, after Isaac, of Jacob.

SH And his wife was standing (by), so she laughed, then We gave her the good news of Ishaq and after Ishaq of (a son's son) Yaqoub.

YU And his wife was standing (there), and she laughed: But we gave her glad tidings of Isaac, and after him, of Jacob.

72.

AA She said: "Woe betide me! Will I give birth when I am old and this my husband be aged? This is indeed surprising!"

NO She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband, an old man? Verily! This is a strange thing!"

PK She said: Oh woe is me! Shall I bear a child when I am an old woman, and this my husband is an old man? Lo! this is a strange thing!

SH She said: O wonder! shall I bear a son when I am an extremely old woman and this my husband an extremely old man? Most surely this is a wonderful thing.

YU She said: "Alas for me! shall I bear a child, seeing I am an old woman, and my husband here is an old man? That would indeed be a wonderful thing!"

73.

AA "Why are you surprised at the command of God? God's mercy and blessings be upon you, O members of this household," they said. "Verily He is worthy of praise and glory."

NO They said: "Do you wonder at the Decree of Allâh? The Mercy of Allâh and His Blessings be on you, O the family [of Ibrahîm (Abraham)]. Surely, He (Allâh) is All-Praiseworthy, All-Glorious."

PK They said: Wonderest thou at the commandment of Allah? The mercy of Allah and His blessings be upon you, O people of the house! Lo! He is Owner of Praise, Owner of Glory!

SH They said: Do you wonder at Allah's bidding? The mercy of Allah and His blessings are on you, O people of the house, surely He is Praised, Glorious.

YU They said: "Dost thou wonder at Allah's decree? The grace of Allah and His blessings on you, o ye people of the house! for He is indeed worthy of all praise, full of all glory!"

74.

AA When Abraham's fear was dispelled, and the good news had come to him, he

pleaded for the people of Lot with Us.

- NO Then when the fear had gone away from (the mind of) Ibrahîm (Abraham), and the glad tidings had reached him, he began to plead with Us (Our Messengers) for the people of Lout (Lot).
- PK And when the awe departed from Abraham, and the glad news reached him, he pleaded with Us on behalf of the folk of Lot.
- SH So when fear had gone away from Ibrahim and good news came to him, he began to plead with Us for Lut's people.
- YU When fear had passed from (the mind of) Abraham and the glad tidings had reached him, he began to plead with us for Lut's people.

75.

- AA Abraham was kind, compassionate, and penitent.
- NO Verily, Ibrahîm (Abraham) was, without doubt, forbearing, used to invoke Allâh with humility, and was repentant (to Allâh all the time, again and again).
- PK Lo! Abraham was mild, imploring, penitent.
- SH Most surely Ibrahim was forbearing, tender-hearted, oft-returning (to Allah):
- YU For Abraham was, without doubt, forbearing (of faults), compassionate, and given to look to Allah.

76.

- AA "Desist from pleading, O Abraham," (they said). "Your Lord's command has verily been issued, and a punishment that cannot be averted is bound to fall on them."
- NO "O Ibrahîm (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."
- PK (It was said) O Abraham! Forsake this! Lo! thy Lord's commandment hath gone forth, and lo! there cometh unto them a doom which cannot be repelled.
- SH O Ibrahim! leave off this, surely the decree of your Lord has come to pass, and surely there must come to them a chastisement that cannot be averted.
- YU O Abraham! Seek not this. The decree of thy Lord hath gone forth: for them there cometh a penalty that cannot be turned back!

77.

- AA So when Our angels came to Lot, he grieved for them, and felt powerless to help them, and said: "This is a day of sorrow.
- NO And when Our Messengers came to Lout (Lot), he was grieved on their account and felt himself straitened for them (lest the town people should approach them to commit sodomy with them). He said: "This is a distressful day."
- PK And when Our messengers came unto Lot, he was distressed and knew not how to protect them. He said: This is a distressful day.
- SH And when Our messengers came to Lut, he was grieved for them, and he lacked strength to protect them, and said: This is a hard day.
- YU When Our messengers came to Lut, he was grieved on their account and felt himself powerless (to protect) them. He said: "This is a distressful day."

78.

- AA His people came excited to him. They were addicted to sin already. Said (Lot): "O my people, these daughters of mine are cleaner (and lawful) for you. Have fear of God, and do not shame me before my guests. Is there no man of discernment among you?"

- NQ** And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy, etc.), he said: "O my people! Here are my daughters (i.e. the daughters of my nation), they are purer for you (if you marry them lawfully). So fear Allâh and degrade me not as regards my guests! Is there not among you a single right-minded man?"
- PK** And his people came unto him, running towards him - and before then they used to commit abominations - He said: O my people! Here are my daughters! They are purer for you. Beware of Allah, and degrade me not in (the person of) my guests. Is there not among you any upright man?
- SH** And his people came to him, (as if) rushed on towards him, and already they did evil deeds. He said: O my people! these are my daughters-- they are purer for you, so guard against (the punishment of) Allah and do not disgrace me with regard to my guests; is there not among you one right-minded man?
- YU** And his people came rushing towards him, and they had been long in the habit of practising abominations. He said: "O my people! Here are my daughters: they are purer for you (if ye marry)! Now fear Allah, and cover me not with shame about my guests! Is there not among you a single right-minded man?"

79.

- AA** They said: "You know we have no need for your daughters, and know well what we want."
- NQ** They said: "Surely you know that we have neither any desire nor in need of your daughters, and indeed you know well what we want!"
- PK** They said: Well thou knowest that we have no right to thy daughters, and well thou knowest what we want.
- SH** They said: Certainly you know that we have no claim on your daughters, and most surely you know what we desire.
- YU** They said: "Well dost thou know we have no need of thy daughters: indeed thou knowest quite well what we want!"

80.

- AA** "I wish I had the power to resist you," said (Lot), "or powerful support."
- NQ** He said: "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)."
- PK** He said: Would that I had strength to resist you or had some strong support (among you)!
- SH** He said: Ah! that I had power to suppress you, rather I shall have recourse to a strong support.
- YU** He said: "Would that I had power to suppress you or that I could betake myself to some powerful support."

81.

- AA** (The angels) said: "O Lot, we have verily been sent by your Lord. They will never be able to harm you. So, leave late at night with your family, and none of you should turn back to look; but your wife will suffer (the fate) they are going to suffer. Their hour of doom is in the morning: Is not the morning nigh?"
- NQ** They (Messengers) said: "O Lout (Lot)! Verily, we are the Messengers from your Lord! They shall not reach you![] So travel with your family in a part of the night, and let not any of you look back, but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"
- PK** (The messengers) said: O Lot! Lo! we are messengers of thy Lord; they shall

not reach thee. So travel with thy people in a part of the night, and let not one of you turn round - (all) save thy wife. Lo! that which smiteth them will smite her (also). Lo! their tryst is (for) the morning. Is not the morning nigh?

SH They said: O Lut! we are the messengers of your Lord; they shall by no means reach you; so remove your followers in a part of the night-- and let none of you turn back-- except your wife, for surely whatsoever befalls them shall befall her; surely their appointed time is the morning; is not the morning nigh?

YU (The Messengers) said: "O Lut! We are Messengers from thy Lord! By no means shall they reach thee! now travel with thy family while yet a part of the night remains, and let not any of you look back: but thy wife (will remain behind): To her will happen what happens to the people. Morning is their time appointed: Is not the morning nigh?"

82.

AA So when the decreed moment arrived, We turned the habitations upside down, and rained upon them stones of hardened lava in quick succession,

NQ So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, piled up;

PK So when Our commandment came to pass We overthrew (that township) and rained upon it stones of clay, one after another,

SH So when Our decree came to pass, We turned them upside down and rained down upon them stones, of what had been decreed, one after another.

YU When Our Decree issued, We turned (the cities) upside down, and rained down on them brimstones hard as baked clay, spread, layer on layer, -

83.

AA Impressed with (the signs) of your Lord. And such (punishment) is not far for the (other) transgressors.

NQ Marked from your Lord, and they are not ever far from the Zâlimûn (polytheists, evil-doers, etc.).

PK Marked with fire in the providence of thy Lord (for the destruction of the wicked). And they are never far from the wrong-doers.

SH Marked (for punishment) with your Lord and it is not far off from the unjust.

YU Marked as from thy Lord: Nor are they ever far from those who do wrong!

84.

AA We sent to Midian their brother Shu'aib. He said: "O my people, worship God; you have no other god but He. So do not give in short measure nor underweigh. I see you are prosperous, but I fear the doom of an overwhelming Day for you.

NQ And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh, you have no other Ilâh (God) but Him, and give not short measure or weight, I see you in prosperity; and verily I fear for you the torment of a Day encompassing.

PK And unto Midian (We sent) their brother Shu'eyb. He said: O my people! Serve Allah. Ye have no other Allah save Him! And give not short measure and short weight. Lo! I see you well-to-do, and lo! I fear for you the doom of a besetting Day.

SH And to Madyan (We sent) their brother Shu'aib. He said: O my people! serve Allah, you have no god other than He, and do not give short measure and weight: surely I see you in prosperity and surely I fear for you the punishment of an all-encompassing day.

YU To the Madyan People (We sent) Shu'aib, one of their own brethren: he said:

"O my people! worship Allah: Ye have no other god but Him. And give not short measure or weight: I see you in prosperity, but I fear for you the penalty of a day that will compass (you) all round.

85.

- AA So, O my people, weigh and measure with justness, and do not withhold things due to men, and do not spread corruption in the land, despoiling it.
- NQ "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.
- PK O my people! Give full measure and full weight in justice, and wrong not people in respect of their goods. And do not evil in the earth, causing corruption.
- SH And, O my people! give full measure and weight fairly, and defraud not men their things, and do not act corruptly in the land, making mischief:
- YU "And O my people! give just measure and weight, nor withhold from the people the things that are their due: commit not evil in the land with intent to do mischief.

86.

- AA That which is left to you by God is better, if you are true believers; yet I am not a warden over you."
- NQ "That which is left by Allâh for you (after giving the rights of the people) is better for you, if you are believers. And I am not set over you as a guardian.
- PK That which Allah leaveth with you is better for you if ye are believers; and I am not a keeper over you.
- SH What remains with Allah is better for you if you are believers, and I am not a keeper over you.
- YU "That which is left you by Allah is best for you, if ye (but) believed! but I am not set over you to keep watch!"

87.

- AA They said: "O Shu'aib, does your piety teach that we should abandon what our fathers worshipped, or desist from doing what we like with our goods? How gracious a man of discernment you are indeed!"
- NQ They said: "O Shu'aib! Does your Salât (prayer) (i.e. the prayers which you offer has spoiled your mind, so you) command that we leave off what our fathers used to worship, or that we leave off doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically).
- PK They said: O Shu'eyb! Doth thy way of prayer command thee that we should forsake that which our fathers (used to) worship, or that we (should leave off) doing what we will with our own property. Lo! thou art the mild, the guide to right behaviour.
- SH They said: O Shu'aib! does your prayer enjoin you that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property? Forsooth you are the forbearing, the right-directing one.
- YU They said: "O Shu'aib! Does thy (religion of) prayer command thee that we leave off the worship which our fathers practised, or that we leave off doing what we like with our property? truly, thou art the one that forbearth with faults and is right-minded!"

88.

- AA He said: "O my people, think. I have a clear sign from my Lord, who has also

given me a goodly provision, and I do not wish for myself what I forbid you: I only wish to reform you as best I can. My success is from God alone. In Him I have placed my trust, and to Him I turn.

- NO** He said: "O my people! Tell me, if I have a clear evidence from my Lord, and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from Allāh, in Him I trust and unto Him I repent.
- PK** He said: O my people! Bethink you: if I am (acting) on a clear proof from my Lord and He sustaineth me with fair sustenance from Him (how can I concede aught to you)? I desire not to do behind your backs that which I ask you not to do. I desire naught save reform so far as I am able. My welfare is only in Allah. In Him I trust and unto Him I turn (repentant).
- SH** He said: O my people! have you considered if I have a clear proof from my Lord and He has given me a goodly sustenance from Himself, and I do not desire that in opposition to you I should betake myself to that which I forbid you: I desire nothing but reform so far as I am able, and with none but Allah is the direction of my affair to a right issue; on Him do I rely and to Him do I turn:
- YU** He said: "O my people! see ye whether I have a Clear (Sign) from my Lord, and He hath given me sustenance (pure and) good as from Himself? I wish not, in opposition to you, to do that which I forbid you to do. I only desire (your) betterment to the best of my power; and my success (in my task) can only come from Allah. In Him I trust, and unto Him I look.

89.

- AA** "O my people (I fear) lest your opposition to me should bring you the like of what befell the people of Noah or Hud or Saleh; and the people of Lot are not distant from you.
- NO** "And O my people! Let not my Shiqâq[] cause you to suffer the fate similar to that of the people of Nûh (Noah) or of Hûd or of Sâlih (Saleh), and the people of Lout (Lot) are not far off from you!
- PK** And, O my people! Let not the schism with me cause you to sin so that there befall you that which befell the folk of Noah and the folk of Hud, and the folk of Salih; and the folk of Lot are not far off from you.
- SH** And, O my people! let not opposition to me make you guilty so that there may befall you the like of what befell the people of Nuh, or the people of Hud, or the people of Salih, nor are the people of Lut far off from you;
- YU** "And O my people! let not my dissent (from you) cause you to sin, lest ye suffer a fate similar to that of the people of Noah or of Hud or of Salih, nor are the people of Lut far off from you!

90.

- AA** "Beg your Lord to forgive you, and turn to Him. Indeed my Lord is compassionate and loving."
- NO** "And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving."
- PK** Ask pardon of your Lord and then turn unto Him (repentant). Lo! my Lord is Merciful, Loving.
- SH** And ask forgiveness of your Lord, then turn to Him; surely my Lord is Merciful, Loving-kind.
- YU** "But ask forgiveness of your Lord, and turn unto Him (in repentance): For my Lord is indeed full of mercy and loving-kindness."

91.

- AA They said: "O Shu'aib, much of what you say is meaningless to us, and then (for sure) you are powerless among us. But for your clan we would have stoned you to death. You have no power over us.
- NO They said: "O Shu'aib! We do not understand much of what you say, and we see you a weak (man, it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us."
- PK They said: O Shu'eyb! We understand not much of that thou tellest, and lo! we do behold thee weak among us. But for thy family, we should have stoned thee, for thou art not strong against us.
- SH They said: O Shu'aib! we do not understand much of what you say and most surely we see you to be weak among us, and were it not for your family we would surely stone you, and you are not mighty against us.
- YU They said: "O Shu'aib! much of what thou sayest we do not understand! In fact among us we see that thou hast no strength! Were it not for thy family, we should certainly have stoned thee! for thou hast among us no great position!"

92.

- AA He said: "My clan seems mightier to you than God whom you neglect and push behind your backs. Surely what you do is within the power of my Lord.
- NO He said: "O my people! Is then my family of more weight with you than Allāh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.
- PK He said: O my people! Is my family more to be honoured by you than Allah? and ye put Him behind you, neglected! Lo! my Lord surroundeth what ye do.
- SH He said: O my people! is my family more esteemed by you than Allah? And you neglect Him as a thing cast behind your back; surely my Lord encompasses what you do:
- YU He said: "O my people! is then my family of more consideration with you than Allah? For ye cast Him away behind your backs (with contempt). But verily my Lord encompasseth on all sides all that ye do!

93.

- AA Do on your part what you can, O people, I will do what I will. You will come to know who suffers the punishment that would put him to shame, and who is the liar. So watch; I am watching with you."
- NO "And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you."
- PK And, O my people! Act according to your power, lo! I (too) am acting. Ye will soon know on whom there cometh a doom that will abase him, and who it is that lieth. And watch! Lo! I am a watcher with you.
- SH And, O my people! act according to your ability, I too am acting; you will come to know soon who it is on whom will light the punishment that will disgrace him and who it is that is a liar, and watch, surely I too am watching with you.
- YU "And O my people! Do whatever ye can: I will do (my part): Soon will ye know who it is on whom descends the penalty of ignominy; and who is a liar! and watch ye! for I too am watching with you!"

94.

- AA And when Our word came to pass, We rescued Shu'aib and those who believed, with him, by Our grace, but those who were wicked were seized by a punishment from heaven, and lay overturned in their homes in the morning.
- NQ And when Our Commandment came, We saved Shu'aib and those who believed with him by a Mercy from Us. And As-Saiḥah (torment - awful cry, etc.) seized the wrong-doers, and they lay (dead) prostrate in their homes.
- PK And when Our commandment came to pass We saved Shu'eyb and those who believed with him by a mercy from Us; and the (Awful) Cry seized those who did injustice, and morning found them prostrate in their dwellings,
- SH And when Our decree came to pass We delivered Shu'aib, and those who believed with him by mercy from Us, and the rumbling overtook those who were unjust so they became motionless bodies in their abodes,
- YU When Our decree issued, We saved Shu'aib and those who believed with him, by (special) mercy from Ourselves: But the (mighty) blast did seize the wrong-doers, and they lay prostrate in their homes by the morning,-

95.

- AA As though they had not dwelt there at all. Beware! Condemmed were the people of Midian as those of Thamud had been before them!
- NQ As if they had never lived there! So away with Madyan (Midian)! As away with Thamud! (All these nations were destroyed).
- PK As though they had not dwelt there. A far removal for Midian, even as Thamud had been removed afar!
- SH As though they had never dwelt in them; now surely perdition overtook Madyan as had perished Samood.
- YU As if they had never dwelt and flourished there! Ah! Behold! How the Madyan were removed (from sight) as were removed the Thamud!

96.

- AA We sent Moses with Our signs and full authority
- NQ And indeed We sent Mûsa (Moses) with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and a manifest authority;
- PK And verily We sent Moses with Our revelations and a clear warrant
- SH And certainly We sent Musa with Our communications and a clear authority,
- YU And we sent Moses, with Our Clear (Signs) and an authority manifest,

97.

- AA To the Pharaoh and his nobles, but they followed the bidding of Pharaoh, though the bidding of Pharaoh was unrightful.
- NQ To Fir'aun (Pharaoh) and his chiefs, but they followed the command of Fir'aun (Pharaoh), and the command of Fir'aun (Pharaoh) was no right guide.
- PK Unto Pharaoh and his chiefs, but they did follow the command of Pharaoh, and the command of Pharaoh was no right guide.
- SH To Firon and his chiefs, but they followed the bidding of Firon, and Firon's bidding was not right-directing.
- YU Unto Pharaoh and his chiefs: but they followed the command of Pharaoh and the command of Pharaoh was no right (guide).

98.

- AA He shall be at the head of his people on the Day of Resurrection, and drive them into Hell like cattle driven to water -- what an evil watering-place to reach!
- NQ He will go ahead of his people on the Day of Resurrection, and will lead them

into the Fire, and evil indeed is the place to which they are led.

- PK He will go before his people on the Day of Resurrection and will lead them to the Fire for watering-place. Ah, hapless is the watering-place (whither they are) led.
- SH He shall lead his people on the resurrection day, and bring them down to the fire; and evil the place to which they are brought.
- YU He will go before his people on the Day of Judgment, and lead them into the Fire (as cattle are led to water): But woeful indeed will be the place to which they are led!

99.

- AA Damned will they be in this world, and on the Day of Doom how evil the gift that they will receive!
- NQ They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. How bad is the curse (in this world) pursued by another curse (in the Hereafter).
- PK A curse is made to follow them in the world and on the Day of Resurrection. Hapless is the gift (that will be) given (them).
- SH And they are overtaken by curse in this (world), and on the resurrection day, evil the gift which shall be given.
- YU And they are followed by a curse in this (life) and on the Day of Judgment: and woeful is the gift which shall be given (unto them)!

100.

- AA These are a few accounts of settlements that We narrate to you. Some still survive, and some have been mowed down.
- NQ These are some of the news of the (population of) towns which We relate unto you (O Muhammad SAW); of them, some are standing, and some have been (already) reaped.
- PK That is (something) of the tidings of the townships (which were destroyed of old). We relate it unto thee (Muhammad). Some of them are standing and some (already) reaped.
- SH This is an account of (the fate of) the towns which We relate to you; of them are some that stand and (others) mown down.
- YU These are some of the stories of communities which We relate unto thee: of them some are standing, and some have been mown down (by the sickle of time).

101.

- AA We did not wrong them; they wronged themselves. When your Lord's chastisement descended upon them, their gods, on whom they called apart from God, were not of the least avail, and all they did was only to add to their destruction.
- NQ We wronged them not, but they wronged themselves. So their âliha (gods), other than Allâh, whom they invoked, profited them naught when there came the Command of your Lord, nor did they add aught (to their lot) but destruction.
- PK We wronged them not, but they did wrong themselves; and their gods on whom they call beside Allah availed them naught when came thy Lord's command; they added to them naught save ruin.
- SH And We did not do them injustice, but they were unjust to themselves, so their gods whom they called upon besides Allah did not avail them aught when the decree of your Lord came to pass; and they added but to their ruin.
- YU It was not We that wronged them: They wronged their own souls: the deities,

other than Allah, whom they invoked, profited them no whit when there issued the decree of thy Lord: Nor did they add aught (to their lot) but perdition!

102.

- AA Such is the punishment of your Lord when He seizes human settlements in the acts of wickedness. Surely His hold is grievous and terrible.
- NQ Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful, and severe[.].
- PK Even thus is the grasp of thy Lord when He graspeth the townships while they are doing wrong. Lo! His grasp is painful, very strong.
- SH And such is the punishment of your Lord when He punishes the towns while they are unjust; surely His punishment is painful, severe.
- YU Such is the chastisement of thy Lord when He chastises communities in the midst of their wrong: grievous, indeed, and severe is His chastisement.

103.

- AA In this surely is a sign for him who fears the torment of the Hereafter, the day when mankind will be assembled together, which will be a day when all things would become evident.
- NQ Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present.
- PK Lo! herein verily there is a portent for those who fear the doom of the Hereafter. That is a day unto which mankind will be gathered, and that is a day that will be witnessed.
- SH Most surely there is a sign in this for him who fears the chastisement of the hereafter; this is a day on which the people shall be gathered together and this is a day that shall be witnessed.
- YU In that is a Sign for those who fear the penalty of the Hereafter: that is a Day for which mankind will be gathered together: that will be a Day of Testimony.

104.

- AA We are deferring it only for a time ordained.
- NQ And We delay it only for a term (already) fixed.
- PK And We defer it only to a term already reckoned.
- SH And We do not delay it but to an appointed term.
- YU Nor shall We delay it but for a term appointed.

105.

- AA The day it comes no soul will dare say a word but by His leave; and some will be wretched, some will be blessed.
- NQ On the Day when it comes, no person shall speak except by His (Allāh's) Leave. Some among them will be wretched and (others) blessed.
- PK On the day when it cometh no soul will speak except by His permission; some among them will be wretched, (others) glad.
- SH On the day when it shall come, no soul shall speak except with His permission, then (some) of them shall be unhappy and (others) happy.
- YU The day it arrives, no soul shall speak except by His leave: of those (gathered) some will be wretched and some will be blessed.

106.

- AA And those who are doomed, will be in Hell: For them will be sighing and sobbing,

NQ As for those who are wretched, they will be in the Fire, sighing in a high and low tone.

PK As for those who will be wretched (on that day) they will be in the Fire; sighing and wailing will be their portion therein,

SH So as to those who are unhappy, they shall be in the fire; for them shall be sighing and groaning in it:

YU Those who are wretched shall be in the Fire: There will be for them therein (nothing but) the heaving of sighs and sobs:

107.

AA Where they will dwell so long as heaven and earth endure, unless your Lord will otherwise. Verily your Lord does as He wills.

NQ They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the doer of what He wills.

PK Abiding there so long as the heavens and the earth endure save for that which thy Lord willeth. Lo! thy Lord is Doer of what He will.

SH Abiding therein so long as the heavens and the earth endure, except as your Lord please; surely your Lord is the mighty doer of what He intends.

YU They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: for thy Lord is the (sure) accomplisher of what He planneth.

108.

AA Those who are blessed will be in Paradise, where they will dwell so long as heaven and earth survive, unless your Lord wills otherwise: This will be a gift uninterrupted.

NQ And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord will, a gift without an end.

PK And as for those who will be glad (that day) they will be in the Garden, abiding there so long as the heavens and the earth endure save for that which thy Lord willeth: a gift unailing.

SH And as to those who are made happy, they shall be in the garden, abiding in it as long as the heavens and the earth endure, except as your Lord please; a gift which shall never be cut off.

YU And those who are blessed shall be in the Garden: They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: a gift without break.

109.

AA So, you should not entertain any doubt about those whom they worship: They only worship what their fathers had worshipped before them. We shall verily give them their meed without diminution.

NQ So be not in doubt (O Muhammad SAW) as to what these (pagans and polytheists) men worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.

PK So be not thou in doubt concerning that which these (folk) worship. They worship only as their fathers worshipped aforetime. Lo! we shall pay them their whole due unabated.

SH Therefore be not in doubt as to what these worship; they do not worship but as their fathers worshipped before; and most surely We will pay them back in full their portion undiminished.

YU Be not then in doubt as to what these men worship. They worship nothing but

what their fathers worshipped before (them): but verily We shall pay them back (in full) their portion without (the least) abatement.

110.

- AA Verily We gave to Moses the Book, but there was disagreement about it. Had the decree of your Lord (delaying it) not been issued the matter would have been settled between them. They are still suspicious of it and in doubt.
- NO Indeed, We gave the Book to Mūsa (Moses), but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'ān).
- PK And we verily gave unto Moses the Scripture, and there was strife thereupon; and had it not been for a Word that had already gone forth from thy Lord, the case would have been judged between them, and lo! they are in grave doubt concerning it.
- SH And certainly We gave the book to Musa, but it was gone against; and had not a word gone forth from your Lord, the matter would surely have been decided between them; and surely they are in a disquieting doubt about it.
- YU We certainly gave the Book to Moses, but differences arose therein: had it not been that a word had gone forth before from thy Lord, the matter would have been decided between them, but they are in suspicious doubt concerning it.

111.

- AA Surely your Lord will reward everyone in accordance with his deeds. He is certainly aware of all they do.
- NO And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.
- PK And lo! unto each thy Lord will verily repay his works in full. Lo! He is Informed of what they do.
- SH And your Lord will most surely pay back to all their deeds in full; surely He is aware of what they do.
- YU And, of a surety, to all will your Lord pay back (in full the recompense) of their deeds: for He knoweth well all that they do.

112.

- AA So, you and those who turned to God with you, should walk along the straight path as you have been commanded, and do not transgress, for He verily sees whatsoever you do.
- NO So stand (ask Allāh to make) you (Muhammad SAW) firm and straight (on the religion of Islāmic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allāh) with you, and transgress not (Allāh's legal limits). Verily, He is All-Seer of what you do.
- NO And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allāh, nor you would then be helped[].
- PK So tread thou the straight path as thou art commanded, and those who turn (unto Allah) with thee, and transgress not. Lo! He is Seer of what ye do.
- SH Continue then in the right way as you are commanded, as also he who has turned (to Allah) with you, and be not inordinate (O men!), surely He sees what you do.
- YU Therefore stand firm (in the straight Path) as thou art commanded,- thou and those who with thee turn (unto Allah); and transgress not (from the Path): for He seeth well all that ye do.

113.

- AA Do not lean towards the wicked, or you will be caught in the flames of Hell,

and have none to befriend you other than God, nor will you be given help.

- PK And incline not toward those who do wrong lest the Fire touch you, and ye have no protecting friends against Allah, and afterward ye would not be helped.
- SH And do not incline to those who are unjust, lest the fire touch you, and you have no guardians besides Allah, then you shall not be helped.
- YU And incline not to those who do wrong, or the Fire will seize you; and ye have no protectors other than Allah, nor shall ye be helped.

114.

- AA Stand up for the service of prayer at the two ends of day and the first watch of night. Remember that good deeds nullify the bad. This is a reminder for those who are observant.
- NQ And perform As-Salât (Iqâmat-as-Salât), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salât (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).[]
- PK Establish worship at the two ends of the day and in some watches of the night. Lo! good deeds annul ill-deeds. This is reminder for the mindful.
- SH And keep up prayer in the two parts of the day and in the first hours of the night; surely good deeds take away evil deeds this is a reminder to the mindful.
- YU And establish regular prayers at the two ends of the day and at the approaches of the night: For those things, that are good remove those that are evil: Be that the word of remembrance to those who remember (their Lord):

115.

- AA Be steadfast, for verily God does not let the reward of those who are upright and do good to go waste.
- NQ And be patient; verily, Allâh loses not the reward of the good-doers.
- PK And have patience, (O Muhammad), for lo! Allah loseth not the wages of the good.
- SH And be patient, for surely Allah does not waste the reward of the good-doers.
- YU And be steadfast in patience; for verily Allah will not suffer the reward of the righteous to perish.

116.

- AA If only there had been men endued with virtue in the ages before you, who could preserve men from doing evil in the world, other than the few We saved from among them. Those who were wicked followed that which made them dissolute, and became sinners.
- NQ If only there had been among the generations before you, persons having wisdom, prohibiting (others) from Al-Fasâd (disbelief, polytheism, and all kinds of crimes and sins) in the earth, except a few of those whom We saved from among them. Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were Mujrimûn (criminals, disbelievers in Allâh, polytheists, sinners, etc.).
- PK If only there had been among the generations before you men possessing a remnant (of good sense) to warn (their people) from corruption in the earth, as did a few of those whom We saved from them! The wrong-doers followed that by which they were made sapless, and were guilty.
- SH But why were there not among the generations before you those possessing understanding, who should have forbidden the making of mischief in the

earth, except a few of those whom We delivered from among them? And those who were unjust went after what they are made to enjoy of plenty, and they were guilty.

YU Why were there not, among the generations before you, persons possessed of balanced good sense, prohibiting (men) from mischief in the earth - except a few among them whom We saved (from harm)? But the wrong-doers pursued the enjoyment of the good things of life which were given them, and persisted in sin.

117.

AA Your Lord would not surely destroy unjustly human habitations so long as the people are righteous.

NO . And your Lord would never destroy the towns wrongfully, while their people were right-doers.

PK In truth thy Lord destroyed not the townships tyrannously while their folk were doing right.

SH And it did not beseem your Lord to have destroyed the towns tyrannously, while their people acted well.

YU Nor would thy Lord be the One to destroy communities for a single wrongdoing, if its members were likely to mend.

118.

AA But if your Lord had pleased He could have made all human beings into one community of belief. But they would still have differed from one another,

NO And if your Lord had so willed, He could surely have made mankind one Ummah [nation or community (following one religion only i.e. Islâm)], but they will not cease to disagree, -

PK And if thy Lord had willed, He verily would have made mankind one nation, yet they cease not differing,

SH And if your Lord had pleased He would certainly have made people a single nation, and they shall continue to differ.

YU If thy Lord had so willed, He could have made mankind one people: but they will not cease to dispute.

119.

AA Except those on whom your Lord had mercy for which He has created them. But fulfilled shall be the word of your Lord. "I will fill up Hell with jinns and men."

NO Except him on whom your Lord has bestowed His Mercy (the follower of truth - Islâmic Monotheism) and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): "Surely, I shall fill Hell with jinns and men all together."

PK Save him on whom thy Lord hath mercy; and for that He did create them. And the Word of thy Lord hath been fulfilled: Verily I shall fill hell with the jinn and mankind together.

SH Except those on whom your Lord has mercy; and for this did He create them; and the word of your Lord is fulfilled: Certainly I will fill hell with the jinn and the men, all together.

YU Except those on whom thy Lord hath bestowed His Mercy: and for this did He create them: and the Word of thy Lord shall be fulfilled: "I will fill Hell with jinns and men all together."

120.

AA The histories of apostles that We relate to you are (meant) to strengthen your heart. Through them has the truth come to you, and guidance, and reminder

to those who believe.

- NQ** And all that We relate to you (O Muhammad SAW) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'an) has come to you the truth, as well as an admonition and a reminder for the believers.
- PK** And all that We relate unto thee of the story of the messengers is in order that thereby We may make firm thy heart. And herein hath come unto thee the Truth and an exhortation and a reminder for believers.
- SH** And all we relate to you of the accounts of the messengers is to strengthen your heart therewith; and in this has come to you the truth and an admonition, and a reminder to the believers.
- YU** All that we relate to thee of the stories of the messengers,- with it We make firm thy heart: in them there cometh to thee the Truth, as well as an exhortation and a message of remembrance to those who believe.

121.

- AA** Say to the infidels. "Act as best you can, we are acting too;
- NQ** And say to those who do not believe: "Act according to your ability and way, We are acting (in our way).
- PK** And say unto those who believe not: Act according to your power. Lo! We (too) are acting.
- SH** And say to those who do not believe: Act according to your state; surely we too are acting.
- YU** Say to those who do not believe: "Do what ever ye can: We shall do our part;

122.

- AA** And wait (for what is to come), we are also waiting (to see)."
- NQ** And you wait ! We (too) are waiting."
- PK** And wait! Lo! We (too) are waiting.
- SH** And wait; surely we are waiting also.
- YU** "And wait ye! We too shall wait."

123.

- AA** To God belong the secrets of the heavens and the earth, and all things will go back to Him. So worship Him and put your trust in Him; your Lord is not heedless of what you do.
- NQ** And to Allâh belongs the Ghaib (unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad SAW) and put your trust in Him. And your Lord is not unaware of what you (people) do."
- PK** And Allah's is the Invisible of the heavens and the earth, and unto Him the whole matter will be returned. So worship Him and put thy trust in Him. Lo! thy Lord is not unaware of what ye (mortals) do.
- SH** And Allah's is the unseen in the heavens and the earth, and to Him is returned the whole of the affair; therefore serve Him and rely on Him, and your Lord is not heedless of what you do.
- YU** To Allah do belong the unseen (secrets) of the heavens and the earth, and to Him goeth back every affair (for decision): then worship Him, and put thy trust in Him: and thy Lord is not unmindful of aught that ye do.