

## 17

## Al-Isrâ'

The Children of Israel  
The Night Journey

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

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

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

## 1.

- AA** In the name of Allah, most benevolent, ever-merciful. GLORY TO HIM who took His votary to a wide and open land from the Sacred Mosque (at Makkah) to the distant Mosque whose precincts We have blessed, that We may show him some of Our signs. Verily He is all-hearing and all-seeing.
- NQ** Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] [Tafsir Qurtubî, Vol. 10, Page 204] Who took His slave (Muhammad SAW) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to the farthest mosque (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad SAW) of Our Ayât (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer[].
- PK** Glorified be He Who carried His servant by night from the Inviolable Place of Worship to the Far distant place of worship the neighbourhood whereof We have blessed, that We might show him of Our tokens! Lo! He, only He, is the Hearer, the Seer.
- SH** Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing.
- YU** Glory to (Allah) Who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque, whose precincts We did bless,- in order that We might show him some of Our Signs: for He is the One Who heareth and seeth (all things).

## 2.

- AA** We gave Moses the Book, and made it a guidance for the children of Israel that they should not take another protector apart from Me.
- NQ** And We gave Mûsa (Moses) the Scripture and made it a guidance for the Children of Israel (saying): "Take not other than Me as (your) Wakil (Protector, Lord, or Disposer of your affairs, etc).
- PK** We gave unto Moses the Scripture, and We appointed it a guidance for the children of Israel, saying: Choose no guardian beside Me.
- SH** And We gave Musa the Book and made it a guidance to the children of Israel, saying: Do not take a protector besides Me;
- YU** We gave Moses the Book, and made it a Guide to the Children of Israel, (commanding): "Take not other than Me as Disposer of (your) affairs."

## 3.

- AA** O you, the offspring of those We bore (in the ark) with Noah, he was indeed a grateful votary.

- NQ "O offspring of those whom We carried (in the ship) with Nūh (Noah)! Verily, he was a grateful slave."
- PK (They were) the seed of those whom We carried (in the ship) along with Noah. Lo! he was a grateful slave.
- SH The offspring of those whom We bore with Nuh; surely he was a grateful servant.
- YU O ye that are sprung from those whom We carried (in the Ark) with Noah! Verily he was a devotee most grateful.

**4.**

- AA We announced to the children of Israel in the Book: "You will surely create disorder twice in the land, and become exceedingly arrogant."
- NQ And We decreed for the Children of Israel in the Scripture, that indeed you would do mischief on the earth twice and you will become tyrants and extremely arrogant!
- PK And We decreed for the Children of Israel in the Scripture: Ye verily will work corruption in the earth twice, and ye will become great tyrants.
- SH And We had made known to the children of Israel in the Book: Most certainly you will make mischief in the land twice, and most certainly you will behave insolently with great insolence.
- YU And We gave (Clear) Warning to the Children of Israel in the Book, that twice would they do mischief on the earth and be elated with mighty arrogance (and twice would they be punished)!

**5.**

- AA So, when the time of the first prediction came, We sent against you Our creatures full of martial might, who ransacked your cities; and the prediction was fulfilled.
- NQ So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.
- PK So when the time for the first of the two came, We roused against you slaves of Ours of great might who ravaged (your) country, and it was a threat performed.
- SH So when the promise for the first of the two came, We sent over you Our servants, of mighty prowess, so they went to and fro among the houses, and it was a promise to be accomplished.
- YU When the first of the warnings came to pass, We sent against you Our servants given to terrible warfare: They entered the very inmost parts of your homes; and it was a warning (completely) fulfilled.

**6.**

- AA Then We gave you a chance against them, and strengthened you with wealth and children, and increased your numbers (and said):
- NQ Then We gave you once again, a return of victory over them. And We helped you with wealth and children and made you more numerous in man power.
- PK Then we gave you once again your turn against them, and We aided you with wealth and children and made you more in soldiery.
- SH Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band.
- YU Then did We grant you the Return as against them: We gave you increase in resources and sons, and made you the more numerous in man-power.

**7.**

- AA "If you do good, you will do so for your own good; if you do ill, you will do it for your own loss." So, when the time of the second prediction comes, (We shall rouse another people) to shame you, and enter the Temple as they had done the first time, and to destroy what they conquered utterly.
- NQ (And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to make your faces sorrowful and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands.
- PK (Saying): If ye do good, ye do good for your own souls, and if ye do evil, it is for them (in like manner). So, when the time for the second (of the judgments) came (We roused against you others of Our slaves) to ravage you, and to enter the Temple even as they entered it the first time, and to lay waste all that they conquered with an utter wasting.
- SH If you do good, you will do good for your own souls, and if you do evil, it shall be for them. So when the second promise came (We raised another people) that they may bring you to grief and that they may enter the mosque as they entered it the first time, and that they might destroy whatever they gained ascendancy over with utter destruction.
- YU If ye did well, ye did well for yourselves; if ye did evil, (ye did it) against yourselves. So when the second of the warnings came to pass, (We permitted your enemies) to disfigure your faces, and to enter your Temple as they had entered it before, and to visit with destruction all that fell into their power.

**8.**

- AA Your Lord may haply be merciful to you. But if you repeat it, We shall do the same. We have constituted Hell as prison for unbelievers.
- NQ [And We said in the Taurât (Torah)]: "It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our Punishment). And We have made Hell a prison for the disbelievers.
- PK It may be that your Lord will have mercy on you, but if ye repeat (the crime) We shall repeat (the punishment), and We have appointed hell a dungeon for the disbelievers.
- SH It may be that your Lord will have mercy on you, and if you again return (to disobedience) We too will return (to punishment), and We have made hell a prison for the unbelievers.
- YU It may be that your Lord may (yet) show Mercy unto you; but if ye revert (to your sins), We shall revert (to Our punishments): And we have made Hell a prison for those who reject (all Faith).

**9.**

- AA Verily this Qur'an directs you to the path that is straight, and gives happy tidings to those who believe and do the right: For them is a great reward.
- NQ Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad SAW, etc.). who work deeds of righteousness, that they shall have a great reward (Paradise).
- PK Lo! this Qur'an guideth unto that which is straightest, and giveth tidings unto the believers who do good works that theirs will be a great reward.
- SH Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward.
- YU Verily this Qur'an doth guide to that which is most right (or stable), and giveth the Glad Tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward;

**10.**

- AA As for those who do not believe in the Hereafter, We have prepared a painful punishment. Man prays for evil as he prays for good, for man is hasty.
- NQ And that those who believe not in the Hereafter (i.e. they disbelieve that they will be recompensed for what they did in this world, good or bad, etc.), for them We have prepared a painful torment (Hell).
- PK And that those who believe not in the Hereafter, for them We have prepared a painful doom.
- SH And that (as for) those who do not believe in the hereafter, We have prepared for them a painful chastisement.
- YU And to those who believe not in the Hereafter, (it announceth) that We have prepared for them a Penalty Grievous (indeed).

**11.**

- NQ And man invokes (Allâh) for evil as he invokes (Allâh) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allâh! Curse him, etc." and that one should not do, but one should be patient].
- PK Man prayeth for evil as he prayeth for good; for man was ever hasty.
- SH And man prays for evil as he ought to pray for good, and man is ever hasty.
- YU The prayer that man should make for good, he maketh for evil; for man is given to hasty (deeds).

**12.**

- AA We have created night and day as two signs, then We efface the sign of the night, and make the sign of the day resplendent that you may seek the bounty of your Lord, and know the computation of years and numbers. We have expounded most distinctly everything.
- NQ And We have appointed the night and the day as two Ayât (signs etc.). Then, We have made dark the sign of the night while We have made the sign of day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation.
- PK And We appoint the night and the day two portents. Then We make dark the portent of the night, and We make the portent of the day sight-giving, that ye may seek bounty from your Lord, and that ye may know the computation of the years, and the reckoning; and everything have We expounded with a clear expounding.
- SH And We have made the night and the day two signs, then We have made the sign of the night to pass away and We have made the sign of the day manifest, so that you may seek grace from your Lord, and that you might know the numbering of years and the reckoning; and We have explained everything with distinctness.
- YU We have made the Night and the Day as two (of Our) Signs: the Sign of the Night have We obscured, while the Sign of the Day We have made to enlighten you; that ye may seek bounty from your Lord, and that ye may know the number and count of the years: all things have We explained in detail.

**13.**

- AA Round each man's neck We have hung his ledger of deeds, and on the Day of Resurrection will present it as a book spread out (and say):
- NQ And We have fastened every man's deeds[] to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.
- PK And every man's augury have We fastened to his own neck, and We shall

bring forth for him on the Day of Resurrection a book which he will find wide open.

- SH And We have made every man's actions to cling to his neck, and We will bring forth to him on the resurrection day a book which he will find wide open:
- YU Every man's fate We have fastened on his own neck: On the Day of Judgment We shall bring out for him a scroll, which he will see spread open.

#### 14.

- AA "Read your ledger; this day you are sufficient to take your own account.
- NQ (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."
- PK (And it will be said unto him): Read thy Book. Thy soul sufficeth as reckoner against thee this day.
- SH Read your book; your own self is sufficient as a reckoner against you this day.
- YU (It will be said to him:) "Read thine (own) record: Sufficient is thy soul this day to make out an account against thee."

#### 15.

- AA "He who finds the right path does so for himself; and he who goes astray does so to his own loss; and no one who carries a burden bears another's load. We never punish till We have sent a messenger.
- NQ Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).
- PK Whosoever goeth right, it is only for (the good of) his own soul that he goeth right, and whosoever erreth, erreth only to its hurt. No laden soul can bear another's load, We never punish until we have sent a messenger.
- SH Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray: nor can the bearer of a burden bear the burden of another, nor do We chastise until We raise a messenger.
- YU Who receiveth guidance, receiveth it for his own benefit: who goeth astray doth so to his own loss: No bearer of burdens can bear the burden of another: nor would We visit with Our Wrath until We had sent an messenger (to give warning).

#### 16.

- AA "And when We destroy a human habitation We send Our command to (warn) its people living a life of ease; and when they disobey, the sentence against them is justified, and We destroy them utterly.
- NQ And when We decide to destroy a town (population), We (first) send a definite order (to obey Allāh and be righteous) to those among them [or We (first) increase in number those of its population] who are given the good things of this life. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.
- PK And when We would destroy a township We send commandment to its folk who live at ease, and afterward they commit abomination therein, and so the Word (of doom) hath effect for it, and we annihilate it with complete annihilation.
- SH And when We wish to destroy a town, We send Our commandment to the people of it who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction.

YU When We decide to destroy a population, We (first) send a definite order to those among them who are given the good things of this life and yet transgress; so that the word is proved true against them: then (it is) We destroy them utterly.

**17.**

AA "How many generations have We laid low after Noah, for your Lord knows and notices well enough the sins of His creatures.

NQ And how many generations have We destroyed after Nūh (Noah)! And Sufficient is your Lord as an All-Knower and All-Beholder of the sins of His slaves.

PK How many generations have We destroyed since Noah! And Allah sufficeth as Knower and Beholder of the sins of His slaves.

SH And how many of the generations did We destroy after Nuh! and your Lord is sufficient as Knowing and Seeing with regard to His servants' faults.

YU How many generations have We destroyed after Noah? and enough is thy Lord to note and see the sins of His servants.

**18.**

AA "Whosoever desires what hastes away, We hasten to give him (in this life) as much as We please to whosoever We will; but afterwards there is Hell for him in which he will burn, disgraced and ostracised.

NQ Whoever wishes for the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected, ( far away from Allāh's Mercy).

PK Whoso desireth that (life) which hasteneth away, We hasten for him therein what We will for whom We please. And afterward We have appointed for him hell; he will endure the heat thereof, condemned, rejected.

SH Whoever desires this present life, We hasten to him therein what We please for whomsoever We desire, then We assign to him the hell; he shall enter it despised, driven away.

YU If any do wish for the transitory things (of this life), We readily grant them - such things as We will, to such person as We will: in the end have We provided Hell for them: they will burn therein, disgraced and rejected.

**19.**

AA "But he who desires the Hereafter, and strives for it with a will, and is a believer, will be favoured for his endeavour.

NQ And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. do righteous deeds of Allāh's Obedience) while he is a believer (in the Oneness of Allāh Islāmic Monotheism), then such are the ones whose striving shall be appreciated, thanked and rewarded (by Allāh).

PK And whoso desireth the Hereafter and striveth for it with the effort necessary, being a believer; for such, their effort findeth favour (with their Lord).

SH And whoever desires the hereafter and strives for it as he ought to strive and he is a believer; (as for) these, their striving shall surely be accepted.

YU Those who do wish for the (things of) the Hereafter, and strive therefor with all due striving, and have Faith,- they are the ones whose striving is acceptable (to Allah).

**20.**

AA "We bestow from the gifts of your Lord on these and on those, for the gifts of your Lord are not restricted.

NQ To each these as well as those We bestow from the Bounties of your Lord.

And the Bounties of your Lord can never be forbidden.

- PK Each do We supply, both these and those, from the bounty of thy Lord. And the bounty of thy Lord can never be walled up.
- SH All do We aid-- these as well as those-- out of the bounty of your Lord, and the bounty of your Lord is not confined.
- YU Of the bounties of thy Lord We bestow freely on all- These as well as those: The bounties of thy Lord are not closed (to anyone).

## 21.

- AA "See, how We favour one over the other; and in life to come are higher ranks and favours greater still.
- NQ See how We prefer one above another (in this world) and verily, the Hereafter will be greater in degrees and greater in preference.
- PK See how We prefer one of them above another, and verily the Hereafter will be greater in degrees and greater in preferment.
- SH See how We have made some of them to excel others, and certainly the hereafter is much superior in respect of excellence.
- YU See how We have bestowed more on some than on others; but verily the Hereafter is more in rank and gradation and more in excellence.

## 22.

- AA "Do not set up another god with God, or you will remain disgraced and destitute.
- NQ Set not up with Allâh any other ilâh (god), (O man)! (This verse is addressed to Prophet Muhammad SAW , but its implication is general to all mankind), or you will sit down reprovèd, forsaken (in the Hell-fire).
- PK Set not up with Allah any other god (O man) lest thou sit down reprovèd, forsaken.
- SH Do not associate with Allah any other god, lest you sit down despised, neglected.
- YU Take not with Allah another object of worship; or thou (O man!) wilt sit in disgrace and destitution.

## 23.

- AA "So your Lord has decreed: Do not worship anyone but Him, and be good to your parents. If one or both of them grow old in your presence, do not say fie to them, nor reprove them, but say gentle words to them
- NQ And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.
- PK Thy Lord hath decreed, that ye worship none save Him, and (that ye show) kindness to parents. If one of them or both of them attain old age with thee, say not "Fie" unto them nor repulse them, but speak unto them a gracious word.
- SH And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) "Ugh" nor chide them, and speak to them a generous word.
- YU Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour.

**24.**

- AA "And look after them with kindness and love, and say: "O Lord, have mercy on them as they nourished me when I was small."
- NO And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small."
- PK And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little.
- SH And make yourself submissively gentle to them with compassion, and say: O my Lord! have compassion on them, as they brought me up (when I was) little.
- YU And, out of kindness, lower to them the wing of humility, and say: "My Lord! bestow on them thy Mercy even as they cherished me in childhood."

**25.**

- AA Your Lord knows what is in your heart. If you are righteous, then He is indeed forgiving to those who turn (to Him) in repentance.
- NO Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance.
- PK Your Lord is Best Aware of what is in your minds. If ye are righteous, then lo! He was ever Forgiving unto those who turn (unto Him).
- SH Your Lord knows best what is in your minds; if you are good, then He is surely Forgiving to those who turn (to Him) frequently.
- YU Your Lord knoweth best what is in your hearts: If ye do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again (in true penitence).

**26.**

- AA So give to your relatives what is their due, and to those who are needy, and the wayfarers; and do not dissipate (your wealth) extravagantly.
- NO And give to the kindred his due and to the Miskîn[] (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift[] . [Tafsir. At-Tabarî, Vol. 10, Page 158 (Verse 9: 60)].
- PK Give the kinsman his due, and the needy, and the wayfarer, and squander not (thy wealth) in wantonness.
- SH And give to the near of kin his due and (to) the needy and the wayfarer, and do not squander wastefully.
- YU And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: But squander not (your wealth) in the manner of a spendthrift.

**27.**

- AA Those who dissipate (their wealth) are the brethren of the devils, and the Devil was ungrateful to his Lord.
- NO Verily, spendthrifts are brothers of the Shayatîn (devils), and the Shaitân (Devil Satan) is ever ungrateful to his Lord.
- PK Lo! the squanderers were ever brothers of the devils, and the devil was ever an ingrate to his Lord.
- SH Surely the squanderers are the fellows of the Shaitans and the Shaitan is ever ungrateful to his Lord.
- YU Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful.

**28.**

- AA If you neglect (your parents) while seeking the bounty of your Lord, of which you are hopeful, speak to them softly.
- NQ And if you (O Muhammad SAW) turn away from them (kindred, poor, wayfarer, etc. whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft kind word (i.e. Allâh will give me and I shall give you).
- PK But if thou turn away from them, seeking mercy from thy Lord, for which thou hopest, then speak unto them a reasonable word.
- SH And if you turn away from them to seek mercy from your Lord, which you hope for, speak to them a gentle word.
- YU And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord which thou dost expect, yet speak to them a word of easy kindness.

**29.**

- AA Do not be niggardly, nor extravagant that you may later feel reprehensive and constrained.
- NQ And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.
- PK And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded.
- SH And do not make your hand to be shackled to your neck nor stretch it forth to the utmost (limit) of its stretching forth, lest you should (afterwards) sit down blamed, stripped off.
- YU Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute.

**30.**

- AA Certainly your Lord provides with open hands whosoever He will, but according to capacity, for He knows and watches His creatures.
- NQ Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves.
- PK Lo! thy Lord enlargeth the provision for whom He will, and straiteneth (it for whom He will). Lo, He was ever Knower, Seer of His slaves.
- SH Surely your Lord makes plentiful the means of subsistence for whom He pleases and He straitens (them); surely He is ever Aware of, Seeing, His servants.
- YU Verily thy Lord doth provide sustenance in abundance for whom He pleaseth, and He provideth in a just measure. For He doth know and regard all His servants.

**31.**

- AA Do not abandon your children out of fear of poverty. We will provide for them and for you. Killing them is certainly a great wrong.
- NQ And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin.
- PK Slay not your children, fearing a fall to poverty, We shall provide for them and for you. Lo! the slaying of them is great sin.
- SH And do not kill your children for fear of poverty; We give them sustenance and yourselves (too); surely to kill them is a great wrong.
- YU Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin.

**32.**

- AA And do not go near fornication, as it is immoral and an evil way.
- NO And come not near to the unlawful sexual intercourse. Verily, it is a Fâhishah [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allâh forgives him).
- PK And come not near unto adultery. Lo! it is an abomination and an evil way.
- SH And go not nigh to fornication; surely it is an indecency and an evil way.
- YU Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils).

**33.**

- AA And do not take a life, which God has forbidden, except in a just cause. We have given the right (of redress) to the heir of the person who is killed, but he should not exceed the limits (of justice) by slaying (the killer), for he will be judged (by the same law).
- NO And do not kill anyone which Allâh has forbidden, except for a just cause. And whoever is killed (intentionally with hostility and oppression and not by mistake), We have given his heir the authority [(to demand Qisâs, Law of Equality in punishment or to forgive, or to take Diya (blood money))]. But let him not exceed limits in the matter of taking life (i.e he should not kill except the killer only). Verily, he is helped (by the Islâmic law)[].
- PK And slay not the life which Allah hath forbidden save with right. Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in slaying. Lo! he will be helped.
- SH And do not kill any one whom Allah has forbidden, except for a just cause, and whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided.
- YU Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand qisas or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the Law).

**34.**

- AA And do not touch the property of the orphans except for bettering it, until they come of age; and fulfil the promise made: You will surely be questioned about the promise.
- NO And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily! the covenant, will be questioned about.
- PK Come not near the wealth of the orphan save with that which is better till he come to strength; and keep the covenant. Lo! of the covenant it will be asked.
- SH And draw not near to the property of the orphan except in a goodly way till he attains his maturity and fulfill the promise; surely (every) promise shall be questioned about.
- YU Come not nigh to the orphan's property except to improve it, until he attains the age of full strength; and fulfil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning).

**35.**

- AA Give full measure when you are measuring, and weigh on a balanced scale. This is better, and excellent its consequence.
- NO And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.

- PK Fill the measure when ye measure, and weigh with a right balance; that is meet, and better in the end.
- SH And give full measure when you measure out, and weigh with a true balance; this is fair and better in the end.
- YU Give full measure when ye measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination.

**36.**

- AA Do not follow that of which you have no knowledge. Verily the ear, the eye, the heart, each will be questioned.
- NQ And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allāh).
- PK (O man), follow not that whereof thou hast no knowledge. Lo! the hearing and the sight and the heart - of each of these it will be asked.
- SH And follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that.
- YU And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning).

**37.**

- AA And do not strut about the land with insolence: Surely you cannot cleave the earth, nor attain the height of mountains in stature.
- NQ And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.
- PK And walk not in the earth exultant. Lo! thou canst not rend the earth, nor canst thou stretch to the height of the hills.
- SH And do not go about in the land exultingly, for you cannot cut through the earth nor reach the mountains in height.
- YU Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height.

**38.**

- AA All these are evil and odious to your Lord.
- NQ All the bad aspects of these (the above mentioned things) are hateful to your Lord.
- PK The evil of all that is hateful in the sight of thy Lord.
- SH All this-- the evil of it-- is hateful in the sight of your Lord.
- YU Of all such things the evil is hateful in the sight of thy Lord.

**39.**

- AA This is some of the wisdom your Lord has revealed to you. So do not take another god apart from God, or you will be cast into Hell, reprov'd, ostracised.
- NQ This is (part) of Al-Hikmah (wisdom, good manners and high character, etc.) which your Lord has inspired to you (O Muhammad SAW ). And set not up with Allāh any other ilāh (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allāh's Mercy).
- This is (part) of that wisdom wherewith thy Lord hath inspired thee (O

- PK Muhammad). And set not up with Allah any other god, lest thou be cast into hell, reprov'd, abandoned.
- SH This is of what your Lord has revealed to you of wisdom, and do not associate any other god with Allah lest you should be thrown into hell, blamed, cast away.
- YU These are among the (precepts of) wisdom, which thy Lord has revealed to thee. Take not, with Allah, another object of worship, lest thou shouldst be thrown into Hell, blameworthy and rejected.

**40.**

- AA Has God chosen to give you sons, and taken for Himself daughters from among the angels? You utter grievous things indeed!
- NQ Has then your Lord (O pagans of Makkah) preferred for you sons, and taken for Himself from among the angels daughters. Verily! You utter an awful saying, indeed.
- PK Hath your Lord then distinguished you (O men of Makka) by giving you sons, and hath chosen for Himself females from among the angels? Lo! verily ye speak an awful word!
- SH What! has then your Lord preferred to give you sons, and (for Himself) taken daughters from among the angels? Most surely you utter a grievous saying.
- YU Has then your Lord (O Pagans!) preferred for you sons, and taken for Himself daughters among the angels? Truly ye utter a most dreadful saying!

**41.**

- AA We have explained (the truth) in various ways in this Qur'an, that they may be warned; but it only increased their refractoriness.
- NQ And surely, We have explained [Our Promises, Warnings and (set forth many) examples] in this Qur'ân that they (the disbelievers) may take heed, but it increases them in naught save aversion.
- PK We verily have displayed (Our warnings) in this Qur'an that they may take heed, but it increaseth them in naught save aversion.
- SH And certainly We have repeated (warnings) in this Quran that they may be mindful, but it does not add save to their aversion.
- YU We have explained (things) in various (ways) in this Qur'an, in order that they may receive admonition, but it only increases their flight (from the Truth)!

**42.**

- AA Say: "Had there been other gods with Him, as they assert, they would surely have sought a way (of opposition) against the Lord of the Throne."
- NQ Say (O Muhammad SAW to these polytheists, pagans, etc.): "If there had been other âliha (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him).
- PK Say (O Muhammad, to the disbelievers): If there were other gods along with Him, as they say, then had they sought a way against the Lord of the Throne.
- SH Say: If there were with Him gods as they say, then certainly they would have been able to seek a way to the Lord of power.
- YU Say: If there had been (other) gods with Him, as they say,- behold, they would certainly have sought out a way to the Lord of the Throne!

**43.**

- AA Too glorious and high is He, too exalted for what they say!
- NQ Glorified and High be He! From 'Uluwan Kabîra (the great falsehood) that they

say! (i.e. forged statements that there are other gods along with Allâh, but He is Allâh, the One, the Self-Sufficient Master, whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal unto Him).

PK Glorified is He, and High Exalted above what they say!

SH Glory be to Him and exalted be He in high exaltation above what they say.

YU Glory to Him! He is high above all that they say!- Exalted and Great (beyond measure)!

#### 44.

AA The seven skies, the earth, and all that lies within them, sing hallelujas to Him. There is nothing that does not chant His praises, but you do not understand their hymns of praise. He is verily clement and forgiving.

NQ The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft- Forgiving.

PK The seven heavens and the earth and all that is therein praise Him, and there is not a thing but hymneth His praise; but ye understand not their praise. Lo! He is ever Clement, Forgiving.

SH The seven heavens declare His glory and the earth (too), and those who are in them; and there is not a single thing but glorifies Him with His praise, but you do not understand their glorification; surely He is Forbearing, Forgiving.

YU The seven heavens and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise; And yet ye understand not how they declare His glory! Verily He is Oft-Forbear, Most Forgiving!

#### 45.

AA When you recite the Qur'an, We place a hidden veil between you and those who do not believe in the Hereafter;

NQ And when you (Muhammad SAW) recite the Qur'ân, We put between you and those who believe not in the Hereafter, an invisible veil[] (or screen their hearts, so they hear or understand it not).

PK And when thou recitest the Qur'an we place between thee and those who believe not in the Hereafter a hidden barrier;

SH And when you recite the Quran, We place between you and those who do not believe in the hereafter a hidden barrier;

YU When thou dost recite the Qur'an, We put, between thee and those who believe not in the Hereafter, a veil invisible:

#### 46.

AA And We put covers over their hearts and deafness in their ears that they should not understand it. So when you invoke your Lord alone in the Qur'an they turn their backs and walk away.

NQ And We have put coverings over their hearts lest, they should understand it (the Qur'ân), and in their ears deafness. And when you make mention of your Lord Alone [Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh) Islâmîc Monotheism (>>)] in the Qur'ân, they turn on their backs, fleeing in extreme dislikeness.

PK And We place upon their hearts veils lest they should understand it, and in their ears a deafness; and when thou makest mention of thy Lord alone in the Qur'an, they turn their backs in aversion.

SH And We have placed coverings on their hearts and a heaviness in their ears lest they understand it, and when you mention your Lord alone in the Quran they turn their backs in aversion.

YU And We put coverings over their hearts (and minds) lest they should understand the Qur'an, and deafness into their ears: when thou dost commemorate thy Lord and Him alone in the Qur'an, they turn on their backs, fleeing (from the Truth).

**47.**

AA We know well with what (intent) they hear you, for when they confer privately the wicked say: "You follow but a man deluded."  
 NO We know best of what they listen to, when they listen to you. And when they take secret counsel, behold, the Zâlimûn (polytheists and wrong-doers, etc.) say: "You follow none but a bewitched man."  
 PK We are Best Aware of what they wish to hear when they give ear to thee and when they take secret counsel, when the evil-doers say: Ye follow but a man bewitched.  
 SH We know best what they listen to when they listen to you, and when they take counsel secretly, when the unjust say: You follow only a man deprived of reason.  
 YU We know best why it is they listen, when they listen to thee; and when they meet in private conference, behold, the wicked say, "Ye follow none other than a man bewitched!"

**48.**

AA See, what comparisons they coin for you, and go astray, and thus cannot find the way.  
 NO See what examples they have put forward for you. So they have gone astray, and never can they find a way.  
 PK See what similitudes they coin for thee, and thus are all astray, and cannot find a road!  
 SH See what they liken you to! So they have gone astray and cannot find the way.  
 YU See what similes they strike for thee: but they have gone astray, and never can they find a way.

**49.**

AA Yet they say: "When we are turned to bones and bits, shall we be raised as a new creation?"  
 NO And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?"  
 PK And they say: When we are bones and fragments, shall we forsooth, be raised up as a new creation?  
 SH And they say: What! when we shall have become bones and decayed particles, shall we then certainly be raised up, being a new creation?  
 YU They say: "What! when we are reduced to bones and dust, should we really be raised up (to be) a new creation?"

**50.**

AA Tell them: "(Even if) you turn to stones or steel,  
 NO Say (O Muhammad SAW) "Be you stones or iron,"  
 PK Say: Be ye stones or iron  
 SH Say: Become stones or iron,  
 YU Say: "(Nay!) be ye stones or iron,

**51.**

AA Or some other created thing which may seem to you most difficult (to

create)!" They will then say: "Who will revert us back?" Say: "He who originated you in the first place." They will shake their heads at you and say: "When will that be?" Say: "In the near future, perhaps,

- NO** "Or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected)" Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!"
- PK** Or some created thing that is yet greater in your thoughts! Then they will say: Who shall bring us back (to life). Say: He Who created you at the first. Then will they shake their heads at thee, and say: When will it be? Say: It will perhaps be soon;
- SH** Or some other creature of those which are too hard (to receive life) in your minds! But they will say: Who will return us? Say: Who created you at first. Still they will shake their heads at you and say: When will it be? Say: Maybe it has drawn nigh.
- YU** "Or created matter which, in your minds, is hardest (to be raised up),- (Yet shall ye be raised up)!" then will they say: "Who will cause us to return?" Say: "He who created you first!" Then will they wag their heads towards thee, and say, "When will that be?" Say, "May be it will be quite soon!"

**52.**

- AA** "On the day when He will call you, and you will answer with His praises and imagine you did not tarry but a while."
- NO** On the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience, and you will think that you have stayed (in this world) but a little while!
- PK** A day when He will call you and ye will answer with His praise, and ye will think that ye have tarried but a little while.
- SH** On the day when He will call you forth, then shall you obey Him, giving Him praise, and you will think that you tarried but a little (while).
- YU** "It will be on a Day when He will call you, and ye will answer (His call) with (words of) His praise, and ye will think that ye tarried but a little while!"

**53.**

- AA** Tell My creatures only to speak words that are good. Verily Satan sows dissensions: Satan is indeed the acknowledged enemy of mankind.
- NO** And say to My slaves (i.e. the true believers of Islâmic Monotheism) that they should (only) say those words that are the best. (Because) Shaitân (Satan) verily, sows disagreements among them. Surely, Shaitân (Satan) is to man a plain enemy.
- PK** Tell My bondmen to speak that which is kindlier. Lo! the devil soweth discord among them. Lo! the devil is for man an open foe.
- SH** And say to My servants (that) they speak that which is best; surely the Shaitan sows dissensions among them; surely the Shaitan is an open enemy to man.
- YU** Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: For Satan is to man an avowed enemy.

**54.**

- AA** Your Lord knows you better: He may have mercy on you if He please, or punish you if He will. Yet We have not sent you as warden over them.
- NO** Your Lord knows you best, if He will, He will have mercy on you, or if He will,

He will punish you. And We have not sent you (O Muhammad SAW) as a guardian over them.

- PK Your Lord is Best Aware of you. If He will, He will have mercy on you, or if He will, He will punish you. We have not sent thee (O Muhammad) as a warden over them.
- SH Your Lord knows you best; He will have mercy on you if He pleases, or He will chastise you if He pleases; and We have not sent you as being in charge of them.
- YU It is your Lord that knoweth you best: If He please, He granteth you mercy, or if He please, punishment: We have not sent thee to be a disposer of their affairs for them.

**55.**

- AA Your Lord knows whoever is in the heavens and the earth. We exalted some of the prophets over the others; and to David We gave the Book of Psalms.
- NQ And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets above others, and to Dawūd (David) We gave the Zabūr (Psalms).
- PK And thy Lord is Best Aware of all who are in the heavens and the earth. And we preferred some of the prophets above others, and unto David We gave the Psalms.
- SH And your Lord best knows those who are in the heavens and the earth; and certainly We have made some of the prophets to excel others, and to Dawood We gave a scripture.
- YU And it is your Lord that knoweth best all beings that are in the heavens and on earth: We did bestow on some prophets more (and other) gifts than on others: and We gave to David (the gift of) the Psalms.

**56.**

- AA Say: "Call those whom you imagine to be gods besides Him; yet they have no power to relieve you of any distress or to avert it."
- NQ Say (O Muhammad SAW): "Call unto those besides Him whom you pretend [to be gods like angels, Iesâ (Jesus), 'Uzair (Ezra), etc.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person."
- PK Say: Cry unto those (saints and angels) whom ye assume (to be gods) beside Him, yet they have no power to rid you of misfortune nor to change.
- SH Say: Call on those whom you assert besides Him, so they shall not control the removal of distress from you nor (its) transference.
- YU Say: "Call on those - besides Him - whom ye fancy: they have neither the power to remove your troubles from you nor to change them."

**57.**

- AA Those they invoke themselves seek the way to their Lord, (striving) which one of them shall be nearest (to Him); and hope for His grace, and dread His punishment. Indeed, the punishment of your Lord is to be feared!
- NQ Those whom they call upon [like 'Iesa (Jesus) son of Maryam (Mary), 'Uzair (Ezra), angel, etc.] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest and they ['Iesa (Jesus), 'Uzair (Ezra), angels, etc.] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!
- PK Those unto whom they cry seek the way of approach to their Lord, which of them shall be the nearest; they hope for His mercy and they fear His doom. Lo! the doom of thy Lord is to be shunned.

- SH Those whom they call upon, themselves seek the means of access to their Lord-- whoever of them is nearest-- and they hope for His mercy and fear His chastisement; surely the chastisement of your Lord is a thing to be cautious of.
- YU Those whom they call upon do desire (for themselves) means of access to their Lord, - even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of.

**58.**

- AA There is not a habitation We shall not destroy before the Day of Resurrection, or not inflict severe punishment upon it. This is in accordance with the law (of God).
- NQ And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of our Decrees)[]
- PK There is not a township but We shall destroy it ere the Day of Resurrection, or punish it with dire punishment. That is set forth in the Book (of Our decrees).
- SH And there is not a town but We will destroy it before the day of resurrection or chastise it with a severe chastisement; this is written in the Divine ordinance.
- YU There is not a population but We shall destroy it before the Day of Judgment or punish it with a dreadful Penalty: that is written in the (eternal) Record.

**59.**

- AA Nothing could stop Us from sending signs except that the earlier people had rejected them as lies. We sent to Thamud the she-camel as a token to make it clear to them, but they treated her cruelly; and We send signs only to deter.
- NQ And nothing stops Us from sending the Ayât (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamûd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).
- PK Naught hindereth Us from sending portents save that the folk of old denied them. And We gave Thamud the she-camel - a clear portent save to warn.
- SH And nothing could have hindered Us that We should send signs except that the ancients rejected them; and We gave to Samood the she-camel-- a manifest sign-- but on her account they did injustice, and We do not send signs but to make (men) fear.
- YU And We refrain from sending the signs, only because the men of former generations treated them as false: We sent the she-camel to the Thamud to open their eyes, but they treated her wrongfully: We only send the Signs by way of terror (and warning from evil).

**60.**

- AA When We said to you: "Verily your Lord circumscribes mankind," and showed you the vision and the accursed tree of the Qur'an, it was as a bone of contention for men. Thus do We (instil) fear in them; but they only transgress the more.
- NQ And (remember) when We told you: "Verily! Your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which we showed you (O Muhammad as an actual eyewitness and not as a dream on the night of Al-Isrâ'[]) but a trial for mankind, and likewise the accursed tree (Zaqqûm, mentioned) in the Qur'ân. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allâh.

- PK And (it was a warning) when we told thee: Lo! thy Lord encompasseth mankind, and We appointed the sight which We showed thee as an ordeal for mankind, and (likewise) the Accursed Tree in the Qur'an. We warn them, but it increaseth them in naught save gross impiety.
- SH And when We said to you: Surely your Lord encompasses men; and We did not make the vision which We showed you but a trial for men and the cursed tree in the Quran as well; and We cause them to fear, but it only adds to their great inordinacy.
- YU Behold! We told thee that thy Lord doth encompass mankind round about: We granted the vision which We showed thee, but as a trial for men,- as also the Cursed Tree (mentioned) in the Qur'an: We put terror (and warning) into them, but it only increases their inordinate transgression!

**61.**

- AA When We asked the angels to bow before Adam, they all bowed but Iblis, who said: "Can I bow before him whom You created from clay?"
- NQ And (remember) when We said to the angels: "Prostrate unto Adam." They prostrated except Iblis (Satan). He said: "Shall I prostrate to one whom You created from clay?"
- PK And when We said unto the angels: Fall down prostrate before Adam and they fell prostrate all save Iblis, he said: Shall I fall prostrate before that which Thou hast created of clay?
- SH And when We said to the angels: Make obeisance to Adam; they made obeisance, but Iblis (did it not). He said: Shall I make obeisance to him whom Thou hast created of dust?
- YU Behold! We said to the angels: "Bow down unto Adam": They bowed down except Iblis: He said, "Shall I bow down to one whom Thou didst create from clay?"

**62.**

- AA (And) said: "Look! This is what you have honoured above me! If You defer (my term) till the Day of Resurrection, I will bring his progeny into complete subjugation, barring a few."
- NQ [Iblis (Satan)] said: "See? This one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!"
- PK He said: Seest Thou this (creature) whom Thou hast honoured above me, if Thou give me grace until the Day of Resurrection I verily will seize his seed, save but a few.
- SH He said: Tell me, is this he whom Thou hast honored above me? If Thou shouldst respite me to the day of resurrection, I will most certainly cause his progeny to perish except a few.
- YU He said: "Seest Thou? this is the one whom Thou hast honoured above me! If Thou wilt but respite me to the Day of Judgment, I will surely bring his descendants under my sway - all but a few!"

**63.**

- AA (And God) said: "Away! Whosoever of them follows you will surely have Hell with you as requital -- an ample recompense.
- NQ (Allâh) said: "Go, and whosoever of them follows you, surely! Hell will be the recompense of you (all) an ample recompense.
- PK He said: Go, and whosoever of them followeth thee - lo! hell will be your payment, ample payment.
- SH He said: Be gone! for whoever of them will follow you, then surely hell is your

recompense, a full recompense:

YU (Allah) said: "Go thy way; if any of them follow thee, verily Hell will be the recompense of you (all)- an ample recompense.

#### 64.

AA Mislead any of them you may with your voice, attack them with your cavalry and soldiers on foot, share their wealth and children with them, and make promises to them." -- But the promises of Satan are nothing but deceit.

NQ "And Istafziz [literally means: befool them gradually] those whom you can among them with your voice (i.e. songs, music, and any other call for Allâh's disobedience), make assaults on them with your cavalry and your infantry, mutually share with them wealth and children (by tempting them to earn money by illegal ways usury, etc., or by committing illegal sexual intercourse, etc.), and make promises to them." But Satan promises them nothing but deceit.

PK And excite any of them whom thou canst with thy voice, and urge thy horse and foot against them, and be a partner in their wealth and children, and promise them. Satan promiseth them only to deceive.

SH And beguile whomsoever of them you can with your voice, and collect against them your forces riding and on foot, and share with them in wealth and children, and hold out promises to them; and the Shaitan makes not promises to them but to deceive:

YU "Lead to destruction those whom thou canst among them, with thy (seductive) voice; make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them." But Satan promises them nothing but deceit.

#### 65.

AA "You will surely have no power over My devotees: Your Lord is sufficient as their protector."

NQ "Verily! My slaves (i.e the true believers of Islâmic Monotheism), you have no authority over them. And All-Sufficient is your Lord as a Guardian."

PK Lo! My (faithful) bondmen - over them thou hast no power, and thy Lord sufficeth as (their) guardian.

SH Surely (as for) My servants, you have no authority over them; and your Lord is sufficient as a Protector.

YU "As for My servants, no authority shalt thou have over them:" Enough is thy Lord for a Disposer of affairs.

#### 66.

AA It is your Lord who drives your ships across the seas that you may seek of His bounty. He is verily kind to you.

NQ Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly! He is Ever Most Merciful towards you.

PK (O mankind), your Lord is He Who driveth for you the ship upon the sea that ye may seek of His bounty. Lo! He was ever Merciful toward you.

SH Your Lord is He Who speeds the ships for you in the sea that you may seek of His grace; surely He is ever Merciful to you.

YU Your Lord is He That maketh the Ship go smoothly for you through the sea, in order that ye may seek of his Bounty. For he is unto you most Merciful.

#### 67.

AA When a calamity befalls you on the sea, all those you invoke fail you except Him. But when He brings you safely to the shore, you turn away, for man is most ungrateful.

- NQ** And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allāh Alone). But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful[.].
- PK** And when harm toucheth you upon the sea, all unto whom ye cry (for succour) fail save Him (alone), but when He bringeth you safe to land, ye turn away, for man was ever thankless.
- SH** And when distress afflicts you in the sea, away go those whom you call on except He; but when He brings you safe to the land, you turn aside; and man is ever ungrateful.
- YU** When distress seizes you at sea, those that ye call upon - besides Himself - leave you in the lurch! but when He brings you back safe to land, ye turn away (from Him). Most ungrateful is man!

**68.**

- AA** Have you then become so sure that He will not cleave the earth and sink you in it by the shore, or send a gale against you, when you will not find any protector.
- NQ** Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no Wakīl (guardian one to guard you from the torment).
- PK** Feel ye then secure that He will not cause a slope of the land to engulf you, or send a sand-storm upon you, and then ye will find that ye have no protector?
- SH** What! Do you then feel secure that He will not cause a tract of land to engulf you or send on you a tornado? Then you shall not find a protector for yourselves.
- YU** Do ye then feel secure that He will not cause you to be swallowed up beneath the earth when ye are on land, or that He will not send against you a violent tornado (with showers of stones) so that ye shall find no one to carry out your affairs for you?

**69.**

- AA** Or you feel so secure that He will not send you back (to sea) again or send a gravel-hurling storm against you, and drown you for your ingratitude? Then you will not find any avenger against Us.
- NQ** Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief, then you will not find any avenger therein against Us?
- PK** Or feel ye secure that He will not return you to that (plight) a second time, and send against you a hurricane of wind and drown you for your thanklessness, and then ye will not find therein that ye have any avenger against Us?
- SH** Or, do you feel secure that He will (not) take you back into it another time, then send on you a fierce gale and thus drown you on account of your ungratefulness? Then you shall not find any aider against Us in the matter.
- YU** Or do ye feel secure that He will not send you back a second time to sea and send against you a heavy gale to drown you because of your ingratitude, so that ye find no helper. Therein against Us?

**70.**

- AA** Indeed We have honoured the children of Adam, and carried them over land and sea, provided them with good things for their sustenance, and exalted them over many of Our creatures.
- NQ** And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyibât (lawful good things), and have preferred them above many of those whom We have

created with a marked preference.

- PK Verily we have honoured the Children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment.
- SH And surely We have honored the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those whom We have created.
- YU We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation.

### 71.

- AA The day We shall summon all men with their leaders, whosoever is given his record in his right hand will be able to read his account, and none will be wronged the breadth of a thread.
- NQ (And remember) the Day when We shall call together all human beings with their (respective) Imâm [their Prophets, or their records of good and bad deeds, or their Holy Books like the Qur'ân, the Taurât (Torah), the Injeel (Gospel), etc.]. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.
- PK On the day when We shall summon all men with their record, whoso is given his book in his right hand - such will read their book and they will not be wronged a shred.
- SH (Remember) the day when We will call every people with their Imam; then whoever is given his book in his right hand, these shall read their book; and they shall not be dealt with a whit unjustly.
- YU One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least.

### 72.

- AA But whoso has been blind in this world shall be blind in the world to come, even farther astray from the path.
- NQ And whoever is blind in this world (i.e., does not see Allâh's Signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path.
- PK Whoso is blind here will be blind in the Hereafter, and yet further from the road.
- SH And whoever is blind in this, he shall (also) be blind in the hereafter; and more erring from the way.
- YU But those who were blind in this world, will be blind in the hereafter, and most astray from the Path.

### 73.

- AA They had almost led you away from what has been revealed to you, that you may invent things about Us besides those revealed, when they would have taken you as friend.
- NQ Verily, they were about to tempt you away from that which We have revealed (the Qur'ân) unto you (O Muhammad SAW), to fabricate something other than it against Us, and then they would certainly have taken you a friend!
- PK And they indeed strove hard to beguile thee (Muhammad) away from that wherewith We have inspired thee, that thou shouldst invent other than it

against Us; and then would they have accepted thee as a friend.

SH And surely they had purposed to turn you away from that which We have revealed to you, that you should forge against Us other than that, and then they would certainly have taken you for a friend.

YU And their purpose was to tempt thee away from that which We had revealed unto thee, to substitute in our name something quite different; (in that case), behold! they would certainly have made thee (their) friend!

#### 74.

AA If We had not kept you constant you had almost leaned towards them.

NQ And had We not made you stand firm, you would nearly have inclined to them a little.

PK And if We had not made thee wholly firm thou mightest almost have inclined unto them a little.

SH And had it not been that We had already established you, you would certainly have been near to incline to them a little;

YU And had We not given thee strength, thou wouldst nearly have inclined to them a little.

#### 75.

AA In that case We would have made you taste a double anguish of life and a double anguish of death, and then you would not have been able to find a helper against Us for yourself.

NQ In that case, We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.

PK Then had we made thee taste a double (punishment) of living and a double (punishment) of dying, then hadst thou found no helper against Us.

SH In that case We would certainly have made you to taste a double (punishment) in this life and a double (punishment) after death, then you would not have found any helper against Us.

YU In that case We should have made thee taste an equal portion (of punishment) in this life, and an equal portion in death: and moreover thou wouldst have found none to help thee against Us!

#### 76.

AA They had nearly expelled you from the land and driven you away from it. But then, they too would have stayed but a little after you.

NQ And Verily, they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed (therein) after you, except for a little while.

PK And they indeed wished to scare thee from the land that they might drive thee forth from thence, and then they would have stayed (there) but a little after thee.

SH And surely they purposed to unsettle you from the land that they might expel you from it, and in that case they will not tarry behind you but a little.

YU Their purpose was to scare thee off the land, in order to expel thee; but in that case they would not have stayed (therein) after thee, except for a little while.

#### 77.

AA This has been Our way with the apostles whom We sent before you. You will not find any variation in Our line of action.

NQ (This was Our) Sunnah (rule or way) with the Messengers We sent before you

(O Muhammad SAW), and you will not find any alteration in Our Sunnah (rule or way, etc.).

- PK (Such was Our) method in the case of those whom We sent before thee (to mankind), and thou wilt not find for Our method aught of power to change.
- SH (This is Our) course with regard to those of Our messengers whom We sent before you, and you shall not find a change in Our course.
- YU (This was Our) way with the messengers We sent before thee: thou wilt find no change in Our ways.

## 78.

- AA Observe the service of prayer from the sun's declining from the meridian to the darkening of the night, and the recitation at dawn. Indeed the Recitation at dawn is palpably evident.
- NQ Perform AsSalât (Iqamât-as-Salât)[] from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib, and 'Ishâ' prayers), and recite the Qur'ân in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night)[].
- PK Establish worship at the going down of the sun until the dark of night, and (the recital of) the Qur'an at dawn. Lo! (the recital of) the Qur'an at dawn is ever witnessed.
- SH Keep up prayer from the declining of the sun till the darkness of the night and the morning recitation; surely the morning recitation is witnessed.
- YU Establish regular prayers - at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony.

## 79.

- AA Say a supererogatory prayer at the hour of the first watch: Your Lord may raise you to a most exalted station.
- NQ And in some parts of the night (also) offer the Salât (prayer) with it (i.e. recite the Qur'an in the prayer), as an additional prayer (Tahajjud optional prayer Nawâfil) for you (O Muhammad SAW). It may be that your Lord will raise you to Maqâman Mahmûda (a station of praise and glory, i.e. the highest degree in Paradise!)[].
- PK And some part of the night awake for it, a largess for thee. It may be that thy Lord will raise thee to a praised estate.
- SH And during a part of the night, pray Tahajjud beyond what is incumbent on you; maybe your Lord will raise you to a position of great glory.
- YU And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a Station of Praise and Glory!

## 80.

- AA And pray: "O my Lord, let my entry be with honour, and let my exit be with honour, and grant me power from You which would help (sustain) me."
- NQ And say (O Muhammad SAW): My Lord! Let my entry (to the city of Al-Madinah) be good, and likewise my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).
- PK And say: My Lord! Cause me to come in with a firm incoming and to go out with a firm outgoing. And give me from Thy presence a sustaining Power.
- SH And say: My Lord! make me to enter a goodly entering, and cause me to go forth a goodly going forth, and grant me from near Thee power to assist (me).

YU Say: "O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me from Thy Presence an authority to aid (me)."

**81.**

AA And say: "Truth has come and falsehood nullified." Verily falsehood is perishable.

NQ And say: "Truth (i.e. Islâmic Monotheism or this Qur'ân or Jihâd against polytheists) has come and Bâtil (falsehood, i.e. Satan or polytheism, etc.) has vanished. Surely! Bâtil is ever bound to vanish."

PK And say: Truth hath come and falsehood hath vanished away. Lo! falsehood is ever bound to vanish.

SH And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).

YU And say: "Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish."

**82.**

AA What We have sent down of the Qur'an is a healing and a grace for the faithful, and adds only loss for the sinners.

NQ And We send down from the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the Zâlimûn (polytheists and wrong-doers) nothing but loss.

PK And We reveal of the Qur'an that which is a healing and a mercy for believers though it increase the evil-doers in naught save ruin.

SH And We reveal of the Quran that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust.

YU We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss.

**83.**

AA When We are gracious to man he turns away and moves aside; yet when evil befalls him he begins to despair.

NQ And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant, far away from the Right Path. And when evil touches him he is in great despair.

PK And when We make life pleasant unto man, he turneth away and is averse; and when ill toucheth him he is in despair.

SH And when We bestow favor on man, he turns aside and behaves proudly, and when evil afflicts him, he is despairing.

YU Yet when We bestow Our favours on man, he turns away and becomes remote on his side (instead of coming to Us), and when evil seizes him he gives himself up to despair!

**84.**

AA Say: "Each one acts according to his disposition, but your Lord knows well who follow the right path."

NQ Say (O Muhammad SAW to mankind): "Each one does according to Shakilatihî (i.e. his way or his religion or his intentions, etc.), and your Lord knows best of him whose path (religion, etc.) is right."

PK Say: Each one doth according to his rule of conduct, and thy Lord is Best Aware of him whose way is right.

SH Say: Every one acts according to his manner; but your Lord best knows who

is best guided in the path.

YU Say: "Everyone acts according to his own disposition: But your Lord knows best who it is that is best guided on the Way."

### 85.

AA They ask you about revelation. Say, revelation is by the command of your Lord, and that you have been given but little knowledge.

NQ And they ask you (O Muhammad SAW) concerning the Rûh (the Spirit); Say: "The Rûh (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."

PK They are asking thee concerning the Spirit. Say: The Spirit is by command of my Lord, and of knowledge ye have been vouchsafed but little.

SH And they ask you about the soul. Say: The soul is one of the commands of my Lord, and you are not given aught of knowledge but a little.

YU They ask thee concerning the Spirit (of inspiration). Say: "The Spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!)"

### 86.

AA If We pleased We could take away what We have revealed to you. Then you will not find any one to plead for it with Us,

NQ And if We willed We could surely take away that which We have revealed to you by inspiration (i.e. this Qur'ân). Then you would find no protector for you against Us in that respect.

PK And if We willed We could withdraw that which We have revealed unto thee, then wouldst thou find no guardian for thee against Us in respect thereof.

SH And if We please, We should certainly take away that which We have revealed to you, then you would not find for it any protector against Us.

YU If it were Our Will, We could take away that which We have sent thee by inspiration: then wouldst thou find none to plead thy affair in that matter as against Us, -

### 87.

AA Unless your Lord have mercy. His blessings on you are great indeed.

NQ Except as a Mercy from your Lord. Verily! His Grace unto you (O Muhammad SAW) is ever great.

PK (It is naught) save mercy from thy Lord. Lo! His kindness unto thee was ever great.

SH But on account of mercy from your Lord-- surely His grace to you is abundant.

YU Except for Mercy from thy Lord: for his bounty is to thee (indeed) great.

### 88.

AA Say: "Surely if men and jinns get together to produce the like of this (Qur'an), they will not be able to produce the like of it, however they might assist one another.

NQ Say: "If the mankind and the jinns were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another."

PK Say: Verily, though mankind and the jinn should assemble to produce the like of this Qur'an, they could not produce the like thereof though they were helpers one of another.

SH Say: If men and jinn should combine together to bring the like of this Quran,

they could not bring the like of it, though some of them were aiders of others.

YU Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.

## 89.

AA We have given examples of every kind to men in this Qur'an in various ways, and even then most men disdain everything but unbelief,

NQ And indeed We have fully explained to mankind, in this Qur'ân, every kind of similitude, but most mankind refuse (the truth and accept nothing) but disbelief.

PK And verily We have displayed for mankind in this Qur'an all kind of similitudes, but most of mankind refuse aught save disbelief.

SH And certainly We have explained for men in this Quran every kind of similitude, but most men do not consent to aught but denying.

YU And We have explained to man, in this Qur'an, every kind of similitude: yet the greater part of men refuse (to receive it) except with ingratitude!

## 90.

AA And say: "We will not believe you until you make a spring of water gush forth from the earth for us;

NQ And they say: "We shall not believe in you (O Muhammad SAW), until you cause a spring to gush forth from the earth for us;

PK And they say: We will not put faith in thee till thou cause a spring to gush forth from the earth for us;

SH And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us.

YU They say: "We shall not believe in thee, until thou cause a spring to gush forth for us from the earth,

## 91.

AA Or, until you acquire an orchard of date-palm trees and grapes, and produce rivers flowing through it;

NQ "Or you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly;

PK Or thou have a garden of date-palms and grapes, and cause rivers to gush forth therein abundantly;

SH Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out.

YU "Or (until) thou have a garden of date trees and vines, and cause rivers to gush forth in their midst, carrying abundant water;

## 92.

AA Or, let chunks of sky fall over us, as you assert (you will); or, bring God and the angels as a surety;

NQ "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allâh and the angels before (us) face to face;

PK Or thou cause the heaven to fall upon us piecemeal, as thou hast pretended, or bring Allah and the angels as a warrant;

SH Or you should cause the heaven to come down upon us in pieces as you think, or bring Allah and the angels face to face (with us).

YU "Or thou cause the sky to fall in pieces, as thou sayest (will happen), against us; or thou bring Allah and the angels before (us) face to face:

**93.**

- AA Or, you come to possess a house of gold; or ascend to the skies, though we shall not believe in your having ascended till you bring down a book for us which we could read." Say: "Glory to my Lord. I am only man and a messenger."
- NO "Or you have a house of adornable materials (like silver and pure gold, etc.), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad SAW): "Glorified (and Exalted) be my Lord (Allâh) above all that evil they (polytheists) associate with Him! Am I anything but a man, sent as a Messenger?"
- PK Or thou have a house of gold; or thou ascend up into heaven, and even then we will put no faith in thine ascension till thou bring down for us a book that we can read. Say (O Muhammad): My Lord be Glorified! Am I aught save a mortal messenger?
- SH Or you should have a house of gold, or you should ascend into heaven, and we will not believe in your ascending until you bring down to us a book which we may read. Say: Glory be to my Lord; am I aught but a mortal messenger?
- YU "Or thou have a house adorned with gold, or thou mount a ladder right into the skies. No, we shall not even believe in thy mounting until thou send down to us a book that we could read." Say: "Glory to my Lord! Am I aught but a man, - a messenger?"

**94.**

- AA Nothing prevented men from believing when guidance came to them, other than (what) they said: "Has God sent (only) a man as messenger?"
- NO And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allâh sent a man as (His) Messenger?"
- PK And naught prevented mankind from believing when the guidance came unto them save that they said: Hath Allah sent a mortal as (His) messenger?
- SH And nothing prevented people from believing when the guidance came to them except that they said: What! has Allah raised up a mortal to be a messenger?
- YU What kept men back from belief when Guidance came to them, was nothing but this: they said, "Has Allah sent a man (like us) to be (His) Messenger?"

**95.**

- AA Say: "If angels had peopled the earth and walked about in peace and quiet, We would surely have sent to them an angel as messenger.
- NO Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."
- PK Say: If there were in the earth angels walking secure, We had sent down for them from heaven an angel as messenger.
- SH Say: Had there been in the earth angels walking about as settlers, We would certainly have sent down to them from the heaven an angel as a messenger.
- YU Say, "If there were settled, on earth, angels walking about in peace and quiet, We should certainly have sent them down from the heavens an angel for a messenger."

**96.**

- AA Tell them: "God is sufficient witness between me and you, for He knows His creatures well, and is well-informed."
- NO Say: "Sufficient is Allâh for a witness between me and you. Verily! He is the

All-Knower, the All-Seer of His slaves."

- PK Say: Allah sufficeth for a witness between me and you. Lo! He is Knower, Seer of His slaves.
- SH Say: Allah suffices as a witness between me and you; surely He is Aware of His servants, Seeing.
- YU Say: "Enough is Allah for a witness between me and you: for He is well acquainted with His servants, and He sees (all things).

### 97.

- AA He is guided whom God guides. As for him He allows to go astray, you will not find a protector other than Him. We shall raise them on the Day of Resurrection in their own image, blind and dumb and deaf: Their habitation will be Hell. Every time (its fire) subsides We will intensify its flame.
- NQ And he whom Allâh guides, he is led aright; but he whom He sends astray for such you will find no Auliyâ' (helpers and protectors, etc.), besides Him, and We shall gather them together on the Day of Resurrection on their faces[], blind, dumb and deaf, their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.
- PK And he whom Allah guideth, he is led aright; while, as for him whom He sendeth astray, for them thou wilt find no protecting friends beside Him, and We shall assemble them on the Day of Resurrection on their faces, blind, dumb and deaf; their habitation will be hell; whenever it abateth, We increase the flame for them.
- SH And whomsoever Allah guides, he is the follower of the right way, and whomsoever He causes to err, you shall not find for him guardians besides Him; and We will gather them together on the day of resurrection on their faces, blind and dumb and deaf; their abode is hell; whenever it becomes allayed We will add to their burning.
- YU It is he whom Allah guides, that is on true Guidance; but he whom He leaves astray - for such wilt thou find no protector besides Him. On the Day of Judgment We shall gather, them together, prone on their faces, blind, dumb, and deaf: their abode will be Hell: every time it shows abatement, We shall increase from them the fierceness of the Fire.

### 98.

- AA This will be their retribution for having denied Our signs and said: "Once we are turned to bones and bits, can we be raised as a new creation?"
- NQ That is their recompense, because they denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?"
- PK That is their reward because they disbelieved Our revelations and said: When we are bones and fragments shall we, forsooth, be raised up as a new creation?
- SH This is their retribution because they disbelieved in Our communications and said What! when we shall have become bones and decayed particles, shall we then indeed be raised up into a new creation?
- YU That is their recompense, because they rejected Our signs, and said, "When we are reduced to bones and broken dust, should we really be raised up (to be) a new Creation?"

### 99.

- AA Do they not perceive that God, who created the heavens and the earth, has the power to create the like of them? There is no doubt that. He has fixed a term for them. Even then the wicked disdain everything but unbelief.
- See they not that Allâh, Who created the heavens and the earth, is Able to

- NQ** create the like of them. And He has decreed for them an appointed term, whereof there is not doubt. But the Zâlimûn (polytheists and wrong-doers, etc.) refuse (the truth the Message of Islâmîc Monotheism, and accept nothing) but disbelief.
- PK** Have they not seen that Allah Who created the heavens and the earth is Able to create the like of them, and hath appointed for them an end whereof there is no doubt? But the wrong-doers refuse aught save disbelief.
- SH** Do they not consider that Allah, Who created the heavens and the earth, is able to create their like, and He has appointed for them a doom about which there is no doubt? But the unjust do not consent to aught but denying.
- YU** See they not that Allah, Who created the heavens and the earth, has power to create the like of them (anew)? Only He has decreed a term appointed, of which there is no doubt. But the unjust refuse (to receive it) except with ingratitude.

**100.**

- AA** Say: "Even if you owned the stores of the mercy of my Lord, you would have held them back for fear of spending them, for man is niggardly."
- NQ** Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord (wealth, money, provision, etc.), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!"
- PK** Say (unto them): If ye possessed the treasures of the mercy of my Lord, ye would surely hold them back for fear of spending, for man was ever grudging.
- SH** Say: If you control the treasures of the mercy of my Lord, then you would withhold (them) from fear of spending, and man is niggardly.
- YU** Say: "If ye had control of the Treasures of the Mercy of my Lord, behold, ye would keep them back, for fear of spending them: for man is (every) niggardly!"

**101.**

- AA** We gave Moses nine clear signs; so ask the children of Israel. When (Moses) came to them the Pharaoh said: "I think, O Moses, you have been deluded."
- NQ** And indeed We gave to Mûsa (Moses) nine clear signs. Ask then the Children of Israel, when he came to them, then Fir'aun (Pharaoh) said to him: "O Mûsa (Moses)! I think you are indeed bewitched."
- PK** And verily We gave unto Moses nine tokens, clear proofs (of Allah's Sovereignty). Do but ask the Children of Israel how he came unto them, then Pharaoh said unto him: Lo! I deem thee one bewitched, O Moses.
- SH** And certainly We gave Musa nine clear signs; so ask the children of Israel. When he came to them, Firon said to him: Most surely I deem you, O Musa, to be a man deprived of reason.
- YU** To Moses We did give Nine Clear Signs: As the Children of Israel: when he came to them, Pharaoh said to him: "O Moses! I consider thee, indeed, to have been worked upon by sorcery!"

**102.**

- AA** He replied: "You know that none but the Lord of the heavens and the earth has sent these (signs) as cogent proof. I truly think, O Pharaoh, your days are done."
- NQ** [Mûsa (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth as clear (evidences i.e. proofs of Allâh's Oneness and His Omnipotence, etc.). And I think you are, indeed, O Fir'aun (Pharaoh) doomed to destruction (away from all good)!"
- PK** He said: In truth thou knowest that none sent down these (portents) save the

Lord of the heavens and the earth as proofs, and lo! (for my part) I deem thee lost, O Pharaoh.

SH He said: Truly you know that none but the Lord of the heavens and the earth has sent down these as clear proof and most surely I believe you, O Firon, to be given over to perdition.

YU Moses said, "Thou knowest well that these things have been sent down by none but the Lord of the heavens and the earth as eye-opening evidence: and I consider thee indeed, O Pharaoh, to be one doomed to destruction!"

### 103.

AA Then he sought to turn them out of the land, but We drowned him and all his followers.

NQ So he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him.

PK And he wished to scare them from the land, but We drowned him and those with him, all together.

SH So he desired to destroy them out of the earth, but We drowned him and those with him all together;

YU So he resolved to remove them from the face of the earth: but We did drown him and all who were with him.

### 104.

AA After this We told the children of Israel: "Dwell in the land. When the promise of reckoning comes, We shall bring you together from a motley crowd.

NQ And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near [i.e. the Day of Resurrection or the descent of Christ ['Iesa (Jesus), son of Maryam (Mary) >>> on the earth]. We shall bring you altogether as mixed crowd (gathered out of various nations). [Tafsir Al-Qurtubî, Vol. 10, Page 338]

PK And We said unto the Children of Israel after him: Dwell in the land; but when the promise of the Hereafter cometh to pass We shall bring you as a crowd gathered out of various nations.

SH And We said to the Israelites after him: Dwell in the land: and when the promise of the next life shall come to pass, we will bring you both together in judgment.

YU And We said thereafter to the Children of Israel, "Dwell securely in the land (of promise)": but when the second of the warnings came to pass, We gathered you together in a mingled crowd.

### 105.

AA We have sent it down with truth, and with truth has (the Qur'an) come down. And We have sent you only to give good news and to warn.

NQ And with truth We have sent it down (i.e. the Qur'ân), and with truth it has descended. And We have sent you (O Muhammad SAW) as nothing but a bearer of glad tidings (of Paradise, for those who follow your Message of Islâmîc Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islâmîc Monotheism)[].

PK With truth have We sent it down, and with truth hath it descended. And We have sent thee as naught else save a bearer of good tidings and a warner.

SH And with truth have We revealed it, and with truth did it come; and We have not sent you but as the giver of good news and as a warner.

YU We sent down the (Qur'an) in Truth, and in Truth has it descended: and We sent thee but to give Glad Tidings and to warn (sinners).

### 106.

- AA We have divided the Qur'an into parts that you may recite it to men slowly, with deliberation. That is why We sent it down by degrees.
- NQ And (it is) a Qur'ân which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages. (in 23 years).
- PK And (it is) a Qur'an that We have divided, that thou mayst recite it unto mankind at intervals, and We have revealed it by (successive) revelation.
- SH And it is a Quran which We have revealed in portions so that you may read it to the people by slow degrees, and We have revealed it, revealing in portions.
- YU (It is) a Qur'an which We have divided (into parts from time to time), in order that thou mightest recite it to men at intervals: We have revealed it by stages.

**107.**

- AA Say: "Believe in it or do not believe: Those who were given knowledge before it bow in adoration when it is read out to them,
- NQ Say (O Muhammad SAW to them): "Believe in it (the Qur'ân) or do not believe (in it). Verily! Those who were given knowledge before it (the Jews and the Christians like 'Abdullâh bin Salâm and Salmân Al-Farisi), when it is recited to them, fall down on their faces in humble prostration."
- PK Say: Believe therein or believe not, lo! those who were given knowledge before it, when it is read unto them, fall down prostrate on their faces, adoring,
- SH Say: Believe in it or believe not; surely those who are given the knowledge before it fall down on their faces, making obeisance when it is recited to them.
- YU Say: "Whether ye believe in it or not, it is true that those who were given knowledge beforehand, when it is recited to them, fall down on their faces in humble prostration,

**108.**

- AA And say: "Glory be to our Lord. The promise of our Lord has indeed been fulfilled."
- NQ And they say: "Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled."
- PK Saying: Glory to our Lord! Verily the promise of our Lord must be fulfilled.
- SH And they say: Glory be to our Lord! most surely the promise of our Lord was to be fulfilled.
- YU "And they say: 'Glory to our Lord! Truly has the promise of our Lord been fulfilled!'"

**109.**

- AA And weeping they kneel down, and this increases their humility.
- NQ And they fall down on their faces weeping and it adds to their humility.
- PK They fall down on their faces, weeping, and it increaseth humility in them.
- SH And they fall down on their faces weeping, and it adds to their humility.
- YU They fall down on their faces in tears, and it increases their (earnest) humility.

**110.**

- AA Say: "Call Him Allah or call Him Ar-Rahman; whatever the name you call Him by, all His names are beautiful." Do not say your prayers too loudly or in too low a voice, but follow a middle course.

- NQ** Say (O Muhammad SAW): "Invoke Allâh or invoke the Most Beneficent (Allâh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your Salât (prayer) neither aloud nor in a low voice, but follow a way between.
- PK** Say (unto mankind): Cry unto Allah, or cry unto the Beneficent, unto whichsoever ye cry (it is the same). His are the most beautiful names. And thou (Muhammad), be not loud-voiced in thy worship nor yet silent therein, but follow a way between.
- SH** Say: Call upon Allah or call upon, the Beneficent Allah; whichever you call upon, He has the best names; and do not utter your prayer with a very raised voice nor be silent with regard to it, and seek a way between these.
- YU** Say: "Call upon Allah, or call upon Rahman: by whatever name ye call upon Him, (it is well): for to Him belong the Most Beautiful Names. Neither speak thy Prayer aloud, nor speak it in a low tone, but seek a middle course between."

**111.**

- AA** And say: "All praise be to God who has neither begotten a son nor has a partner in His kingdom; nor has He need of any one to protect Him from ignominy. So extol Him by extolling His majesty."
- NQ** And say: "All the praises and thanks be to Allâh, Who has not begotten a son (nor an offspring), and Who has no partner in (His) Dominion, nor He is low to have a Walî (helper, protector or supporter). And magnify Him with all the magnificence, [Allâhu-Akbar (Allâh is the Most Great)]."
- PK** And say: Praise be to Allah, Who hath not taken unto Himself a son, and Who hath no partner in the Sovereignty, nor hath He any protecting friend through dependence. And magnify Him with all magnificence.
- SH** And say: (All) praise is due to Allah, Who has not taken a son and Who has not a partner in the kingdom, and Who has not a helper to save Him from disgrace; and proclaim His greatness magnifying (Him).
- YU** Say: "Praise be to Allah, who begets no son, and has no partner in (His) dominion: Nor (needs) He any to protect Him from humiliation: yea, magnify Him for His greatness and glory!"