

## 21

# Al-Anbiyâ'

## The Prophets

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

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

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

**1.**

- AA** In the name of Allah, most benevolent, ever-merciful. NEAR HAS COME the reckoning for men, but they turn away in remissness.
- NQ** Draws near for mankind their reckoning, while they turn away in heedlessness.
- PK** Their reckoning draweth nigh for mankind, while they turn away in heedlessness.
- SH** Their reckoning has drawn near to men, and in heedlessness are they turning aside.
- YU** Closer and closer to mankind comes their Reckoning: yet they heed not and they turn away.

**2.**

- AA** Never does a new reminder come to them from their Lord but they listen to it with dalliance.
- NQ** Comes not unto them an admonition (a chapter of the Qur'ân) from their Lord as a recent revelation but they listen to it while they play,
- PK** Never cometh there unto them a new reminder from their Lord but they listen to it while they play,
- SH** There comes not to them a new reminder from their Lord but they hear it while they sport,
- YU** Never comes (aught) to them of a renewed Message from their Lord, but they listen to it as in jest,-

**3.**

- AA** Their minds are lost in frivolous pastimes; and the evil-doers discuss secretly: "Is he not but only a man like you? Then why are you taken in by magic seemingly?"
- NQ** With their hearts occupied (with evil things) those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad SAW) more than a human being like you? Will you submit to magic while you see it?"
- PK** With hearts preoccupied. And they confer in secret. The wrong-doers say: Is this other than a mortal like you? Will ye then succumb to magic when ye see (it)?
- SH** Their hearts trifling; and those who are unjust counsel together in secret: He is nothing but a mortal like yourselves; what! will you then yield to enchantment while you see?
- YU** Their hearts toying as with trifles. The wrong-doers conceal their private counsels, (saying), "Is this (one) more than a man like yourselves? Will ye go to witchcraft with your eyes open?"

**4.**

- AA He said: "My Lord knows whatever is spoken in the heavens and the earth. He hears all and knows everything."
- NQ He (Muhammad SAW) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower."
- PK He saith: My Lord knoweth what is spoken in the heaven and the earth. He is the Hearer, the Knower.
- SH He said: My Lord knows what is spoken in the heaven and the earth, and He is the Hearing, the Knowing.
- YU Say: "My Lord knoweth (every) word (spoken) in the heavens and on earth: He is the One that heareth and knoweth (all things)."

**5.**

- AA Yet they say: "These are only confused dreams," or rather: "He has invented them;" or: "He is only a poet. Let him therefore bring a miracle to us as the earlier (apostles) were sent with."
- NQ Nay, they say: "These (revelations of the Qur'an which are inspired to Muhammad SAW) are mixed up false dreams! Nay, he has invented it! Nay, he is a poet! Let him then bring us an Ayâh (sign as a proof) like the ones (Prophets) that were sent before (with signs)!"
- PK Nay, say they, (these are but) muddled dreams; nay, he hath but invented it; nay, he is but a poet. Let him bring us a portent even as those of old (who were Allah's messengers) were sent (with portents).
- SH Nay! say they: Medleys of dreams; nay! he has forged it; nay! he is a poet; so let him bring to us a sign as the former (prophets) were sent (with).
- YU "Nay," they say, "(these are) medleys of dream! - Nay, He forged it! - Nay, He is (but) a poet! Let him then bring us a Sign like the ones that were sent to (Prophets) of old!"

**6.**

- AA Not one habitation that We destroyed before them had believed. So how can they believe?
- NQ Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs), will they then believe?
- PK Not a township believed of those which We destroyed before them (though We sent them portents): would they then believe?
- SH There did not believe before them any town which We destroyed, will they then believe?
- YU (As to those) before them, not one of the populations which We destroyed believed: will these believe?

**7.**

- AA Never did We send a message before you but through a man, whom We inspired. If you do not know, then ask the keepers of the oracles of God.
- NQ And We sent not before you (O Muhammad SAW) but men to whom We inspired, so ask the people of the Reminder [Scriptures - the Taurât (Torah), the Injeel (Gospel)] if you do not know.
- PK And We sent not (as Our messengers) before thee other than men, whom We inspired. Ask the followers of the Reminder if ye know not?
- SH And We did not send before you any but men to whom We sent revelation, so ask the followers of the reminder if you do not
- YU Before thee, also, the messengers We sent were but men, to whom We granted inspiration: If ye realise this not, ask of those who possess the Message.

**8.**

- AA We did not make their bodies immune to hunger, nor were they immortal.
- NQ And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals,
- PK We gave them not bodies that would not eat food, nor were they immortals.
- SH And We did not make them bodies not eating the food, and they were not to abide (forever).
- YU Nor did We give them bodies that ate no food, nor were they exempt from death.

**9.**

- AA Then We made Our promise good to them and delivered whomsoever We pleased, and destroyed the transgressors.
- NQ Then We fulfilled to them the promise, and We saved them and those whom We willed, but We destroyed Al-Musrifûn (i.e. extravagants in oppression, polytheism and in sin).
- PK Then we fulfilled the promise unto them. So we delivered them and whom We would, and We destroyed the prodigals.
- SH Then We made Our promise good to them, so We delivered them and those whom We pleased, and We destroyed the ex
- YU In the end We fulfilled to them Our Promise, and We saved them and those whom We pleased, but We destroyed those who transgressed beyond bounds.

**10.**

- AA We have sent down to you a Book which has a reminder for you. Do you not understand?
- NQ Indeed, We have sent down for you (O mankind) a Book, (the Qur'ân) in which there is Dhikrukum, (your Reminder or an honour for you i.e. honour for the one who follows the teaching of the Qur'ân and acts on its orders). Will you not then understand?
- PK Now We have revealed unto you a Scripture wherein is your Reminder. Have ye then no sense?
- SH Certainly We have revealed to you a Book in which is your good remembrance; what! do you not then understand?
- YU We have revealed for you (O men!) a book in which is a Message for you: will ye not then understand?

**11.**

- AA How many habitations that were sinful have We demolished utterly, and raised other people after them.
- NQ How many a town (community), that were wrong-doers, have We destroyed, and raised up after them another people!
- PK How many a community that dealt unjustly have We shattered, and raised up after them another folk!
- SH And how many a town which was iniquitous did We demolish, and We raised up after it another people!
- YU How many were the populations We utterly destroyed because of their iniquities, setting up in their places other peoples?

**12.**

- AA Whensoever they sensed Our punishment they fled from them.
- NQ Then, when they perceived (saw) Our Torment (coming), behold, they (tried to) flee from it.

- PK And, when they felt Our might, behold them fleeing from it!
- SH So when they felt Our punishment, lo! they began to fly
- YU Yet, when they felt Our Punishment (coming), behold, they (tried to) flee from it.

**13.**

- AA "Do not flee; go back to your halls of pleasure and your habitations, so that you may be interrogated."
- NQ Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.
- PK (But it was said unto them): Flee not, but return to that (existence) which emasculated you and to your dwellings, that ye may be questioned.
- SH Do not fly (now) and come back to what you were made to lead easy lives in and to your dwellings, haply you will be questioned.
- YU Flee not, but return to the good things of this life which were given you, and to your homes in order that ye may be called to account.

**14.**

- AA "Woe, alas," they said, "we were really sinful."
- NQ They cried: "Woe to us! Certainly! We have been Zâlimûn (polytheists, wrong-doers and disbelievers in the Oneness of Allâh, etc.)."
- PK They cried: Alas for us! we were wrong-doers.
- SH They said: O woe to us! surely we were unjust.
- YU They said: "Ah! woe to us! We were indeed wrong-doers!"

**15.**

- AA And this remained their lament till We mowed them down and made them extinct.
- NQ And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead).
- PK And this their crying ceased not till We made them as reaped corn, extinct.
- SH And this ceased not to be their cry till We made them cut
- YU And that cry of theirs ceased not, till We made them as a field that is mown, as ashes silent and quenched.

**16.**

- AA We have not created the heavens and the earth, and all that lies between them, out of fun.
- NQ We created not the heavens and the earth and all that is between them for a (mere) play[] .
- PK We created not the heaven and the earth and all that is between them in play.
- SH And We did not create the heaven and the earth and what is between them for sport.
- YU Not for (idle) sport did We create the heavens and the earth and all that is between!

**17.**

- AA If We had pleased to make a plaything We could have made it Ourselves, if We had cared to do so.
- NQ Had We intended to take a pastime (i.e. a wife or a son, etc.), We could surely have taken it from Us, if We were going to do (that).

- PK If We had wished to find a pastime, We could have found it in Our presence - if We ever did.
- SH Had We wished to make a diversion, We would have made it from before Ourselves: by no means would We do (it).
- YU If it had been Our wish to take (just) a pastime, We should surely have taken it from the things nearest to Us, if We would do (such a thing)!

**18.**

- AA In fact We strike the truth against the false, which shatters it, and it disappears. Woe to you for what you attribute (to Him)!
- NQ Nay, We fling (send down) the truth (this Qur'ân) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe (to Us) (against Allâh by uttering that Allâh has a wife and a son).
- PK Nay, but We hurl the true against the false, and it doth break its head and lo! it vanisheth. And yours will be woe for that which ye ascribe (unto Him).
- SH Nay! We cast the truth against the falsehood, so that it breaks its head, and lo! it vanishes; and woe to you for what you describe;
- YU Nay, We hurl the Truth against falsehood, and it knocks out its brain, and behold, falsehood doth perish! Ah! woe be to you for the (false) things ye ascribe (to Us).

**19.**

- AA Whosoever is in the heavens and the earth belongs to Him; and those who are near Him do not disdain to worship Him or weary (of His service),
- NQ To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship).
- PK Unto Him belongeth whosoever is in the heavens and the earth. And those who dwell in His presence are not too proud to worship Him, nor do they weary;
- SH And whoever is in the heavens and the earth is His; and those who are with Him are not proud to serve Him, nor do they grow weary.
- YU To Him belong all (creatures) in the heavens and on earth: Even those who are in His (very) Presence are not too proud to serve Him, nor are they (ever) weary (of His service):

**20.**

- AA Nor cease to endeavour praising Him night and day.
- NQ They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so).
- PK They glorify (Him) night and day; they flag not.
- SH They glorify (Him) by night and day; they are never languid.
- YU They celebrate His praises night and day, nor do they ever flag or intermit.

**21.**

- AA Or have they taken gods from the earth who can raise the dead?
- NQ Or have they taken (for worship) âliha (gods) from the earth who raise the dead?
- PK Or have they chosen gods from the earth who raise the dead?
- SH Or have they taken gods from the earth who raise (the dead).
- YU Or have they taken (for worship) gods from the earth who can raise (the dead)?

**22.**

- AA Had there been gods apart from God, both (the heavens and the earth) would have been despoiled. Much too glorious is God, the Lord of the mighty throne, for things they assert!
- NQ Had there been therein (in the heavens and the earth) gods besides Allâh, then verily both would have been ruined. Glorified be Allâh, the Lord of the Throne, (High is He) above what they attribute to Him!
- PK If there were therein gods beside Allah, then verily both (the heavens and the earth) had been disordered. Glorified be Allah, the Lord of the Throne, from all that they ascribe (unto Him).
- SH If there had been in them any gods except Allah, they would both have certainly been in a state of disorder; therefore glory be to Allah, the Lord of the dominion, above what they attribute (to Him).
- YU If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both! but glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him!

**23.**

- AA He cannot be questioned about what He does, but they will be questioned.
- NQ He cannot be questioned as to what He does, while they will be questioned.
- PK He will not be questioned as to that which He doeth, but they will be questioned.
- SH He cannot be questioned concerning what He does and they shall be questioned.
- YU He cannot be questioned for His acts, but they will be questioned (for theirs).

**24.**

- AA Have they taken gods besides God? Say: "Then bring your proof. Here is the Book of those who are with me, and the Book of those who have gone before me." But most men do not know the truth and turn away.
- NQ Or have they taken for worship (other) âliha (gods) besides Him? Say: "Bring your proof:" This (the Qur'ân) is the Reminder for those with me and the Reminder for those before me. But most of them know not the Truth, so they are averse.
- PK Or have they chosen other gods beside Him? say: Bring your proof (of their godhead). This is the Reminder of those with me and those before me, but most of them know not the Truth and so they are averse.
- SH Or, have they taken gods besides Him? Say: Bring your proof; this is the reminder of those with me and the reminder of those before me. Nay! most of them do not know the truth, so they turn aside.
- YU Or have they taken for worship (other) gods besides him? Say, "Bring your convincing proof: this is the Message of those with me and the Message of those before me." But most of them know not the Truth, and so turn away.

**25.**

- AA We have not sent an apostle before you without instructing him that there is no god but I, so worship Me.
- NQ And We did not send any Messenger before you (O Muhammad SAW) but We inspired him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."
- PK And We sent no messenger before thee but We inspired him, (saying): There is no Allah save Me (Allah), so worship Me.
- SH And We did not send before you any messenger but We revealed to him that

there is no god but Me, therefore serve Me.

YU Not a messenger did We send before thee without this inspiration sent by Us to him: that there is no god but I; therefore worship and serve Me.

## 26.

AA And yet they say: "Ar-Rahman has begotten a son." Too exalted is He! In fact, those (they call His sons) were His honoured votaries.

NQ And they say: "The Most Beneficent (Allâh) has begotten a son (or children)." Glory to Him! They [those whom they call children of Allâh i.e. the angels, 'Iesa (Jesus) son of Maryam (Mary), 'Uzair (Ezra), etc.], are but honoured slaves.

PK And they say: The Beneficent hath taken unto Himself a son. Be He Glorified! Nay, but (those whom they call sons) are honoured slaves;

SH And they say: The Beneficent Allah has taken to Himself a ! son. Glory be to Him. Nay! they are honored servants

YU And they say: "(Allah) Most Gracious has begotten offspring." Glory to Him! they are (but) servants raised to honour.

## 27.

AA They did not precede Him in their speech, and acted on His command.

NQ They speak not until He has spoken, and they act on His Command.

PK They speak not until He hath spoken, and they act by His command.

SH They do not precede Him in speech and (only) according to His commandment do they act.

YU They speak not before He speaks, and they act (in all things) by His Command.

## 28.

AA He knows what was there before them and what came after them; and they did not intercede for any one but whom He willed, and they were filled with awe of Him.

NQ He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.

PK He knoweth what is before them and what is behind them, and they cannot intercede except for him whom He accepteth, and they quake for awe of Him.

SH He knows what is before them and what is behind them, and they do not intercede except for him whom He approves and for fear of Him they tremble.

YU He knows what is before them, and what is behind them, and they offer no intercession except for those who are acceptable, and they stand in awe and reverence of His (Glory).

## 29.

AA If any one of them said: "I am God besides Him," We should award him Hell; for this is how We requite the evil-doers.

NQ And if any of them should say: "Verily, I am an ilâh (a god) besides Him (Allâh)," such a one We should recompense with Hell. Thus We recompense the Zâlimûn (polytheists and wrong-doers, etc.).

PK And one of them who should say: Lo! I am a god beside Him, that one We should repay with hell. Thus We Repay wrong-doers.

SH And whoever of them should say: Surely I am a god besides Him, such a one do We recompense with hell; thus do, We recompense the unjust.

YU If any of them should say, "I am a god besides Him", such a one We should

reward with Hell: thus do We reward those who do wrong.

### 30.

- AA Do not these unbelievers see that the heavens and the earth were an integrated mass, then We split them and made every living thing from water? Will they not believe even then?
- NQ Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?
- PK Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and we made every living thing of water? Will they not then believe?
- SH Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them; and We have made of water everything living, will they not then believe?
- YU Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe?

### 31.

- AA We placed stabilisers in the earth so that as it revolved with them you lived undisturbed; and We provided passageways between them so that men may find their way;
- NQ And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.
- PK And We have placed in the earth firm hills lest it quake with them, and We have placed therein ravines as roads that haply they may find their way.
- SH And We have made great mountains in the earth lest it might be convulsed with them, and We have made in it wide ways that they may follow a right direction.
- YU And We have set on the earth mountains standing firm, lest it should shake with them, and We have made therein broad highways (between mountains) for them to pass through: that they may receive Guidance.

### 32.

- AA And We made the sky a well-protected roof. Still they turn away from His signs!
- NQ And We have made the heaven a roof, safe and well guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds, etc.).
- PK And we have made the sky a roof withheld (from them). Yet they turn away from its portents.
- SH And We have made the heaven a guarded canopy and (yet) they turn aside from its signs.
- YU And We have made the heavens as a canopy well guarded: yet do they turn away from the Signs which these things (point to)!

### 33.

- AA It is He who created night and day, the sun and the moon, revolving on its orbit.
- NQ And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.
- PK And He it is Who created the night and the day, and the sun and the moon. They float, each in an orbit.



SH And He it is Who created the night and the day and the sun and the moon; all (orbs) travel along swiftly in their celestial spheres.

YU It is He Who created the Night and the Day, and the sun and the moon: all (the celestial bodies) swim along, each in its rounded course.

### 34.

AA We have given no man everlastingness before you. So then if you die, will they live ever after?

NQ And We granted not to any human being immortality before you (O Muhammad SAW), then if you die, would they live forever?

PK We appointed immortality for no mortal before thee. What! if thou diest, can they be immortal!

SH And We did not ordain abiding for any mortal before you. What! Then if you die, will they abide?

YU We granted not to any man before thee permanent life (here): if then thou shouldst die, would they live permanently?

### 35.

AA Every soul will know the taste of death. We tempt you with evil and with good as a trial; and to Us you will return.

NQ Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned.

PK Every soul must taste of death, and We try you with evil and with good, for ordeal. And unto Us ye will be returned.

SH Every soul must taste of death and We try you by evil and good by way of probation; and to Us you shall be brought back.

YU Every soul shall have a taste of death: and We test you by evil and by good by way of trial. to Us must ye return.

### 36.

AA But when the unbelievers see you they make fun of you (and say): "Is this the one who mentions your gods (deridingly)?" Yet in Ar-Rahman they disbelieve!

NQ And when those who disbelieve (in the Oneness of Allāh) see you (O Muhammad SAW), they take you not except for mockery (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve at the mention of the Most Beneficent (Allāh). [Tafsir. Al-Qurtubī].

PK And when those who disbelieve behold thee, they but choose thee out for mockery, (saying): Is this he who maketh mention of your gods? And they would deny all mention of the Beneficent.

SH And when those who disbelieve see you, they do not take you but for one to be scoffed at: Is this he who speaks of your gods? And they are deniers at the mention of the Beneficent Allah.

YU When the Unbelievers see thee, they treat thee not except with ridicule. "Is this," (they say), "the one who talks of your gods?" and they blaspheme at the mention of (Allah) Most Gracious!

### 37.

AA Man is made of inordinate haste. We will show you Our signs, then you will not desire to hasten (the punishment).

NQ Man is created of haste, I will show you My Ayât (torments, proofs, evidences, verses, lessons, signs, revelations, etc.). So ask Me not to hasten (them).

PK Man is made of haste. I shall show you My portents, but ask Me not to

hasten.

SH Man is created of haste; now will I show to you My signs, therefore do not ask Me to hasten (them) on.

YU Man is a creature of haste: soon (enough) will I show you My Signs; then ye will not ask Me to hasten them!

### 38.

AA Yet they say: "When will the promised threat come to pass, if you speak the truth?"

NO And they say: "When will this promise (come to pass), if you are truthful."

PK And they say: When will this promise (be fulfilled), if ye are truthful?

SH And they say: When will this threat come to pass if you are truthful?

YU They say: "When will this promise come to pass, if ye are telling the truth?"

### 39.

AA If only the unbelievers could apprehend the moment when they would neither be able to ward off the fire from their faces and their backs, nor help reach them!

NO If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs; and they will not be helped.

PK If those who disbelieved but knew the time when they will not be able to drive off the fire from their faces and from their backs, and they will not be helped!

SH Had those who disbelieve but known (of the time) when they shall not be able to ward off the fire from their faces nor from their backs, nor shall they be helped.

YU If only the Unbelievers knew (the time) when they will not be able to ward off the fire from their faces, nor yet from their backs, and (when) no help can reach them!

### 40.

AA It will come upon them unawares confounding them, and they will not be able to keep it back, nor will they be given respite.

NO Nay, it (the Fire or the Day of Resurrection) will come upon them all of a sudden and will perplex them, and they will have no power to avert it, nor will they get respite.

PK Nay, but it will come upon them unawares so that it will stupefy them, and they will be unable to repel it, neither will they be reprieved.

SH Nay, it shall come on them all of a sudden and cause them to become confounded, so they shall not have the power to avert it, nor shall they be respited.

YU Nay, it may come to them all of a sudden and confound them: no power will they have then to avert it, nor will they (then) get respite.

### 41.

AA Many apostles have been scoffed before you; but they who scoffed were themselves caught by what they had ridiculed. Say: "Who guards you from Ar-Rahman by night and by day?" Yet from a mention of their Lord they turn away.

NO Indeed (many) Messengers were mocked before you (O Muhammad SAW), but the scoffers were surrounded by that, whereat they used to mock.

PK Messengers before thee, indeed, were mocked, but that whereat they mocked surrounded those who scoffed at them.

- SH And certainly messengers before you were scoffed at, then there befell those of them who scoffed that at which they had scoffed.
- YU Mocked were (many) messenger before thee; But their scoffers were hemmed in by the thing that they mocked.

**42.**

- NQ Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Beneficent (Allāh)?" Nay, but they turn away from the remembrance of their Lord.
- PK Say: Who guardeth you in the night or in the day from the Beneficent? Nay, but they turn away from mention of their Lord!
- SH Say: Who guards you by night and by day from the Beneficent Allah? Nay, they turn aside at the mention of their Lord.
- YU Say: "Who can keep you safe by night and by day from (the Wrath of) (Allah) Most Gracious?" Yet they turn away from the mention of their Lord.

**43.**

- AA Or do they have lords of their own besides Us who can defend them? But they are not able to help themselves, nor can they find protection against Us.
- NQ Or have they âliha (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our Torment).
- PK Or have they gods who can shield them from Us? They cannot help themselves nor can they be defended from Us.
- SH Or, have they gods who can defend them against Us? They shall not be able to assist themselves, nor shall they be defended from Us.
- YU Or have they gods that can guard them from Us? They have no power to aid themselves, nor can they be defended from Us.

**44.**

- AA We allowed them and their fathers time to enjoy till the very end of their lives. Do they not see Us advancing into the land, reducing its frontiers? Would they still prevail?
- NQ Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome.[]
- PK Nay, but We gave these and their fathers ease until life grew long for them. See they not how we aim to the land, reducing it of its outlying parts? Can they then be the victors?
- SH Nay, We gave provision to these and their fathers until life was prolonged to them. Do they not then see that We are visiting the land, curtailing it of its sides? Shall they then prevail?
- YU Nay, We gave the good things of this life to these men and their fathers until the period grew long for them; See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will win?

**45.**

- AA Say: "I am warning you by God's command." But the deaf do not hear the call when they are warned.
- NQ Say (O Muhammad SAW): "I warn you only by the revelation (from Allāh and not by the opinion of the religious scholars and others). But the deaf (who follow the religious scholars and others blindly) will not hear the call, (even) when they are warned [(i.e. one should follow only the Qur'ān and the Sunnah (legal ways, orders, acts of worship, statements of Prophet Muhammad SAW , as the Companions of the Prophet SAW did)].[]

- PK Say (O Muhammad, unto mankind): I warn you only by the Inspiration. But the deaf hear not the call when they are warned.
- SH Say: I warn you only by revelation; and the deaf do not hear the call whenever they are warned.
- YU Say, "I do but warn you according to revelation": But the deaf will not hear the call, (even) when they are warned!

**46.**

- AA Even if a whiff of the Lord's chastisement were to touch them they would surely say: "Ah woe, alas, we were surely sinful."
- NQ And if a breath (minor calamity) of the Torment of your Lord touches them, they will surely cry: "Woe unto us! Indeed we have been Zâlimûn (polytheists and wrong-doers, etc.)."
- PK And if a breath of thy Lord's punishment were to touch them, they assuredly would say: Alas for us! Lo! we were wrong-doers.
- SH And if a blast of the chastisement of your Lord were to touch them, they will certainly say: O woe to us! surely we were unjust.
- YU If but a breath of the Wrath of thy Lord do touch them, they will then say, "Woe to us! we did wrong indeed!"

**47.**

- AA We shall fix the scales of justice on the Day of Resurrection, so that none will be wronged in the least; and even if it were equal to a mustard seed in weight We shall take it (into account). We are sufficient for computation.
- NQ And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.
- PK And We set a just balance for the Day of Resurrection so that no soul is wronged in aught. Though it be of the weight of a grain of mustard seed, We bring it. And We suffice for reckoners.
- SH And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take account.
- YU We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least, and if there be (no more than) the weight of a mustard seed, We will bring it (to account): and enough are We to take account.

**48.**

- AA We gave Moses and Aaron the Criterion, and a light and reminder for those who take heed for themselves,
- NQ And indeed We granted to Mûsa (Moses) and Hârûn (Aaron) the criterion (of right and wrong), and a shining light [i.e. the Taurât (Torah)] and a Reminder for Al-Muttaqûn (the pious - see V.2:2).
- PK And We verily gave Moses and Aaron the Criterion (of right and wrong) and a light and a Reminder for those who keep from evil,
- SH And certainly We gave to Musa and Haroun the Furqan and a light and a reminder for those who would guard (against evil).
- YU In the past We granted to Moses and Aaron the criterion (for judgment), and a Light and a Message for those who would do right,-

**49.**

- AA Who are fearful of their Lord inwardly and dread the Hour.
- NQ Those who fear their Lord without seeing Him, while they are afraid of the

Hour.

- PK Those who fear their Lord in secret and who dread the Hour (of doom).  
 SH (For) those who fear their Lord in secret and they are fearful of the hour.  
 YU Those who fear their Lord in their most secret thoughts, and who hold the Hour (of Judgment) in awe.

## 50.

- AA And this is a blessed reminder that We have sent down. Will you then deny it?  
 NO And this is a blessed Reminder (the Qur'ân) which We have sent down, will you then (dare to) deny it?[]  
 PK This is a blessed Reminder that we have revealed: Will ye then reject it?  
 SH And this is a blessed Reminder which We have revealed; will you then deny it?  
 YU And this is a blessed Message which We have sent down: will ye then reject it?

## 51.

- AA We had earlier given Abraham true direction, for We knew him well.  
 NO And indeed We bestowed aforetime on Ibrâhim (Abraham) his (portion of) guidance, and We were Well-Acquainted with him (as to his Belief in the Oneness of Allâh, etc.).  
 PK And We verily gave Abraham of old his proper course, and We were Aware of him,  
 SH And certainly We gave to Ibrahim his rectitude before, and We knew him fully well.  
 YU We bestowed aforetime on Abraham his rectitude of conduct, and well were We acquainted with him.

## 52.

- AA When he said to his father and his people: "What are these idols to which you cling so passionately?"  
 NO When he said to his father and his people: "What are these images, to which you are devoted?"  
 PK When he said unto his father and his folk: What are these images unto which ye pay devotion?  
 SH When he said to his father and his people: What are these images to whose worship you cleave?  
 YU Behold! he said to his father and his people, "What are these images, to which ye are (so assiduously) devoted?"

## 53.

- AA They replied: "We found our fathers worshipping them."  
 NO They said: "We found our fathers worshipping them."  
 PK They said: We found our fathers worshippers of them.  
 SH They said: We found our fathers worshipping them.  
 YU They said, "We found our fathers worshipping them."

## 54.

- AA He said: "You and your fathers were in clear error."  
 NO He said: "Indeed you and your fathers have been in manifest error."  
 PK He said: Verily ye and your fathers were in plain error.  
 He said: Certainly you have been, (both) you and your fathers, in manifest

SH error.

YU He said, "Indeed ye have been in manifest error - ye and your fathers."

### 55.

AA They said: "Are you speaking in earnest, or only jesting?"

NO They said: "Have you brought us the truth, or are you one of those who play about?"

PK They said: Bringest thou unto us the truth, or art thou some jester?

SH They said: Have you brought to us the truth, or are you one of the triflers?

YU They said, "Have you brought us the Truth, or are you one of those who jest?"

### 56.

AA He said: "In fact it was your Lord, the Lord of the heavens and the earth, who created them; and I bear witness to this.

NO He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and of that I am one of the witnesses.

PK He said: Nay, but your Lord is the Lord of the heavens and the earth, Who created them; and I am of those who testify unto that.

SH He said: Nay! your Lord is the Lord of the heavens and the earth, Who brought them into existence, and I am of those who bear witness to this:

YU He said, "Nay, your Lord is the Lord of the heavens and the earth, He Who created them (from nothing): and I am a witness to this (Truth).

### 57.

AA I swear by God I will do something to your idols when you have turned your backs and gone."

NO "And by Allâh, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."

PK And, by Allah, I shall circumvent your idols after ye have gone away and turned your backs.

SH And, by Allah! I will certainly do something against your idols after you go away, turning back.

YU "And by Allah, I have a plan for your idols - after ye go away and turn your backs"..

### 58.

AA So he smashed them up to pieces with the exception of the biggest, so that they may turn to it.

NO So he broke them to pieces, (all) except the biggest of them, that they might turn to it.

PK Then he reduced them to fragments, all save the chief of them, that haply they might have recourse to it.

SH So he broke them into pieces, except the chief of them, that haply they may return to it.

YU So he broke them to pieces, (all) but the biggest of them, that they might turn (and address themselves) to it.

### 59.

AA They asked (on return): "Who has done this to our gods? He is surely a mischief-monger."

NO They said: "Who has done this to our âliha (gods)? He must indeed be one of the wrong-doers."

- PK They said: Who hath done this to our gods? Surely it must be some evil-doer.  
 SH They said: Who has done this to our gods? Most surely he is one of the unjust.  
 YU They said, "Who has done this to our gods? He must indeed be some man of impiety!"

**60.**

- AA They said: "We heard a youth talk about them. He is called Abraham."  
 NQ They said: "We heard a young man talking (against) them who is called Ibrâhim (Abraham)."  
 PK They said: We heard a youth make mention of them, who is called Abraham.  
 SH They said: We heard a youth called Ibrahim speak of them.  
 YU They said, "We heard a youth talk of them: He is called Abraham."

**61.**

- AA "Bring him before the people," they said, "that they may bear witness."  
 NQ They said: "Then bring him before the eyes of the people, that they may testify."  
 PK They said: Then bring him (hither) before the people's eyes that they may testify.  
 SH Said they: Then bring him before the eyes of the people, perhaps they may bear witness.  
 YU They said, "Then bring him before the eyes of the people, that they may bear witness."

**62.**

- AA "Did you do this to our gods, O Abraham?" they enquired.  
 NQ They said: "Are you the one who has done this to our gods, O Ibrâhim (Abraham)?"  
 PK They said: Is it thou who hast done this to our gods, O Abraham?  
 SH They said: Have you done this to our gods, O Ibrahim?  
 YU They said, "Art thou the one that did this with our gods, O Abraham?"

**63.**

- AA "No," he said. "It was done by that chief of theirs. Ask him in case they can speak."  
 NQ [Ibrâhim (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!"  
 PK He said: But this, their chief hath done it. So question them, if they can speak.  
 SH He said: Surely (some doer) has done it; the chief of them is this, therefore ask them, if they can speak.  
 YU He said: "Nay, this was done by - this is their biggest one! ask them, if they can speak intelligently!"

**64.**

- AA Then they thought and observed: "Surely you are yourselves unjust."  
 NQ So they turned to themselves and said: "Verily, you are the Zâlimûn (polytheists and wrong-doers)."  
 PK Then gathered they apart and said: Lo! ye yourselves are the wrong-doers.  
 SH Then they turned to themselves and said: Surely you yourselves are the unjust;

YU So they turned to themselves and said, "Surely ye are the ones in the wrong!"

**65.**

AA Then crestfallen (they confessed): "Truly, as you know, they cannot speak."

NQ Then they turned to themselves (their first thought and said): "Indeed you [Ibrâhim (Abraham)] know well that these (idols) speak not!"

PK And they were utterly confounded, and they said: Well thou knowest that these speak not.

SH Then they were made to hang down their heads: Certainly you know that they do not speak.

YU Then were they confounded with shame: (they said), "Thou knowest full well that these (idols) do not speak!"

**66.**

AA (So Abraham) said: "Then why do you worship something apart from God that cannot profit you or do you harm?"

NQ [Ibrâhim (Abraham)] said: "Do you then worship besides Allâh, things that can neither profit you, nor harm you?"

PK He said: Worship ye then instead of Allah that which cannot profit you at all, nor harm you?

SH He said: What! do you then serve besides Allah what brings you not any benefit at all, nor does it harm you?

YU (Abraham) said, "Do ye then worship, besides Allah, things that can neither be of any good to you nor do you harm?"

**67.**

AA Fie on you and those you worship besides God! Will you not understand?"

NQ "Fie upon you, and upon that which you worship besides Allâh! Have you then no sense?"

PK Fie on you and all that ye worship instead of Allah! Have ye then no sense?

SH Fie on you and on what you serve besides Allah; what! do you not then understand?

YU "Fie upon you, and upon the things that ye worship besides Allah! Have ye no sense?"..

**68.**

AA They said: "Burn him, and save your gods, if you are men of action."

NQ They said: "Burn him and help your âliha (gods), if you will be doing."

PK They cried: Burn him and stand by your gods, if ye will be doing.

SH They said: Burn him and help your gods, if you are going to do (anything).

YU They said, "Burn him and protect your gods, If ye do (anything at all)!"

**69.**

AA "Turn cold, O fire," We said, "and give safety to Abraham."

NQ We (Allâh) said: "O fire! Be you coolness and safety for Ibrâhim (Abraham)!"

PK We said: O fire, be coolness and peace for Abraham,

SH We said: O fire! be a comfort and peace to Ibrahim;

YU We said, "O Fire! be thou cool, and (a means of) safety for Abraham!"

**70.**

AA They wished to entrap him, but We made them greater losers.



- NO And they wanted to harm him, but We made them the worst losers.
- PK And they wished to set a snare for him, but We made them the greater losers.
- SH And they desired a war on him, but We made them the greatest losers.
- YU Then they sought a stratagem against him: but We made them the ones that lost most!

**71.**

- AA So We delivered him and Lot, and brought them to the land We had blessed for all the people.
- NO And We rescued him and Lout (Lot) to the land which We have blessed for the 'Alamîn (mankind and jinns).
- PK And We rescued him and Lot (and brought them) to the land which We have blessed for (all) peoples.
- SH And We delivered him as well as Lut (removing them) to the land which We had blessed for all people.
- YU But We delivered him and (his nephew) Lut (and directed them) to the land which We have blessed for the nations.

**72.**

- AA And We bestowed on him Isaac, and Jacob as an additional gift, and made them righteous.
- NO And We bestowed upon him Ishâque (Isaac), and (a grandson) Ya'qûb (Jacob). Each one We made righteous.
- PK And We bestowed upon him Isaac, and Jacob as a grandson. Each of them We made righteous.
- SH And We gave him Ishaq and Yaqoub, a son's son, and We made (them) all good.
- YU And We bestowed on him Isaac and, as an additional gift, (a grandson), Jacob, and We made righteous men of every one (of them).

**73.**

- AA And We made them leaders to guide (the people) by Our command; and We inspired them to perform good deeds and observe their moral obligations and pay the zakat; and they obeyed Us.
- NO And We made them leaders, guiding (mankind) by Our Command, and We inspired in them the doing of good deeds, performing Salât (Iqâmat-as-Salât), and the giving of Zakât and of Us (Alone) they were worshippers.
- PK And We made them chiefs who guide by Our command, and We inspired in them the doing of good deeds and the right establishment of worship and the giving of alms, and they were worshippers of Us (alone).
- SH And We made them Imams who guided (people) by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of the alms, and Us (alone) did they serve;
- YU And We made them leaders, guiding (men) by Our Command, and We sent them inspiration to do good deeds, to establish regular prayers, and to practise regular charity; and they constantly served Us (and Us only).

**74.**

- AA To Lot We gave wisdom and knowledge, and saved him from a people who acted villainously and were certainly wicked and disobedient.
- NO And (remember) Lout (Lot), We gave him Hukman (right judgement of the affairs and Prophethood) and (religious) knowledge, and We saved him from the town (folk) who practised Al-Khabâ'ith (evil, wicked and filthy deeds,

etc.). Verily, they were a people given to evil, and were Fâsiqûn (rebellious, disobedient, to Allâh).

PK And unto Lot we gave judgment and knowledge, and We delivered him from the community that did abominations. Lo! they were folk of evil, lewd.

SH And (as for) Lut, We gave him wisdom and knowledge, and We delivered him from the town which wrought abominations; surely they were an evil people, transgressors;

YU And to Lut, too, We gave Judgment and Knowledge, and We saved him from the town which practised abominations: truly they were a people given to Evil, a rebellious people.

## 75.

AA Thus We admitted him to Our grace. He is surely one of the righteous.

NQ And We admitted him to Our Mercy, truly, he was of the righteous.

PK And We brought him in unto Our mercy. Lo! he was of the righteous.

SH And We took him into Our mercy; surely he was of the good.

YU And We admitted him to Our Mercy: for he was one of the Righteous.

## 76.

AA Remember Noah when he called to Us before this. We heard him and saved him and those with him from great distress;

NQ And (remember) Nûh (Noah), when he cried (to Us) aforetime. We listened to his invocation and saved him and his family from great distress.

PK And Noah, when he cried of old, We heard his prayer and saved him and his household from the great affliction.

SH And Nuh, when he cried aforetime, so We answered him, and delivered him and his followers from the great calamity.

YU (Remember) Noah, when he cried (to Us) aforetime: We listened to his (prayer) and delivered him and his family from great distress.

## 77.

AA And We helped him against the people who rejected Our signs as lies. They were a wicked people indeed, so We drowned them one and all.

NQ We helped him against people who denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). Verily, they were a people given to evil. So We drowned them all.

PK And delivered him from the people who denied Our revelations. Lo! they were folk of evil, therefor did We drown them all.

SH And We helped him against the people who rejected Our communications; surely they were an evil people, so We drowned them all.

YU We helped him against people who rejected Our Signs: truly they were a people given to Evil: so We drowned them (in the Flood) all together.

## 78.

AA (Remember) David and Solomon, when they pronounced judgement about the field which was eaten up at night by sheep belonging to certain people. We were witness to their judgement.

NQ And (remember) Dawûd (David) and Sulaimân (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night and We were witness to their judgement.

PK And David and Solomon, when they gave judgment concerning the field, when people's sheep had strayed and browsed therein by night; and We were witnesses to their judgment.

- SH And Dawood and Sulaiman when they gave judgment concerning the field when the people's sheep pastured therein by night, and We were bearers of witness to their judgment.
- YU And remember David and Solomon, when they gave judgment in the matter of the field into which the sheep of certain people had strayed by night: We did witness their judgment.

**79.**

- AA We made Solomon understand the case, and bestowed on each wisdom and knowledge, We subdued the al-jibal (mountains) with David to sing Our praises, and at-tair (birds). It is We who did it.
- NQ And We made Sulaimân (Solomon) to understand (the case), and to each of them We gave Hukman (right judgement of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dawûd (David), And it was We Who were the doers (of all these things).
- PK And We made Solomon to understand (the case); and unto each of them We gave judgment and knowledge. And we subdued the hills and the birds to hymn (His) praise along with David. We were the doers (thereof).
- SH So We made Sulaiman to understand it; and to each one We gave wisdom and knowledge; and We made the mountains, and the birds to celebrate Our praise with Dawood; and We were the doers.
- YU To Solomon We inspired the (right) understanding of the matter: to each (of them) We gave Judgment and Knowledge; it was Our power that made the hills and the birds celebrate Our praises, with David: it was We Who did (all these things).

**80.**

- AA And We taught him the art of making coats of mail to shield you from each other's violence. Will you not be grateful even then?
- NQ And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?
- PK And We taught him the art of making garments (of mail) to protect you in your daring. Are ye then thankful?
- SH And We taught him the making of coats of mail for you, that they might protect you in your wars; will you then be grateful?
- YU It was We Who taught him the making of coats of mail for your benefit, to guard you from each other's violence: will ye then be grateful?

**81.**

- AA We made tempestuous winds obedient to Solomon which blew swiftly to sail at his bidding (with his ships) to the land We had blessed. We are cognisant of everything.
- NQ And to Sulaimân (Solomon) (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower.
- PK And unto Solomon (We subdued) the wind in its raging. It set by his command toward the land which We had blessed. And of everything We are Aware.
- SH And (We made subservient) to Sulaiman the wind blowing violent, pursuing its course by his command to the land which We had blessed, and We are knower of all things.
- YU (It was Our power that made) the violent (unruly) wind flow (tamely) for Solomon, to his order, to the land which We had blessed: for We do know all

things.

## 82.

- AA And many of the devils (We also made obedient to him) who dived for him, and did many other things; and We kept watch over them.
- NQ And of the Shayâtin (devils) (from the jinns) were some who dived for him, and did other work besides that; and it was We Who guarded them.
- PK And of the evil ones (subdued We unto him) some who dived (for pearls) for him and did other work, and We were warders unto them.
- SH And of the rebellious people there were those who dived for him and did other work besides that, and We kept guard over them;
- YU And of the evil ones, were some who dived for him, and did other work besides; and it was We Who guarded them.

## 83.

- AA (Remember) Job when he called to his Lord: "I am afflicted with distress, and You are the most compassionate of all."
- NQ And (remember) Ayûb (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy."
- PK And Job, when he cried unto his Lord, (saying): Lo! adversity afflicteth me, and Thou art Most Merciful of all who show mercy.
- SH And Ayub, when he cried to his Lord, (saying): Harm has afflicted me, and Thou art the most Merciful of the merciful.
- YU And (remember) Job, when He cried to his Lord, "Truly distress has seized me, but Thou art the Most Merciful of those that are merciful."

## 84.

- AA So We heard his cry and relieved him of the misery he was in. We restored his family to him, and along with them gave him others similar to them as a grace from Us and reminder for those who are obedient.
- NQ So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost), and the like thereof along with them, as a mercy from Ourselves and a Reminder for all who worship Us.
- PK Then We heard his prayer and removed that adversity from which he suffered, and We gave him his household (that he had lost) and the like thereof along with them, a mercy from Our store, and a remembrance for the worshippers;
- SH Therefore We responded to him and took off what harm he had, and We gave him his family and the like of them with them: a mercy from Us and a reminder to the worshippers.
- YU So We listened to him: We removed the distress that was on him, and We restored his people to him, and doubled their number,- as a Grace from Ourselves, and a thing for commemoration, for all who serve Us.

## 85.

- AA (Remember) Ishmael, Edris and Dhu'l-Kifl. They were men of fortitude,
- NQ And (remember) Isma'il (Ishmael), and Idris (Enoch) and Dhul-Kifl (Isaiah), all were from among As- Sâbirin (the patient ones, etc.).
- PK And (mention) Ishmael, and Idris, and Dhu'l-Kifl. All were of the steadfast.
- SH And Ismail and Idris and Zulkifl; all were of the patient ones;
- YU And (remember) Isma'il, Idris, and Zul-kifl, all (men) of constancy and patience;

## 86.

- AA And they were admitted to Our grace. Verily they were among the doers of good.
- NQ And We admitted them to Our Mercy. Verily, they were of the righteous.
- PK And We brought them in unto Our mercy. Lo! they are among the righteous.
- SH And We caused them to enter into Our mercy, surely they were of the good ones.
- YU We admitted them to Our mercy: for they were of the righteous ones.

**87.**

- AA And (remember) Dhu'n-Noon (Jonah of the fish), when he went away in anger and imagined We will not test him (with distress). Then he called out from the darkness: "There is no god other than You. All glory to You; surely I was a sinner.
- NQ And (remember) Dhan-Nûn (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): Lâ ilâha illa Anta [none has the right to be worshipped but You (O Allâh)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers."
- PK And (mention) Dhu'n-Nun, when he went off in anger and deemed that We had no power over him, but he cried out in the darkness, saying: There is no Allah save Thee. Be Thou Glorified! Lo! I have been a wrong-doer.
- SH And Yunus, when he went away in wrath, so he thought that We would not straiten him, so he called out among afflictions: There is no god but Thou, glory be to Thee; surely I am of those who make themselves to suffer loss.
- YU And remember Zun-nun, when he departed in wrath: He imagined that We had no power over him! But he cried through the depths of darkness, "There is no god but thou: glory to thee: I was indeed wrong!"

**88.**

- AA We heard his cry, and saved him from the anguish. That is how We deliver those who believe.
- NQ So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allâh, abstain from evil and work righteousness).
- PK Then we heard his prayer and saved him from the anguish. Thus we save believers.
- SH So We responded to him and delivered him from the grief and thus do We deliver the believers.
- YU So We listened to him: and delivered him from distress: and thus do We deliver those who have faith.

**89.**

- AA (Remember) Zachariah when he called to his Lord: "Do not leave me alone (and childless), for you are the best of givers."
- NQ And (remember) Zakariya (Zachariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors."
- PK And Zachariah, when he cried unto his Lord: My Lord! Leave me not childless, though Thou art the Best of inheritors.
- SH And Zakariya, when he cried to his Lord: O my Lord leave me not alone; and Thou art the best of inheritors.
- YU And (remember) Zakariya, when he cried to his Lord: "O my Lord! leave me

not without offspring, though thou art the best of inheritors."

**90.**

- AA So We heard him and gave him John, and cured his wife (of barrenness). These were men who vied in good deeds with one another, and prayed to Us with love and awe, and were meek before Us.
- NQ So We answered his call, and We bestowed upon him Yahya (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.
- PK Then We heard his prayer, and bestowed upon him John, and adjusted his wife (to bear a child) for him. Lo! they used to vie one with the other in good deeds, and they cried unto Us in longing and in fear, and were submissive unto Us.
- SH So We responded to him and gave him Yahya and made his wife fit for him; surely they used to hasten, one with another In deeds of goodness and to call upon Us, hoping and fearing and they were humble before Us.
- YU So We listened to him: and We granted him Yahya: We cured his wife's (Barrenness) for him. These (three) were ever quick in emulation in good works; they used to call on Us with love and reverence, and humble themselves before Us.

**91.**

- AA (Remember) her who preserved her chastity, into whom We breathed a new life from Us, and made her and her son a token for mankind.
- NQ And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our Rûh Jibrael (Gabriel)][], and We made her and her son ['Iesa (Jesus)] a sign for Al-'Alamin (the mankind and jinns).
- PK And she who was chaste, therefor We breathed into her (something) of Our Spirit and made her and her son a token for (all) peoples.
- SH And she who guarded her chastity, so We breathed into her of Our inspiration and made her and her son a sign for the nations.
- YU And (remember) her who guarded her chastity: We breathed into her of Our spirit, and We made her and her son a sign for all peoples.

**92.**

- AA Verily this your order is one order, and I am your Lord; so worship Me.
- NQ Truly! This, your Ummah [Sharia or religion (Islâmic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). [Tafsîr Ibn Kathîr]
- PK Lo! this, your religion, is one religion, and I am your Lord, so worship Me.
- SH Surely this Islam is your religion, one religion (only), and I am your Lord, therefore serve Me.
- YU Verily, this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher: therefore serve Me (and no other).

**93.**

- AA But they split up the order among themselves; (yet) all of them have to come back to Me. So he who does the right and is a believer, will not have his labour denied, for We are cognisant of it.
- NQ But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us.
- PK And they have broken their religion (into fragments) among them, (yet) all are returning unto Us.

SH And they broke their religion (into sects) between them: to Us shall all come back.

YU But (later generations) cut off their affair (of unity), one from another: (yet) will they all return to Us.

**94.**

NQ So whoever does righteous good deeds while he is a believer (in the Oneness of Allâh Islâmic Monotheism), his efforts will not be rejected. Verily! We record it in his Book of deeds.[]

PK Then whoso doeth some good works and is a believer, there will be no rejection of his effort. Lo! We record (it) for him.

SH Therefore whoever shall do of good deeds and he is a believer, there shall be no denying of his exertion, and surely We will write (It) down for him.

YU Whoever works any act of righteousness and has faith, - His endeavour will not be rejected: We shall record it in his favour.

**95.**

AA It is imperative that a habitation We have destroyed will not desist (from unbelief)

NQ And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).

PK And there is a ban upon any community which We have destroyed: that they shall not return.

SH And it is binding on a town which We destroy that they shall not return.

YU But there is a ban on any population which We have destroyed: that they shall not return,

**96.**

AA Until when the way is opened up for Gog and Magog and they press from every elevated place,

NQ Until, when Ya'jûj and Ma'jûj (Gog and Magog)[] are let loose (from their barrier), and they swiftly swarm from every mound.

PK Until, when Gog and Magog are let loose, and they hasten out of every mound,

SH Even when Gog and Magog are let loose and they shall break forth from every elevated place.

YU Until the Gog and Magog (people) are let through (their barrier), and they swiftly swarm from every hill.

**97.**

AA And the certain promise (of Doom) comes near. Then the eyes of unbelievers will be fixed in horror, (and they will cry:) "Ah, woe betide, we were indeed heedless of this, and were oppressors and unjust."

NQ And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly stare in horror. (They will say): "Woe to us! We were indeed heedless of this; nay, but we were Zâlimûn (polytheists and wrong-doers, etc.)."

PK And the True Promise draweth nigh; then behold them, staring wide (in terror), the eyes of those who disbelieve! (They say): Alas for us! We (lived) in forgetfulness of this. Ah, but we were wrong-doers!

SH And the true promise shall draw nigh, then lo! the eyes of those who disbelieved shall be fixedly open: O woe to us! surely we were in a state of heedlessness as to this; nay, we were unjust.

YU Then will the true promise draw nigh (of fulfilment): then behold! the eyes of the Unbelievers will fixedly stare in horror: "Ah! Woe to us! we were indeed heedless of this; nay, we truly did wrong!"

**98.**

AA Verily you and those you worship other than God will be faggots for Hell; and come to it you will.

NQ Certainly! You (disbelievers) and that which you are worshipping now besides Allâh, are (but) fuel for Hell! (Surely), you will enter it.[]

PK Lo! ye (idolaters) and that which ye worship beside Allah are fuel of hell. Thereunto ye will come.

SH Surely you and what you worship besides Allah are the firewood of hell; to it you shall come.

YU Verily ye, (unbelievers), and the (false) gods that ye worship besides Allah, are (but) fuel for Hell! to it will ye (surely) come!

**99.**

AA Had they really been gods they would not have entered it: They will all abide in it for ever.

NQ Had these (idols, etc.) been âliha (gods), they would not have entered there (Hell), and all of them will abide therein.

PK If these had been gods they would not have come thither, but all will abide therein.

SH Had these been gods, they would not have come to it and all shall abide therein.

YU If these had been gods, they would not have got there! but each one will abide therein.

**100.**

AA There will only be groaning for them, and they will not hear any thing.

NQ Therein breathing out with deep sighs and roaring will be their portion, and therein they will hear not. []

PK Therein wailing is their portion, and therein they hear not.

SH For them therein shall be groaning and therein they shall not hear.

YU There, sobbing will be their lot, nor will they there hear (aught else).

**101.**

AA But those for whom a good reward had been fore-ordained by Us, will be far removed from it,

NQ Verily those for whom the good has preceded from Us, they will be removed far therefrom (Hell) [e.g. 'Iesa (Jesus), son of Maryam (Mary); 'Uzair (Ezra), etc.].

PK Lo! those unto whom kindness hath gone forth before from Us, they will be far removed from thence.

SH Surely (as for) those for whom the good has already gone forth from Us, they shall be kept far off from it;

YU Those for whom the good (record) from Us has gone before, will be removed far therefrom.

**102.**

AA And will not hear its hissing, and will live for ever in the midst of what their hearts desire.

NQ They shall not hear the slightest sound of it (Hell), while they abide in that which their ownelves desire.



- PK They will not hear the slightest sound thereof, while they abide in that which their souls desire.
- SH They will not hear its faintest sound, and they shall abide in that which their souls long for.
- YU Not the slightest sound will they hear of Hell: what their souls desired, in that will they dwell.

**103.**

- AA They will have safety from the mighty terror, and angels will receive them, (saying:) "This is your day which had been promised you."
- NQ The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting): "This is your Day which you were promised."
- PK The Supreme Horror will not grieve them, and the angels will welcome them, (saying): This is your Day which ye were promised;
- SH The great fearful event shall not grieve them, and the angels shall meet them: This is your day which you were promised.
- YU The Great Terror will bring them no grief: but the angels will meet them (with mutual greetings): "This is your Day,- (the Day) that ye were promised."

**104.**

- AA The day We shall roll up the heavens like a written scroll, We shall revert it (to nothing) as it was before We first created it. This is a promise incumbent on Us; We will certainly fulfil it.
- NQ And (remember) the Day when We shall roll up the heavens like a scroll rolled up for books, as We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it.
- PK The Day when We shall roll up the heavens as a recorder rolleth up a written scroll. As We began the first creation, We shall repeat it. (It is) a promise (binding) upon Us. Lo! We are to perform it.
- SH On the day when We will roll up heaven like the rolling up of the scroll for writings, as We originated the first creation, (so) We shall reproduce it; a promise (binding on Us); surely We will bring it about.
- YU The Day that We roll up the heavens like a scroll rolled up for books (completed),- even as We produced the first creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfil it.

**105.**

- AA We had prescribed in the Book of Psalms after the reminder and admonition, that those of Our creatures who are good will in the end rule the earth.
- NQ And indeed We have written in Zabûr (Psalms) [i.e. all the revealed Holy Books the Taurât (Torah), the Injeel (Gospel), the Qur'ân] after (We have already written in) Al-Lauh Al-Mahfûz (the Book, that is in the heaven with Allâh), that My righteous slaves shall inherit the land (i.e. the land of Paradise).
- PK And verily we have written in the Scripture, after the Reminder: My righteous slaves will inherit the earth:
- SH And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it.
- YU Before this We wrote in the Psalms, after the Message (given to Moses): My servants the righteous, shall inherit the earth."

**106.**

- AA Verily there is a message in this for people who are devout.

- NQ Verily, in this (the Qur'ân) there is a plain Message for people who worship Allâh (i.e. the true, real believers of Islâmîc Monotheism who act practically on the Qur'ân and the Sunnah legal ways of the Prophet SAW).
- PK Lo! there is a plain statement for folk who are devout.
- SH Most surely in this is a message to a people who serve
- YU Verily in this (Qur'an) is a Message for people who would (truly) worship Allah.

**107.**

- AA We have sent you as a benevolence to the creatures of the world.
- NQ And We have sent you (O Muhammad SAW) not but as a mercy for the 'Alamîn (mankind, jinns and all that exists).
- PK We sent thee not save as a mercy for the peoples.
- SH And We have not sent you but as a mercy to the worlds.
- YU We sent thee not, but as a Mercy for all creatures.

**108.**

- AA Say: "This is what has been revealed to me: 'Your God is one and only God.' So will you bow in homage to Him?"
- NQ Say (O Muhammad SAW): "It is revealed to me that your Ilâh (God) is only one Ilâh (God - Allâh). Will you then submit to His Will (become Muslims and stop worshipping others besides Allâh)?"
- PK Say: It is only inspired in me that your Allah is One Allah. Will ye then surrender (unto Him)?
- SH Say: It is only revealed to me that your Allah is one Allah; will you then submit?
- YU Say: "What has come to me by inspiration is that your Allah is One Allah: will ye therefore bow to His Will (in Islam)?"

**109.**

- AA If they turn away, tell them: "I have warned you all alike. I do not know if what has been promised you is near or far away.
- NQ But if they (disbelievers, idolaters, Jews, Christians, polytheists, etc.) turn away (from Islâmîc Monotheism) say (to them O Muhammad SAW): "I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised (i.e. the torment or the Day of Resurrection) is near or far.[]"
- PK But if they are averse, then say: I have warned you all alike, although I know not whether nigh or far is that which ye are promised.
- SH But if they turn back, say: I have given you warning in fairness and I do not know whether what you are threatened with is near or far;
- YU But if they turn back, Say: "I have proclaimed the Message to you all alike and in truth; but I know not whether that which ye are promised is near or far.

**110.**

- AA He knows surely what you say aloud, and what you hide within your breasts.
- NQ (Say O Muhammad SAW) Verily, He (Allâh) knows that which is spoken aloud (openly) and that which you conceal.
- PK Lo! He knoweth that which is said openly, and that which ye conceal.
- SH Surely He knows what is spoken openly and He knows what you hide;
- YU "It is He Who knows what is open in speech and what ye hide (in your

hearts).

### 111.

- AA I do not know if this be a trial for you, or a little advantage for a while."  
 NQ And I know not, perhaps it may be a trial for you, and an enjoyment for a while.  
 PK And I know not but that this may be a trial for you, and enjoyment for a while.  
 SH And I do not know if this may be a trial for you and a provision till a time.  
 YU "I know not but that it may be a trial for you, and a grant of (worldly) livelihood (to you) for a time."

### 112.

- AA "Judge in truth (between us), O Lord," he said. "Our Lord is merciful, whose help we seek against what you attribute."  
 NQ He (Muhammad SAW) said: "My Lord! Judge You in truth! Our Lord is the Most Beneficent, Whose Help is to be sought against that which you attribute (unto Allâh that He has offspring, and unto Muhammad SAW that he is a sorcerer, and unto the Qur'ân that it is poetry, etc.)!"  
 PK He saith: My Lord! Judge Thou with truth. Our Lord is the Beneficent, Whose help is to be implored against that which ye ascribe (unto Him).  
 SH He said: O my Lord! judge Thou with truth; and our Lord is the Beneficent Allah, Whose help is sought against what you ascribe (to Him).  
 YU Say: "O my Lord! judge Thou in truth!" "Our Lord Most Gracious is the One Whose assistance should be sought against the blasphemies ye utter!"