

## 25

# Al-Furqân

## The Criterion

## The Standard

 **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. BLESSED IS HE who revealed the Criterion (of right and wrong) to His votary that it may be a warning for the world, --
- NQ** Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad SAW) that he may be a warner to the 'Alamîn (mankind and jinns).
- PK** Blessed is He Who hath revealed unto His slave the Criterion (of right and wrong), that he may be a warner to the peoples.
- SH** Blessed is He Who sent down the Furqan upon His servant that he may be a warner to the nations;
- YU** Blessed is He who sent down the criterion to His servant, that it may be an admonition to all creatures; -

### 2.

- AA** He to whom belongs the kingdom of the heavens and the earth, who has neither begotten a son nor has He a partner in His kingdom, (who) created everything and determined its exact measure.
- NQ** He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.
- PK** He unto Whom belongeth the Sovereignty of the heavens and the earth, He hath chosen no son nor hath He any partner in the Sovereignty. He hath created everything and hath meted out for it a measure.
- SH** He, Whose is the kingdom of the heavens and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, and Who created everything, then ordained for it a measure.
- YU** He to whom belongs the dominion of the heavens and the earth: no son has He begotten, nor has He a partner in His dominion: it is He who created all things, and ordered them in due proportions.

### 3.

- AA** Yet they choose apart from Him gods who have not created any thing and have themselves been created, who possess no power over their loss or gain, or their death or life or being raised to life again.
- NQ** Yet they have taken besides Him other âlihâ (gods) that created nothing but are themselves created, and possess neither hurt nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.

- PK Yet they choose beside Him other gods who create naught but are themselves created, and possess not hurt nor profit for themselves, and possess not death nor life, nor power to raise the dead.
- SH And they have taken besides Him gods, who do not create anything while they are themselves created, and they control not for themselves any harm or profit, and they control not death nor life, nor raising (the dead) to life.
- YU Yet have they taken, besides him, gods that can create nothing but are themselves created; that have no control of hurt or good to themselves; nor can they control death nor life nor resurrection.

**4.**

- AA Yet the unbelievers say: "This is nothing but a lie he has concocted in which others have aided him." They have come down to mischief and lies.
- NQ Those who disbelieve say: "This (the Qur'ân) is nothing but a lie that he (Muhammad SAW) has invented, and others have helped him at it, so that they have produced an unjust wrong (thing) and a lie."
- PK Those who disbelieve say: This is naught but a lie that he hath invented, and other folk have helped him with it, so that they have produced a slander and a lie.
- SH And those who disbelieve say: This is nothing but a lie which he has forged, and other people have helped him at it; so indeed they have done injustice and (uttered) a falsehood.
- YU But the misbelievers say: "Naught is this but a lie which he has forged, and others have helped him at it." In truth it is they who have put forward an iniquity and a falsehood.

**5.**

- AA And they say: "These are fables of antiquity he has invented, which are dictated to him morning and evening."
- NQ And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."
- PK And they say: Fables of the men of old which he hath had written down so that they are dictated to him morn and evening.
- SH And they say: The stories of the ancients-- he has got them written-- so these are read out to him morning and evening.
- YU And they say: "Tales of the ancients, which he has caused to be written: and they are dictated before him morning and evening."

**6.**

- AA Say: "He who knows the secrets of the heavens and the earth has revealed it to me; and He is surely forgiving and kind."
- NQ Say: "It (this Qur'ân) has been sent down by Him (Allâh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."
- PK Say (unto them, O Muhammad): He who knoweth the secret of the heavens and the earth hath revealed it. Lo! He ever is Forgiving, Merciful.
- SH Say: He has revealed it Who knows the secret in the heavens and the earth; surely He is ever Forgiving, Merciful.
- YU Say: "The (Qur'an) was sent down by Him who knows the mystery (that is) in the heavens and the earth: verily He is Oft-Forgiving, Most Merciful."

**7.**

- AA But they say: "What sort of prophet is this who eats food and walks the market places? Why was no angel sent to him to act as admonisher with him?"

- NQ** And they say: "Why does this Messenger (Muhammad SAW) eat food, and walk about in the markets (like ourselves). Why is not an angel sent down to him to be a warner with him?"
- PK** And they say: What aileth this messenger (of Allah) that he eateth food and walketh in the markets? Why is not an angel sent down unto him, to be a warner with him.
- SH** And they say: What is the matter with this Messenger that he eats food and goes about in the markets; why has not an angel been sent down to him, so that he should have been a warner with him?
- YU** And they say: "What sort of a messenger is this, who eats food, and walks through the streets? Why has not an angel been sent down to him to give admonition with him?"

**8.**

- AA** Or a treasure should have been given to him, or he should have had an orchard from which he could eat." And these wicked people say: "You only follow a man ensorcelled."
- NQ** "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the Zâlimûn (polytheists and wrong-doers, etc.) say: "You follow none but a man bewitched."
- PK** Or (why is not) treasure thrown down unto him, or why hath he not a paradise from whence to eat? And the evil-doers say: Ye are but following a man bewitched.
- SH** Or (why is not) a treasure sent down to him, or he is made to have a garden from which he should eat? And the unjust say: You do not follow any but a man deprived of reason.
- YU** "Or (Why) has not a treasure been bestowed on him, or why has he (not) a garden for enjoyment?" The wicked say: "Ye follow none other than a man bewitched."

**9.**

- AA** Just see what comparisons they bring up for you! They are lost and cannot find the way.
- NQ** See how they coin similitudes for you, so they have gone astray, and they cannot find a (Right) Path.
- PK** See how they coin similitudes for thee, so that they are all astray and cannot find a road!
- SH** See what likenesses do they apply to you, so they have gone astray, therefore they shall not be able to find a way.
- YU** See what kinds of comparisons they make for thee! But they have gone astray, and never a way will they be able to find!

**10.**

- AA** Blessed be He who, if He pleased, could give you better than that, -- gardens with rivers flowing by; and make palaces for you.
- NQ** Blessed be He Who, if He will, will assign you better than (all) that, - Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise).
- PK** Blessed is He Who, if He will, will assign thee better than (all) that - Gardens underneath which rivers flow - and will assign thee mansions.
- SH** Blessed is He Who, if He please, will give you what is better than this, gardens beneath which rivers flow, and He will give you palaces.
- YU** Blessed is He who, if that were His will, could give thee better (things) than those,- Gardens beneath which rivers flow; and He could give thee palaces

(secure to dwell in).

### 11.

- AA Yet they reject the Hour as untrue. We have prepared a Fire for those who deny the Resurrection.
- NQ Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell).
- PK Nay, but they deny (the coming of) the Hour, and for those who deny (the coming of) the Hour We have prepared a flame.
- SH But they reject the hour, and We have prepared a burning fire for him who rejects the hour.
- YU Nay they deny the hour (of the judgment to come): but We have prepared a blazing fire for such as deny the hour:

### 12.

- AA When (Hell) appears to them from a distance they will hear it raging and roaring.
- NQ When it (Hell) sees them from a far place, they will hear its raging and its roaring.
- PK When it seeth them from afar, they hear the crackling and the roar thereof.
- SH When it shall come into their sight from a distant place, they shall hear its vehement raging and roaring.
- YU When it sees them from a place fAr off, they will hear its fury and its ranging sigh.

### 13.

- AA And when they are cast within a narrow space of it chained together, they would plead for death.
- NQ And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.
- PK And when they are flung into a narrow place thereof, chained together, they pray for destruction there.
- SH And when they are cast into a narrow place in it, bound, they shall there call out for destruction.
- YU And when they are cast, bound together into a constricted place therein, they will pLead for destruction there and then!

### 14.

- AA "Do not ask for one death but many deaths on this day."
- NQ Exclaim not today for one destruction, but exclaim for many destructions.
- PK Pray not that day for one destruction, but pray for many destructions!
- SH Call not this day for one destruction, but call for destructions many.
- YU "This day plead not for a single destruction: plead for destruction oft-repeated!"

### 15.

- AA Ask them: "Is this better or a garden for everlasting abode which has been promised the pious and devout? It would be their guerdon and their destination.
- NQ Say: (O Muhammad SAW) "Is that (torment) better or the Paradise of Eternity promised to the Muttaqûn (pious and righteous persons - see V.2:2)?" It will be theirs as a reward and as a final destination.
- PK Say: Is that (doom) better or the Garden of Immortality which is promised

unto those who ward off (evil)? It will be their reward and journey's end.

- SH Say: Is this better or the abiding garden which those who guard (against evil) are promised? That shall be a reward and a resort for them.
- YU Say: "Is that best, or the eternal garden, promised to the righteous? for them, that is a reward as well as a goal (of attainment).

## 16.

- AA There will they have whatever they wish, and there abide for ever." This is a promise incumbent on your Lord which will certainly be fulfilled.
- NQ For them there will be therein all that they desire, and they will abide (there forever). It is a promise binding upon your Lord that must be fulfilled.
- PK Therein abiding, they have all that they desire. It is for thy Lord a promise that must be fulfilled.
- SH They shall have therein what they desire abiding (in it); it is a promise which it is proper to be prayed for from your Lord.
- YU "For them there will be therein all that they wish for: they will dwell (there) for aye: A promise to be prayed for from thy Lord."

## 17.

- AA The day He will gather them together along with those they worshipped other than God, He will ask them: "Did you lure these creatures of Mine away, or did they themselves go astray?"
- NQ And on the Day when He will gather them together and that which they worship besides Allâh [idols, angels, pious men, saints, 'Iesa (Jesus) son of Maryam (Mary), etc.[]]. He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?"
- PK And on the day when He will assemble them and that which they worship instead of Allah and will say: Was it ye who misled these my slaves or did they (themselves) wander from the way?
- SH And on the day when He shall gather them, and whatever they served besides Allah, He shall say: Was it you who led astray these My servants, or did they themselves go astray from the path?
- YU The day He will gather them together as well as those whom they worship besides Allah, He will ask: "Was it ye who let these My servants astray, or did they stray from the Path themselves?"

## 18.

- AA They will answer: "Glory to You. It was not worthy of us to seek any protector other than You. But You allowed them and their fathers a life of ease until they turned oblivious of the Reminder. They were a people impenitent.
- NQ They will say: "Glorified be You! It was not for us to take any Auliyâ' (Protectors, Helpers, etc.) besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people (doomed to total loss).
- PK They will say: Be Thou Glorified! it was not for us to choose any protecting friends beside thee; but Thou didst give them and their fathers ease till they forgot the warning and became lost folk.
- SH They shall say: Glory be to Thee; it was not beseeming for us that we should take any guardians besides Thee, but Thou didst make them and their fathers to enjoy until they forsook the reminder, and they were a people in perdition,
- YU They will say: "Glory to Thee! not meet was it for us that we should take for protectors others besides Thee: But Thou didst bestow, on them and their fathers, good things (in life), until they forgot the Message: for they were a people (worthless and) lost."

**19.**

- AA (The idolaters will be told): "Your gods have refuted your assertion. You can neither avert (your doom) nor receive any help. We shall make the wicked among you taste of severe punishment."
- NO Thus they (false gods all deities other than Allâh) will give you (polytheists) the lie regarding what you say (that they are gods besides Allâh), then you can neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to Allâh), We shall make him taste a great torment.
- PK Thus they will give you the lie regarding what ye say, then ye can neither avert (the doom) nor obtain help. And whoso among you doeth wrong, We shall make him taste great torment.
- SH So they shall indeed give you the lie in what you say, then you shall not be able to ward off or help, and whoever among you is unjust, We will make him taste a great chastisement.
- YU (Allah will say): "Now have they proved you liars in what ye say: so ye cannot avert (your penalty) nor (get) help." And whoever among you does wrong, him shall We cause to taste of a grievous Penalty.

**20.**

- AA We never sent before you apostles who did not eat food and walk the market places. We make some of you the means of trying the others. So will you persevere? Your Lord is always watching.
- NO And We never sent before you (O Muhammad SAW) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others: will you have patience? And your Lord is Ever All-Seer (of everything).
- PK We never sent before thee any messengers but lo! they verily ate food and walked in the markets. And We have appointed some of you a test for others: Will ye be steadfast? And thy Lord is ever Seer.
- SH And We have not sent before you any messengers but they most surely ate food and went about in the markets; and We have made some of you a trial for others; will you bear patiently? And your Lord is ever Seeing.
- YU And the messengers whom We sent before thee were all (men) who ate food and walked through the streets: We have made some of you as a trial for others: will ye have patience? for Allah is One Who sees (all things).

**21.**

- AA Those who do not hope to meet Us say: "Why are no angels sent down to us, or why do we not see our Lord?" They are full of self-conceit and behave with intense arrogance.
- NO And those who expect not for a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter), say: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride.[]
- PK And those who look not for a meeting with Us say: Why are angels not sent down unto us and (Why) do we not see our Lord! Assuredly they think too highly of themselves and are scornful with great pride.
- SH And those who do not hope for Our meeting, say: Why have not angels been sent down upon us, or (why) do we not see our Lord? Now certainly they are too proud of themselves and have revolted in great revolt.
- YU Such as fear not the meeting with Us (for Judgment) say: "Why are not the angels sent down to us, or (why) do we not see our Lord?" Indeed they have an arrogant conceit of themselves, and mighty is the insolence of their impiety!

**22.**

- AA The day they see the angels there will be no happy tidings for the sinners; and they will say: "There is an insurmountable barrier!"
- NQ On the Day they will see the angels, no glad tidings will there be for the Mujrimûn (criminals, disbelievers, polytheists, sinners, etc.) that day. And they (angels) will say: "All kinds of glad tidings are forbidden for you," [None will be allowed to enter Paradise except the one who said: Lâ ilâha ill- Allâh, "(none has the right to be worshipped but Allâh) and acted practically on its legal orders and obligations].
- PK On the day when they behold the angels, on that day there will be no good tidings for the guilty; and they will cry: A forbidding ban!
- SH On the day when they shall see the angels, there shall be no joy on that day for the guilty, and they shall say: It is a forbidden thing totally prohibited.
- YU The Day they see the angels,- no joy will there be to the sinners that Day: The (angels) will say: "There is a barrier forbidden (to you) altogether!"

**23.**

- AA We shall turn to their deeds and scatter them like particles of dust.
- NQ And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust.
- PK And We shall turn unto the work they did and make it scattered motes.
- SH And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust.
- YU And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about.

**24.**

- AA The inmates of Paradise will have a better abode that day, and a better resting place.
- NQ The dwellers of Paradise (i.e. those who deserved it through their Faith and righteousness) will, on that Day, have the best abode, and have the fairest of places for repose.
- PK Those who have earned the Garden on that day will be better in their home and happier in their place of noonday rest;
- SH The dwellers of the garden shall on that day be in a better abiding-place and a better resting-place.
- YU The Companions of the Garden will be well, that Day, in their abode, and have the fairest of places for repose.

**25.**

- AA The day the heavens splits asunder with a dazzling white cloud gathering and the angels descend in a continuous stream,
- NQ And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.
- PK A day when the heaven with the clouds will be rent asunder and the angels will be sent down, a grand descent.
- SH And on the day when the heaven shall burst asunder with the clouds, and the angels shall be sent down descending (in ranks).
- YU The Day the heaven shall be rent asunder with clouds, and angels shall be sent down, descending (in ranks),-

**26.**

- AA The real sovereignty will belong to Ar-Rahman. How grievous will be the day

for the infidels!

- NQ** The sovereignty on that Day will be the true (sovereignty), belonging to the Most Beneficent (Allâh), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allâh Islâmic Monotheism).
- PK** The Sovereignty on that day will be the True (Sovereignty) belonging to the Beneficent One, and it will be a hard day for disbelievers.
- SH** The kingdom on that day shall rightly belong to the Beneficent Allah, and a hard day shall it be for the unbelievers.
- YU** That Day, the dominion as of right and truth, shall be (wholly) for (Allah) Most Merciful: it will be a Day of dire difficulty for the Misbelievers.

## 27.

- AA** The sinner will then bite his hand and say: "Would that I had taken the road with the Prophet.
- NQ** And (remember) the Day when the Zâlim (wrong-doer, oppressor, polytheist, etc.) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger ( Muhammad SAW)[].
- PK** On the day when the wrong-doer gnaweth his hands, he will say: Ah, would that I had chosen a way together with the messenger (of Allah)!
- SH** And the day when the unjust one shall bite his hands saying: O! would that I had taken a way with the Messenger
- YU** The Day that the wrong-doer will bite at his hands, he will say, "Oh! would that I had taken a (straight) path with the Messenger!

## 28.

- AA** Woe alas, ah would I had not taken so-and-so as friend!
- NQ** "Ah! Woe to me! Would that I had never taken so-and-so as a friend!
- PK** Alas for me! Ah, would that I had never taken such an one for friend!
- SH** O woe is me! would that I had not taken such a one for a friend !
- YU** "Ah! woe is me! Would that I had never taken such a one for a friend!

## 29.

- AA** He led me astray from the Warning after it had come to me. Satan always betrays man.
- NQ** "He indeed led me astray from the Reminder (this Qur'ân) after it had come to me. And Shaitân (Satan) is ever a deserter to man in the hour of need."
- PK** He verily led me astray from the Reminder after it had reached me. Satan was ever man's deserter in the hour of need.
- SH** Certainly he led me astray from the reminder after it had come to me; and the Shaitan fails to aid man.
- YU** "He did lead me astray from the Message (of Allah) after it had come to me! Ah! the Evil One is but a traitor to man!"

## 30.

- AA** The prophet will say: "O my Lord, my people had fettered the Qur'an."
- NQ** And the Messenger (Muhammad SAW) will say: "O my Lord! Verily, my people deserted this Qur'ân (neither listened to it, nor acted on its laws and orders).
- PK** And the messenger saith: O my Lord! Lo! mine own folk make this Qur'an of no account.
- SH** And the Messenger cried out: O my Lord! surely my people have treated this Quran as a forsaken thing.
- YU** Then the Messenger will say: "O my Lord! Truly my people took this Qur'an for

just foolish nonsense."

### 31.

- AA Thus do We keep opponents among the sinners for every apostle; yet your Lord is sufficient as a guide and helper.
- NO Thus have We made for every Prophet an enemy among the Mujrimûn (disbelievers, polytheists, criminals, etc.). But Sufficient is your Lord as a Guide and Helper.
- PK Even so have We appointed unto every prophet an opponent from among the guilty; but Allah sufficeth for a Guide and Helper.
- SH And thus have We made for every prophet an enemy from among the sinners and sufficient is your Lord as a Guide and a Helper.
- YU Thus have We made for every prophet an enemy among the sinners: but enough is thy Lord to guide and to help.

### 32.

- AA The unbelievers say: "Why was the whole Qur'an not sent down all at once to him?" It was sent thus that We may keep your heart resolute. So We enunciated it by steps and distinctly.
- NO And those who disbelieve say: "Why is not the Qur'ân revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. (It was revealed to the Prophet SAW in 23 years.).
- PK And those who disbelieve say: Why is the Qur'an not revealed unto him all at once? (It is revealed) thus that We may strengthen thy heart therewith; and We have arranged it in right order.
- SH And those who disbelieve say: Why has not the Quran been revealed to him all at once? Thus, that We may strengthen your heart by it and We have arranged it well in arranging.
- YU Those who reject Faith say: "Why is not the Qur'an revealed to him all at once? Thus (is it revealed), that We may strengthen thy heart thereby, and We have rehearsed it to thee in slow, well-arranged stages, gradually.

### 33.

- AA There is not an example they advance to which We do not give you a right answer and a better explanation.
- NO And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'ân), but We reveal to you the truth (against that similitude or example), and the better explanation thereof.
- PK And they bring thee no similitude but We bring thee the Truth (as against it), and better (than their similitude) as argument.
- SH And they shall not bring to you any argument, but We have brought to you (one) with truth and best in significance.
- YU And no question do they bring to thee but We reveal to thee the truth and the best explanation (thereof).

### 34.

- AA Those who will be pushed faces forward into Hell will be in a worse position, farther away from the path.
- NO Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path[.].
- PK Those who will be gathered on their faces unto hell: such are worse in plight and further from the right road.
- SH (As for) those who shall be gathered upon their faces to hell, they are in a

worse plight and straying farther away from the path.

YU Those who will be gathered to Hell (prone) on their faces,- they will be in an evil plight, and, as to Path, most astray.

### 35.

AA We gave Moses the Book, and made his brother Aaron his minister,

NQ And indeed We gave Mûsa (Moses) the Scripture [the Taurât (Torah)], and placed his brother Hârûn (Aaron) with him as a helper;

PK We verily gave Moses the Scripture and placed with him his brother Aaron as henchman.

SH And certainly We gave Musa the Book and We appointed with him his brother Haroun an aider.

YU (Before this,) We sent Moses The Book, and appointed his brother Aaron with him as minister;

### 36.

AA Then We told them: "Go to the people who have rejected Our signs." Then We annihilated them completely.

NQ And We said: "Go you both to the people who have denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)." Then We destroyed them with utter destruction.

PK Then We said: Go together unto the folk who have denied Our revelations. Then We destroyed them, a complete destruction.

SH Then We said: Go you both to the people who rejected Our communications; so We destroyed them with utter destruction.

YU And We command: "Go ye both, to the people who have rejected our Signs:" And those (people) We destroyed with utter destruction.

### 37.

AA We had drowned the people of Noah when they had accused the apostles of lies, and turned them into an example for men. We have prepared a painful punishment for the wicked.

NQ And Nûh's (Noah) people, when they denied the Messengers We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the Zâlimûn (polytheists and wrong-doers, etc).

PK And Noah's folk, when they denied the messengers, We drowned them and made of them a portent for mankind. We have prepared a painful doom for evil-doers.

SH And the people of Nuh, when they rejected the messengers, We drowned them, and made them a sign for men, and We have prepared a painful punishment for the unjust;

YU And the people of Noah,- when they rejected the messengers, We drowned them, and We made them as a Sign for mankind; and We have prepared for (all) wrong-doers a grievous Penalty; -

### 38.

AA (As for) 'Ad, Thamud and the people of ar-Rass, and many generations in between them,

NQ And (also) 'Ad and Thamûd, and the dwellers of Ar-Rass, and many generations in between.

PK And (the tribes of) A'ad and Thamud, and the dwellers in Ar-Rass, and many generations in between.

SH And Ad and Samood and the dwellers of the Rass and many generations between them.

YU As also 'Ad and Thamud, and the Companions of the Rass, and many a generation between them.

### 39.

AA We administered warnings to each of them, and then destroyed them completely.

NQ And for each of them We put forward examples (as proofs and lessons, etc.), and each (of them) We brought to utter ruin (because of their disbelief and evil deeds).

PK Each (of them) We warned by examples, and each (of them) We brought to utter ruin.

SH And to every one We gave examples and every one did We destroy with utter destruction.

YU To each one We set forth Parables and examples; and each one We broke to utter annihilation (for their sins).

### 40.

AA They must have surely passed by the town on which We had rained the terrible rain of ruin. How could they not have seen it? Still they do not dread the Resurrection.

NQ And indeed they have passed by the town [of Prophet Lout (Lot)] on which was rained the evil rain. Did they (disbelievers) not then see it (with their own eyes)? Nay ! But they used not to expect for any resurrection.

PK And indeed they have passed by the township whereon was rained the fatal rain. Can it be that they have not seen it? Nay, but they hope for no resurrection.

SH And certainly they have (often) passed by the town on which was rained an evil rain; did they not then see it? Nay! they did not hope to be raised again.

YU And the (Unbelievers) must indeed have passed by the town on which was rained a shower of evil: did they not then see it (with their own eyes)? But they fear not the Resurrection.

### 41.

AA When they see you they take you only in jest: "Is this the one whom God has sent as messenger?"

NQ And when they see you (O Muhammad SAW), they treat you only as a mockery (saying): "Is this the one whom Allâh has sent as a Messenger?"

PK And when they see thee (O Muhammad) they treat thee only as a jest (saying): Is this he whom Allah sendeth as a messenger?

SH And when they see you, they do not take you for aught but a mockery: Is this he whom Allah has raised to be an messenger?

YU When they see thee, they treat thee no otherwise than in mockery: "Is this the one whom Allah has sent as a messenger?"

### 42.

AA He would have surely turned us away from our gods if we had not adhered to them." They will know soon who is farther away from the path when they see the punishment!

NQ "He would have nearly misled us from our âliha (gods), had it not been that we were patient and constant in their worship!" And they will know when they see the torment, who it is that is most astray from the (Right) Path!

PK He would have led us far away from our gods if we had not been staunch to them. They will know, when they behold the doom, who is more astray as to the road.

- SH He had well-nigh led us astray from our gods had we not adhered to them patiently! And they will know, when they see the punishment, who is straying farther off from the path.
- YU "He indeed would well-nigh have misled us from our gods, had it not been that we were constant to them!" - Soon will they know, when they see the Penalty, who it is that is most misled in Path!

**43.**

- AA Have you considered him who takes his own lust for his god? Can you stand a surety for him?
- NQ Have you (O Muhammad SAW) seen him who has taken as his ilâh (god) his own desire? Would you then be a Wakîl (a disposer of his affairs or a watcher) over him?
- PK Hast thou seen him who chooseth for his god his own lust? Wouldst thou then be guardian over him?
- SH Have you seen him who takes his low desires for his god? Will you then be a protector over him?
- YU Seest thou such a one as taketh for his god his own passion (or impulse)? Couldst thou be a disposer of affairs for him?

**44.**

- AA Or do you think that most of them hear or understand? They are no better than cattle; in fact they are farther astray from the path.
- NQ Or do you think that most of them hear or understand? They are only like cattle; nay, they are even farther astray from the Path. (i.e. even worse than cattle).
- PK Or deemest thou that most of them hear or understand? They are but as the cattle - nay, but they are farther astray?
- SH Or do you think that most of them do hear or understand? They are nothing but as cattle; nay, they are straying farther off from the path.
- YU Or thinkest thou that most of them listen or understand? They are only like cattle; - nay, they are worse astray in Path.

**45.**

- AA Have you not seen how your Lord lengthens out the shadow? He could have kept it motionless if He liked. Yet We make the sun its pilot to show the way.
- NQ Have you not seen how your Lord spread the shadow. If He willed, He could have made it still then We have made the sun its guide [i.e. after the sunrise, it (the shadow) squeezes and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sun light, there would have been no shadow].
- PK Hast thou not seen how thy Lord hath spread the shade - And if He willed He could have made it still - then We have made the sun its pilot;
- SH Have you not considered (the work of) your Lord, how He extends the shade? And if He had pleased He would certainly have made it stationary; then We have made the sun an indication of it
- YU Hast thou not turned thy vision to thy Lord?- How He doth prolong the shadow! If He willed, He could make it stationary! then do We make the sun its guide;

**46.**

- AA Then We draw it back to Us, withdrawing it little by little.
- NQ Then We withdraw it to Us a gradual concealed withdrawal.
- PK Then We withdraw it unto Us, a gradual withdrawal?
- SH Then We take it to Ourselves, taking little by little.

YU Then We draw it in towards Ourselves,- a contraction by easy stages.

#### 47.

AA It is He who made the night a covering for you; and made sleep for rest, the day for rising.

NQ And it is He Who makes the night a covering for you, and the sleep (as) repose, and makes the day Nushûr (i.e. getting up and going about here and there for daily work, etc. after one's sleep at night or like resurrection after one's death).

PK And He it is Who maketh night a covering for you, and sleep repose, and maketh day a resurrection.

SH And He it is Who made the night a covering for you, and the sleep a rest, and He made the day to rise up again.

YU And He it is Who makes the Night as a Robe for you, and Sleep as Repose, and makes the Day (as it were) a Resurrection.

#### 48.

AA It is He who sends the winds with auspicious news in advance of His benevolence; and We send pure water down from the sky

NQ And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain), and We send down pure water from the sky,

PK And He it is Who sendeth the winds, glad tidings heralding His mercy, and We send down purifying water from the sky,

SH And He it is Who sends the winds as good news before His mercy; and We send down pure water from the cloud,

YU And He it is Who sends the winds as heralds of glad tidings, going before His mercy, and We send down pure water from the sky,-

#### 49.

AA To quicken a region that was dead, and to give it as drink to animals We have created and to men in plenty.

NQ That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created.

PK That We may give life thereby to a dead land, and We give many beasts and men that We have created to drink thereof.

SH That We may give life thereby to a dead land and give it for drink, out of what We have created, to cattle and many people.

YU That with it We may give life to a dead land, and slake the thirst of things We have created,- cattle and men in great numbers.

#### 50.

AA And We distribute it among them in various ways that they may ponder and reflect; yet most men disdain everything but denial and thanklessness.

NQ And indeed We have distributed it (rain or water) amongst them in order that they may remember the Grace of Allâh, but most men refuse (or deny the Truth or Faith) and accept nothing but disbelief or ingratitude.

PK And verily We have repeated it among them that they may remember, but most of mankind begrudge aught save ingratitude.

SH And certainly We have repeated this to them that they may be mindful, but the greater number of men do not consent to aught except denying.

YU And We have distributed the (water) amongst them, in order that they may celebrate (our) praises, but most men are averse (to aught) but (rank) ingratitude.

**51.**

- AA Had We pleased We could have raised a warner in every town.
- NQ And had We willed, We would have raised a warner in every town.
- PK If We willed, We could raise up a warner in every village.
- SH And if We had pleased We would certainly have raised a warner in every town.
- YU Had it been Our Will, We could have sent a warner to every centre of population.

**52.**

- AA So do not listen to unbelievers, and strive against them with greater effort.
- NQ So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour, with it (the Qur'ân).
- PK So obey not the disbelievers, but strive against them herewith with a great endeavour.
- SH So do not follow the unbelievers, and strive against them a mighty striving with it.
- YU Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an).

**53.**

- AA It is He who made two bodies of water flow side by side, one fresh (and) sweet, the other brine (and) bitter, and has placed an interstice, a barrier between them.
- NQ And it is He Who has let free the two seas (kinds of water), one palatable and sweet, and the other salt and bitter, and He has set a barrier and a complete partition between them.
- PK And He it is Who hath given independence to the two seas (though they meet); one palatable, sweet, and the other saltish, bitter; and hath set a bar and a forbidding ban between them.
- SH And He it is Who has made two seas to flow freely, the one sweet that subdues thirst by its sweetness, and the other salt that burns by its saltness; and between the two He has made a barrier and inviolable obstruction.
- YU It is He Who has let free the two bodies of flowing water: One palatable and sweet, and the other salt and bitter; yet has He made a barrier between them, a partition that is forbidden to be passed.

**54.**

- AA It is He who created man from water, then gave him consanguinity and affinity. Your Lord is omnipotent.
- NQ And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He will.
- PK And He it is Who hath created man from water, and hath appointed for him kindred by blood and kindred by marriage; for thy Lord is ever Powerful.
- SH And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful.
- YU It is He Who has created man from water: then has He established relationships of lineage and marriage: for thy Lord has power (over all things).

**55.**

- AA And yet they worship besides God what cannot bring them gain or do them harm. The unbeliever has always been an auxiliary against his Lord.
- NQ And they (disbelievers, polytheists, etc.) worship besides Allâh, that which can

neither profit them nor harm them, and the disbeliever is ever a helper (of the Satan) against his Lord.

PK Yet they worship instead of Allah that which can neither benefit them nor hurt them. The disbeliever was ever a partisan against his Lord.

SH And they serve besides Allah that which neither profits them nor causes them harm; and the unbeliever is a partisan against his Lord.

YU Yet do they worship, besides Allah, things that can neither profit them nor harm them: and the Misbeliever is a helper (of Evil), against his own Lord!

## 56.

AA Yet We have not sent you but to give good tidings and to warn.

NQ And We have sent you (O Muhammad SAW ) only as a bearer of glad tidings and a warner.

PK And We have sent thee (O Muhammad) only as a bearer of good tidings and a warner.

SH And We have not sent you but as a giver of good news and as a warner.

YU But thee We only sent to give glad tidings and admonition.

## 57.

AA Tell them: "I do not ask any recompense of you for this other than (urging) whoever likes may take the way to his Lord."

NQ Say: "No reward do I ask of you for this (that which I have brought from my Lord and its preaching, etc.), save that whosoever wills, may take a Path to his Lord.

PK Say: I ask of you no reward for this, save that whoso will may choose a way unto his Lord.

SH Say: I do not ask you aught in return except that he who will, may take the way to his Lord.

YU Say: "No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Lord."

## 58.

AA Have trust in God the Living, who will never die, and sing His hallelujas; for He is well aware of the sins of His creatures.

NQ And put your trust (O Muhammad SAW) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves;

PK And trust thou in the Living One Who dieth not, and hymn His praise. He sufficeth as the Knower of His bondmen's sins,

SH And rely on the Ever-living Who dies not, and celebrate His praise; and Sufficient is He as being aware of the faults of His servants,

YU And put thy trust in Him Who lives and dies not; and celebrate his praise; and enough is He to be acquainted with the faults of His servants; -

## 59.

AA He created the heavens and the earth and all that lies between them in six spans then assumed His authority. He is the benevolent: Ask those who are well-informed.

NQ Who created the heavens and the earth and all that is between them in six Days. Then He Istawâ (rose over) the Throne (in a manner that suits His Majesty). The Most Beneficent (Allâh)! Ask Him (O Prophet Muhammad SAW), (concerning His Qualities, His rising over His Throne, His creations, etc.), as He is Al-Khabîr (The All-Knower of everything i.e. Allâh).

- PK Who created the heavens and the earth and all that is between them in six Days, then He mounted the Throne. The Beneficent! Ask anyone informed concerning Him!
- SH Who created the heavens and the earth and what is between them in six periods, and He is firmly established on the throne of authority; the Beneficent Allah, so ask respecting it one aware.
- YU He Who created the heavens and the earth and all that is between, in six days, and is firmly established on the Throne (of Authority): Allah Most Gracious: ask thou, then, about Him of any acquainted (with such things).

**60.**

- AA When you say to them: "Bow before Ar-Rahman," they say: "What is Ar-Rahman? Should we adore whoever you ask us to?" And their aversion increases further.
- NQ And when it is said to them: "Prostrate to the Most Beneficent (Allâh)! They say: "And what is the Most Beneficent? Shall we fall down in prostration to that which you (O Muhammad SAW) command us?" And it increases in them only aversion.
- PK And when it is said unto them: Prostrate to the Beneficent! they say: And what is the Beneficent? Are we to prostrate to whatever thou (Muhammad) biddest us? And it increaseth aversion in them.
- SH And when it is said to them: Prostrate to the Beneficent Allah, they say: And what is the Allah of beneficence? Shall we prostrate to what you bid us? And it adds to their aversion.
- YU When it is said to them, "Prostrate to (Allah) Most Gracious!", they say, "And what is (Allah) Most Gracious? Shall we prostrate to that which thou commandest us?" And it increases their flight (from the Truth).

**61.**

- AA Blessed is He who placed in the heavens constellations of stars, and placed a burning lamp in it and the luminous moon.
- NQ Blessed be He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.
- PK Blessed be He Who hath placed in the heaven mansions of the stars, and hath placed therein a great lamp and a moon giving light!
- SH Blessed is He Who made the constellations in the heavens and made therein a lamp and a shining moon.
- YU Blessed is He Who made constellations in the skies, and placed therein a Lamp and a Moon giving light;

**62.**

- AA It is He who made the night and day an alternation for him who cares to reflect and be grateful.
- NQ And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.
- PK And He it is Who hath appointed night and day in succession, for him who desireth to remember, or desireth thankfulness.
- SH And He it is Who made the night and the day to follow each other for him who desires to be mindful or desires to be thankful.
- YU And it is He Who made the Night and the Day to follow each other: for such as have the will to celebrate His praises or to show their gratitude.

**63.**

- AA Devotees of Ar-Rahman are those who walk with humility on the earth, and

when they are addressed by the ignorant, say: 'Peace;''

**NQ** And the slaves of the Most Beneficent (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.

**PK** The (faithful) slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them answer: Peace;

**SH** And the servants of the Beneficent Allah are they who walk on the earth in humbleness, and when the ignorant address them, they say: Peace.

**YU** And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!";

#### 64.

**AA** And those who spend their nights bowed and standing before their Lord;

**NQ** And those who spend the night before their Lord, prostrate and standing[.].

**PK** And who spend the night before their Lord, prostrate and standing,

**SH** And they who pass the night prostrating themselves before their Lord and standing.

**YU** Those who spend the night in adoration of their Lord prostrate and standing;

#### 65.

**AA** Who say: "O our Lord, avert from us the torment of Hell: Its punishment is surely continuous.

**NQ** And those who say: "Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment."

**PK** And who say: Our Lord! Avert from us the doom of hell; lo! the doom thereof is anguish;

**SH** And they who say: O our Lord! turn away from us the punishment of hell, surely the punishment thereof is a lasting

**YU** Those who say, "Our Lord! avert from us the Wrath of Hell, for its Wrath is indeed an affliction grievous,-

#### 66.

**AA** It is indeed an evil halt and an evil abode;"

**NQ** Evil indeed it (Hell) is as an abode and as a place to dwell.

**PK** Lo! it is wretched as abode and station;

**SH** Surely it is an evil abode and (evil) place to stay.

**YU** "Evil indeed is it as an abode, and as a place to rest in";

#### 67.

**AA** Who are neither prodigal nor miserly in their spending but follow a middle path;

**NQ** And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).

**PK** And those who, when they spend, are neither prodigal nor grudging; and there is ever a firm station between the two;

**SH** And they who when they spend, are neither extravagant nor parsimonious, and (keep) between these the just mean.

**YU** Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes);

#### 68.

**AA** Who do not invoke any god apart from God, who do not take a life which God

has forbidden except for a cause that is just, and do not fornicate -- and any one who does so will be punished for the crime,

- NQ And those who invoke not any other ilâh (god) along with Allâh, nor kill such life as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment[.]
- PK And those who cry not unto any other god along with Allah, nor take the life which Allah hath forbidden save in (course of) justice, nor commit adultery - and whoso doeth this shall pay the penalty;
- SH And they who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden except in the requirements of justice, and (who) do not commit fornication and he who does this shall find a requital of sin;
- YU Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred except for just cause, nor commit fornication; - and any that does this (not only) meets punishment.

## 69.

- AA Whose punishment will be doubled on the Day of Judgement, and he will live for ever in disgrace,
- NQ The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;
- PK The doom will be doubled for him on the Day of Resurrection, and he will abide therein disdained for ever;
- SH The punishment shall be doubled to him on the day of resurrection, and he shall abide therein in abasement;
- YU (But) the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy,-

## 70.

- AA Except those who repent and come to believe and do the right, for whom God will turn evil into goodness, for God is forgiving and kind.
- NQ Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds, for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful[.]
- PK Save him who repenteth and believeth and doth righteous work; as for such, Allah will change their evil deeds to good deeds. Allah is ever Forgiving, Merciful.
- SH Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful.
- YU Unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful,

## 71.

- AA Whosoever repents and does the right, will have turned back to God by way of repentance;
- NQ And whosoever repents and does righteous good deeds, then verily, he repents towards Allâh with true repentance.
- PK And whosoever repenteth and doeth good, he verily repenteth toward Allah with true repentance -
- SH And whoever repents and does good, he surely turns to Allah a (goodly) turning.
- YU And whoever repents and does good has truly turned to Allah with an (acceptable) conversion; -

**72.**

- AA And those who do not give false evidence, and if they come across unbecoming talk ignore it and pass by in a sedate way;
- NO And those who do not witness falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.
- PK And those who will not witness vanity, but when they pass near senseless play, pass by with dignity.
- SH And they who do not bear witness to what is false, and when they pass by what is vain, they pass by nobly.
- YU Those who witness no falsehood, and, if they pass by futility, they pass by it with honourable (avoidance);

**73.**

- AA Who, when reminded of their Lord's revelations, do not fall for them like the deaf and blind;
- NO And those who, when they are reminded of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat.
- PK And those who, when they are reminded of the revelations of their Lord, fall not deaf and blind thereat.
- SH And they who, when reminded of the communications of their Lord, do not fall down thereat deaf and blind.
- YU Those who, when they are admonished with the Signs of their Lord, droop not down at them as if they were deaf or blind;

**74.**

- AA And those who say: "O Lord, give us comfort in our spouses and children, and make us paragons of those who follow the straight path."
- NO And those who say: "Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the Muttaqûn" (pious - see V.2:2 and the footnote of V.3:164)."
- PK And who say: Our Lord! Vouchsafe us comfort of our wives and of our offspring, and make us patterns for (all) those who ward off (evil).
- SH And they who say: O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard (against evil).
- YU And those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous."

**75.**

- AA They will be rewarded for their perseverance with lofty mansions in empyrean where they will be received with greetings of peace and salutations,
- NO Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.
- PK They will be awarded the high place forasmuch as they were steadfast, and they will meet therein with welcome and the word of peace,
- SH These shall be rewarded with high places because they were patient, and shall be met therein with greetings and salutations.
- YU Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy: therein shall they be met with salutations and peace,

**76.**

- AA And abide there for ever: What an excellent destination and abode!
- NO Abiding therein; excellent it is as an abode, and as a place to dwell.
- PK Abiding there for ever. Happy is it as abode and station!
- SH Abiding therein; goodly the abode and the resting-place.
- YU Dwelling therein; - how beautiful an abode and place of rest!

**77.**

- AA Say: "My Lord is not concerned on your account if you do not pray to Him. You have surely done with denying; soon will come the inevitable judgement.
- NO Say (O Muhammad SAW to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours for ever (inseparable permanent punishment)."
- PK Say (O Muhammad, unto the disbelievers): My Lord would not concern Himself with you but for your prayer. But now ye have denied (the Truth), therefor there will be judgment.
- SH Say: My Lord would not care for you were it not for your prayer; but you have indeed rejected (the truth), so that which shall cleave shall come.
- YU Say (to the Rejecters): "My Lord is not uneasy because of you if ye call not on Him: But ye have indeed rejected (Him), and soon will come the inevitable (punishment)!"