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**Al-Qasas**  
**The Story**  
**The Stories, The History**

**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. TA SIN MIM.  
**NQ** AlifLâmMîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].  
**PK** Ta. Sin. Mim.  
**SH** Ta sin Mim.  
**YU** Ta. Sin. Mim.

**2.**

- AA** These are the verses of the illuminating Book.  
**NQ** The Romans have been defeated.  
**PK** These are revelations of the Scripture that maketh plain.  
**SH** These are the verses of the Book that makes (things) clear.  
**YU** These are Verses of the Book that makes (things) clear.

**3.**

- AA** We narrate to you from the history of Moses and Pharaoh in all verity, for those who believe.  
**NQ** In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.  
**PK** We narrate unto thee (somewhat) of the story of Moses and Pharaoh with truth, for folk who believe.  
**SH** We recite to you from the account of Musa and Firon with truth for people who believe.  
**YU** We rehearse to thee some of the story of Moses and Pharaoh in Truth, for people who believe.

**4.**

- AA** The Pharaoh had become high and mighty in the land, and divided the people into different classes, and impoverished one class, slaying its males and sparing its women, for he was indeed a tyrant.  
**NQ** Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians),  
**PK** Lo! Pharaoh exalted himself in the earth and made its people castes. A tribe among them he oppressed, killing their sons and sparing their women. Lo! he was of those who work corruption.  
**SH** Surely Firon exalted himself in the land and made its people into parties,

weakening one party from among them; he slaughtered their sons and let their women live; surely he was one of the mischiefmakers.

- YU Truly Pharaoh elated himself in the land and broke up its people into sections, depressing a small group among them: their sons he slew, but he kept alive their females: for he was indeed a maker of mischief.

## 5.

- AA We wished to favour those who were weak in the land and make them leaders and heirs,  
 NQ With the help of Allâh, He helps whom He wills, and He is the AllMighty, the Most Merciful.  
 PK And We desired to show favour unto those who were oppressed in the earth, and to make them examples and to make them the inheritors,  
 SH And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs,  
 YU And We wished to be Gracious to those who were being depressed in the land, to make them leaders (in Faith) and make them heirs,

## 6.

- AA And establish them in the country; and to make the Pharaoh, Haman and their hordes beware of what they feared from them.  
 NQ (It is) a Promise of Allâh (i.e. Allâh will give victory to the Romans against the Persians), and Allâh fails not in His Promise, but most of men know not.  
 PK And to establish them in the earth, and to show Pharaoh and Haman and their hosts that which they feared from them.  
 SH And to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared.  
 YU To establish a firm place for them in the land, and to show Pharaoh, Haman, and their hosts, at their hands, the very things against which they were taking precautions.

## 7.

- AA So We conveyed to the mother of Moses: "Suckle him. If you are afraid for him, cast him in the river without any fear or regret, for We shall restore him to you, and make him an apostle."  
 NQ They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.  
 PK And We inspired the mother of Moses, saying: Suckle him and, when thou fearest for him, then cast him into the river and fear not nor grieve. Lo! We shall bring him back unto thee and shall make him (one) of Our messengers.  
 SH And We revealed to Musa's mothers, saying: Give him suck, then when you fear for him, cast him into the river and do not fear nor grieve; surely We will bring him back to you and make him one of the messengers.  
 YU So We sent this inspiration to the mother of Moses: "Suckle (thy child), but when thou hast fears about him, cast him into the river, but fear not nor grieve: for We shall restore him to thee, and We shall make him one of Our messengers."

## 8.

- AA Then he was picked up by the family of Pharaoh (unaware) that he would become their enemy and a cause for regret. Surely the Pharaoh, Haman and their hordes were habitual sinners.  
 NQ Do they not think deeply (in their ownelves) about themselves (how Allâh

created them from nothing, and similarly He will resurrect them)? Allâh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny the Meeting with their Lord. [See Tafsir AtTabarî, Part 21, Page 24].

- PK And the family of Pharaoh took him up, that he might become for them an enemy and a sorrow, Lo! Pharaoh and Haman and their hosts were ever sinning.
- SH And Firon's family took him up that he might be an enemy and a grief for them; surely Firon and Haman and their hosts were wrongdoers.
- YU Then the people of Pharaoh picked him up (from the river): (It was intended) that (Moses) should be to them an adversary and a cause of sorrow: for Pharaoh and Haman and (all) their hosts were men of sin.

## 9.

- AA The Pharaoh's wife said: "He will be a comfort to me and to you. Do not kill him. He may well be of some advantage to us, or we may adopt him as a son." They were not aware (of what the future held in store).
- NQ Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done, and there came to them their Messengers with clear proofs. Surely, Allâh wronged them not, but they used to wrong themselves.
- PK And the wife of Pharaoh said: (He will be) a consolation for me and for thee. Kill him not. Peradventure he may be of use to us, or we may choose him for a son. And they perceived not.
- SH And Firon's wife said: A refreshment of the eye to me and to you; do not slay him; maybe he will be useful to us, or we may take him for a son; and they did not perceive.
- YU The wife of Pharaoh said: "(Here is) joy of the eye, for me and for thee: slay him not. It may be that he will be use to us, or we may adopt him as a son." And they perceived not (what they were doing)!

## 10.

- AA The mother of Moses was perturbed in the morning. Had We not strengthened her heart to remain a believer she had almost given him away.
- NQ Then evil was the end of those who did evil, because they belied the Ayât (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allâh and made mock of them.
- PK And the heart of the mother of Moses became void, and she would have betrayed him if We had not fortified her heart, that she might be of the believers.
- SH And the heart of Musa's mother was free (from anxiety) she would have almost disclosed it had We not strengthened her heart so that she might be of the believers.
- YU But there came to be a void in the heart of the mother of Moses: She was going almost to disclose his (case), had We not strengthened her heart (with faith), so that she might remain a (firm) believer.

## 11.

- AA She told his sister: "Follow him." So she kept an eye on him from a distance, unbeknown to them.
- NQ Allâh (Alone) originates the creation, then He will repeat it, then to Him you will be returned.
- PK And she said unto his sister: Trace him. So she observed him from afar, and

they perceived not.

- SH And she said to his sister: Follow him up. So she watched him from a distance while they did not perceive,
- YU And she said to the sister of (Moses), "Follow him" so she (the sister) watched him in the character of a stranger. And they knew not.

## 12.

- AA We made (Moses) refuse a wet nurse. So his sister said: "Should I tell you of a household that could bring him up for you and take care of him?"
- NO And on the Day when the Hour will be established, the Mujrimûn (disbelievers, sinners, criminals, polytheists, etc.) will be plunged into destruction with deep regrets, sorrows, and despair.
- PK And We had before forbidden foster-mothers for him, so she said: Shall I show you a household who will rear him for you and take care of him?
- SH And We ordained that he refused to suck any foster mother before, so she said: Shall I point out to you the people of a house who will take care of him for you, and they will be benevolent to him?
- YU And we ordained that he refused suck at first, until (His sister came up and) said: "Shall I point out to you the people of a house that will nourish and bring him up for you and be sincerely attached to him?"...

## 13.

- AA Thus We restored him to his mother that she may be tranquil and not grieve, and know that the promise of God is true, though most men do not know.
- NO No intercessor will they have from those whom they made equal with Allâh (partners i.e. their so-called associate gods), and they will (themselves) reject and deny their partners.
- PK So We restored him to his mother that she might be comforted and not grieve, and that she might know that the promise of Allah is true. But most of them know not.
- SH So We gave him back to his mother that her eye might be refreshed, and that she might not grieve, and that she might know that the promise of Allah is true, but most of them do not know.
- YU Thus did We restore him to his mother, that her eye might be comforted, that she might not grieve, and that she might know that the promise of Allah is true: but most of them do not understand.

## 14.

- AA When he had grown up to full maturity, We gave him wisdom and knowledge. Thus do We recompense the doers of good.
- NO And on the Day when the Hour will be established, that Day shall (all men) be separated (i.e the believers will be separated from the disbelievers).
- PK And when he reached his full strength and was ripe, We gave him wisdom and knowledge. Thus do We reward the good.
- SH And when he attained his maturity and became full grown, We granted him wisdom and knowledge; and thus do We reward those who do good (to others).
- YU When he reached full age, and was firmly established (in life), We bestowed on him wisdom and knowledge: for thus do We reward those who do good.

## 15.

- AA He came to the city when the people were in a care-free mood, and saw two men quarrelling, one belonging to his community, the other to his enemies. The man who belonged to his community appealed for help against the one

who belonged to the enemies. Moses struck him a blow with his fist and finished him off. "This is of Satan's doing," he said. "He is certainly an enemy and a corrupter."

- NO** Then as for those who believed (in the Oneness of Allâh Islâmîc Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of delight (Paradise).
- PK** And he entered the city at a time of carelessness of its folk, and he found therein two men fighting, one of his own caste, and the other of his enemies; and he who was of his caste asked him for help against him who was of his enemies. So Moses struck him with his fist and killed him. He said: This is of the devil's doing. Lo! he is an enemy, a mere misleader.
- SH** And he went into the city at a time of unvigilance on the part of its people, so he found therein two men fighting, one being of his party and the other of his foes, and he who was of his party cried out to him for help against him who was of his enemies, so Musa struck him with his fist and killed him. He said: This is on account of the Shaitan's doing; surely he is an enemy, openly leading astray.
- YU** And he entered the city at a time when its people were not watching: and he found there two men fighting,- one of his own religion, and the other, of his foes. Now the man of his own religion appealed to him against his foe, and Moses struck him with his fist and made an end of him. He said: "This is a work of Evil (Satan): for he is an enemy that manifestly misleads!"

## 16.

- AA** "O Lord," he prayed, "I have done wrong, forgive me." And God forgave him. Verily He is forgiving and kind.
- NO** And as for those who disbelieved and belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, Allâh's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire).
- PK** He said: My Lord! Lo! I have wronged my soul, so forgive me. Then He forgave him. Lo! He is the Forgiving, the Merciful.
- SH** He said: My Lord! surely I have done harm to myself, so do Thou protect me. So He protected him; surely He is the Forgiving, the Merciful.
- YU** He prayed: "O my Lord! I have indeed wronged my soul! Do Thou then forgive me!" So (Allah) forgave him: for He is the Oft-Forgiving, Most Merciful.

## 17.

- AA** (Moses) said: "O Lord, as You have been gracious to me I will never aid the guilty."
- NO** So glorify Allâh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (Maghrib) sunset and ('Ishâ') night prayers], and when you enter the morning [i.e offer the (Fajr) morning prayer].
- PK** He said: My Lord! Forasmuch as Thou hast favoured me, I will nevermore be a supporter of the guilty.
- SH** He said: My Lord! because Thou hast bestowed a favor on me, I shall never be a backer of the guilty.
- YU** He said: "O my Lord! For that Thou hast bestowed Thy Grace on me, never shall I be a help to those who sin!"

## 18.

- AA** In the morning he came to the city, fearful and hesitant. Just then he who had asked him for help the day before called out for help (again). "You are indeed a meddling fellow," Moses said to him.

- NQ And His is all the praises and thanks in the heavens and the earth, and (glorify Him) in the afternoon (i.e. offer 'Asr prayer) and when you come up to the time, when the day begins to decline (i.e offer Zuhr prayer). (Ibn 'Abbās said: "These are the five compulsory congregational prayers mentioned in the Qur'ān)."
- PK And morning found him in the city, fearing, vigilant, when behold! he who had appealed to him the day before cried out to him for help. Moses said unto him: Lo! thou art indeed a mere hothead.
- SH And he was in the city, fearing, awaiting, when lo! he who had asked his assistance the day before was crying out to him for aid. Musa said to him: You are most surely one erring manifestly.
- YU So he saw the morning in the city, looking about, in a state of fear, when behold, the man who had, the day before, sought his help called aloud for his help (again). Moses said to him: "Thou art truly, it is clear, a quarrelsome fellow!"

**19.**

- AA Then as he was about to lay hands on the one who was their common enemy, he cried out: "O Moses, do you want to kill me as you killed that person yesterday? You only want to be a tyrant in the land and no peacemaker."
- NQ He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).
- PK And when he would have fallen upon the man who was an enemy unto them both, he said: O Moses! Wouldst thou kill me as thou didst kill a person yesterday. Thou wouldst be nothing but a tyrant in the land, thou wouldst not be of the reformers.
- SH So when he desired to seize him who was an enemy to them both, he said: O Musa! do you intend to kill me as you killed a person yesterday? You desire nothing but that you should be a tyrant in the land, and you do not desire to be of those who act aright.
- YU Then, when he decided to lay hold of the man who was an enemy to both of them, that man said: "O Moses! Is it thy intention to slay me as thou slewest a man yesterday? Thy intention is none other than to become a powerful violent man in the land, and not to be one who sets things right!"

**20.**

- AA There came a man running from the other part of the city. "O Moses," he said, "the chiefs are deliberating to kill you. Go away from the city. I wish you well."
- NQ And among His Signs is this, that He created you (Adam) from dust, and then [Hawwa' (Eve) from Adam's rib, and then his offspring from the semen, and], - behold you are human beings scattered!
- PK And a man came from the uttermost part of the city, running. He said: O Moses! Lo! the chiefs take counsel against thee to slay thee; therefor escape. Lo! I am of those who give thee good advice.
- SH And a man came running from the remotest part of the city. He said: O Musa! surely the chiefs are consulting together to slay you, therefore depart (at once); surely I am of those who wish well to you.
- YU And there came a man, running, from the furthest end of the City. He said: "O Moses! the Chiefs are taking counsel together about thee, to slay thee: so get thee away, for I do give thee sincere advice."

**21.**

- AA So he left the city, fearful and hesitant, (and) prayed: "O Lord, deliver me from these wicked people."

- NQ** And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.
- PK** So he escaped from thence, fearing, vigilant. He said: My Lord! Deliver me from the wrongdoing folk.
- SH** So he went forth therefrom, fearing, awaiting, (and) he said: My Lord! deliver me from the unjust people.
- YU** He therefore got away therefrom, looking about, in a state of fear. He prayed "O my Lord! save me from people given to wrong-doing."

**22.**

- AA** Then as he turned his face to Midian, he said: "Maybe my Lord will show me the right way."
- NQ** And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.
- PK** And when he turned his face toward Midian, he said: Peradventure my Lord will guide me in the right road.
- SH** And when he turned his face towards Madyan, he said: Maybe my Lord will guide me in the right path.
- YU** Then, when he turned his face towards (the land of) Madyan, he said: "I do hope that my Lord will show me the smooth and straight Path."

**23.**

- AA** And when he came to the waters of Midian he found a crowd of people watering (their flocks), and saw two maidens holding back (their cattle). He asked: "What is the trouble with you?" They said: "We cannot water our flock till the shepherds have driven away theirs, and our father is a very old man."
- NQ** And among His Signs is the sleep[] that you take by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen.
- PK** And when he came unto the water of Midian he found there a whole tribe of men, watering. And he found apart from them two women keeping back (their flocks). He said: What aileth you? The two said: We cannot give (our flocks) to drink till the shepherds return from the water; and our father is a very old man.
- SH** And when he came to the water of Madyan, he found on it a group of men watering, and he found besides them two women keeping back (their flocks). He said: What is the matter with you? They said: We cannot water until the shepherds take away (their sheep) from the water, and our father is a very old man.
- YU** And when he arrived at the watering (place) in Madyan, he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take back (their flocks): And our father is a very old man."

**24.**

- AA** So he watered (their flock), and moved into the shade and prayed: "My Lord, I have need of whatever good you send me."
- NQ** And among His Signs is that He shows you the lightning, by way of fear and hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.

- PK So he watered (their flock) for them. Then he turned aside into the shade, and said: My Lord! I am needy of whatever good Thou sendest down for me.
- SH So he watered (their sheep) for them, then went back to the shade and said: My Lord! surely I stand in need of whatever good Thou mayest send down to me.
- YU So he watered (their flocks) for them; then he turned back to the shade, and said: "O my Lord! truly am I in (desperate) need of any good that Thou dost send me!"

**25.**

- AA Then one of the (maidens) came to him walking bashfully, (and) said: "My father invites you that he may repay you for having watered our flock." So, when (Moses) came to him and told him his story, he said: "Have no fear. You have escaped from the wicked people."
- NQ And among His Signs is that the heaven and the earth stand by His Command, then afterwards when He will call you by single call, behold, you will come out from the earth (i.e from your graves for reckoning and recompense).
- PK Then there came unto him one of the two women, walking shyly. She said: Lo! my father biddeth thee, that he may reward thee with a payment for that thou didst water (the flock) for us. Then, when he came unto him and told him the (whole) story, he said: Fear not! Thou hast escaped from the wrongdoing folk.
- SH Then one of the two women came to him walking bashfully. She said: My father invites you that he may give you the reward of your having watered for us. So when he came to him and gave to him the account, he said: Fear not, you are secure from the unjust people.
- YU Afterwards one of the (damsels) came (back) to him, walking bashfully. She said: "My father invites thee that he may reward thee for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear thou not: (well) hast thou escaped from unjust people."

**26.**

- AA Said one of the maidens: "O father, employ him. Surely the best (man) to employ is one who is strong and honest."
- NQ To Him belongs whatever is in the heavens and the earth. All are obedient to Him.
- PK One of the two women said: O my father! Hire him! For the best (man) that thou canst hire in the strong, the trustworthy.
- SH Said one of them: O my father! employ him, surely the best of those that you can employ is the strong man, the faithful one.
- YU Said one of the (damsels): "O my (dear) father! engage him on wages: truly the best of men for thee to employ is the (man) who is strong and trusty"....

**27.**

- AA He said: "I would like to marry one of these two daughters of mine to you if you agree to work for me on hire for eight years. And if you stay on for ten, it is up to you. I do not wish to impose any hardship on you. God willing you will find me a man of honour."
- NQ And He it is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the AllMighty, the AllWise.
- PK He said: Lo! I fain would marry thee to one of these two daughters of mine on condition that thou hirest thyself to me for (the term of) eight pilgrimages. Then if thou completest ten it will be of thine own accord, for I would not make it hard for thee. Allah willing, thou wilt find me of the righteous.



- SH He said: I desire to marry one of these two daughters of mine to you on condition that you should serve me for eight years; but if you complete ten, it will be of your own free will, and I do not wish to be hard to you; if Allah please, you will find me one of the good.
- YU He said: "I intend to wed one of these my daughters to thee, on condition that thou serve me for eight years; but if thou complete ten years, it will be (grace) from thee. But I intend not to place thee under a difficulty: thou wilt find me, indeed, if Allah wills, one of the righteous."

**28.**

- AA (Moses) said: "This is (agreed) between you and me. Whichever term I fulfil, no injustice will be done to me. God is witness to our agreement."
- NQ He sets forth for you a parable from your ownelves, - Do you have partners among those whom your right hands possess (i.e your slaves) to share as equals in the wealth We have bestowed on you? Whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense [] .
- PK He said: That (is settled) between thee and me. Whichever of the two terms I fulfil, there will be no injustice to me, and Allah is Surety over what we say.
- SH He said: This shall be (an agreement) between me and you; whichever of the two terms I fulfill, there shall be no wrongdoing to me; and Allah is a witness of what we say.
- YU He said: "Be that (the agreement) between me and thee: whichever of the two terms I fulfil, let there be no ill-will to me. Be Allah a witness to what we say."

**29.**

- AA When Moses had fulfilled the term and was journeying with his family, he noticed a fire on the side of the mountain. "Wait here," he said to his family; "I have seen a fire. I may haply bring some news from there, or an ember that you may warm yourselves."
- NQ Nay, but those who do wrong follow their own lusts without knowledge, Then who will guide him whom Allâh has sent astray? And for such there will be no helpers.
- PK Then, when Moses had fulfilled the term, and was travelling with his housefolk, he saw in the distance a fire and said unto his housefolk: Bide ye (here). Lo! I see in the distance a fire; peradventure I shall bring you tidings thence, or a brand from the fire that ye may warm yourselves.
- SH So when Musa had fulfilled the term, and he journeyed with his family, he perceived on this side of the mountain a fire. He said to his family: Wait, I have seen a fire, maybe I will bring to you from it some news or a brand of fire, so that you may warm yourselves.
- YU Now when Moses had fulfilled the term, and was travelling with his family, he perceived a fire in the direction of Mount Tur. He said to his family: "Tarry ye; I perceive a fire; I hope to bring you from there some information, or a burning firebrand, that ye may warm yourselves."

**30.**

- AA When he drew near, a voice called out to him from the tree on the blessed spot on the right side of the valley: "O Moses, I am verily God, the Lord of all the worlds.
- NQ So set you (O Muhammad SAW) your face towards the religion of pure Islâmic Monotheism Hanifa (worship none but Allâh Alone) Allâh's Fitrah (i.e. Allâh's Islâmic Monotheism), with which He has created mankind. No change let there be in Khalqillâh (i.e. the Religion of Allâh Islâmic Monotheism), that is the straight religion, but most of men know not[.]. [Tafsir AtTabarî, Vol 21, Page

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- PK And when he reached it, he was called from the right side of the valley in the blessed field, from the tree: O Moses! Lo! I, even I, am Allah, the Lord of the Worlds;
- SH And when he came to it, a voice was uttered from the right side of the valley in the blessed spot of the bush, saying: O Musa! surely I am Allah, the Lord of the worlds.
- YU But when he came to the (fire), a voice was heard from the right bank of the valley, from a tree in hallowed ground: "O Moses! Verily I am Allah, the Lord of the Worlds...."

**31.**

- AA Throw down your staff." When he saw it wriggling like a serpent, he turned about and fled without turning. "O Moses, approach," (said the Voice), "and have no fear. You will be safe.
- NQ (Always) Turning in repentance to Him (only), and be afraid and dutiful to Him; and perform AsSalât (IqâmatasSalât) and be not of AlMushrikûn (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc.).
- PK Throw down thy staff. And when he saw it writhing as it had been a demon, he turned to flee headlong, (and it was said unto him): O Moses! Draw nigh and fear not. Lo! thou art of those who are secure.
- SH And saying: Cast down you staff. So when he saw it in motion as if it were a serpent, he turned back retreating, and did not return. O Musa! come forward and fear not; surely you are of those who are secure;
- YU "Now do thou throw thy rod!" but when he saw it moving (of its own accord) as if it had been a snake, he turned back in retreat, and retraced not his steps: O Moses!" (It was said), "Draw near, and fear not: for thou art of those who are secure.

**32.**

- AA Put your hand inside your shirt. It will come out white without a tarnish of blame; and do not be perturbed or afraid. These are two proofs from your Lord for the Pharaoh and his nobles. They are certainly a rebellious people."
- NQ Of those who split up their religion (i.e. who left the true Islâmic Monotheism), and became sects, [i.e. they invented new things in the religion (Bid'ah), and followed their vain desires], each sect rejoicing in that which is with it.[]
- PK Thrust thy hand into the bosom of thy robe it will come forth white without hurt. And guard thy heart from fear. Then these shall be two proofs from your Lord unto Pharaoh and his chiefs. Lo! they are evil-living folk.
- SH Enter your hand into the opening of your bosom, it will come forth white without evil, and draw your hand to yourself to ward off fear: so these two shall be two arguments from your Lord to Firon and his chiefs, surely they are a transgressing people.
- YU "Move thy hand into thy bosom, and it will come forth white without stain (or harm), and draw thy hand close to thy side (to guard) against fear. Those are the two credentials from thy Lord to Pharaoh and his Chiefs: for truly they are a people rebellious and wicked."

**33.**

- AA He said: "O Lord, I have killed a man of theirs, and fear they would kill me.
- NQ And when harm touches men, they cry sincerely only to their Lord (Allâh), turning to Him in repentance, but when He gives them a taste of His Mercy, behold! a party of them associate partners in worship with their Lord.
- PK He said: My Lord! Lo! I killed a man among them and I fear that they will kill

me.

SH He said: My Lord! surely I killed one of them, so I fear lest they should slay me;

YU He said: "O my Lord! I have slain a man among them, and I fear lest they slay me.

### 34.

AA So send my brother Aaron with me as helper for he is more fluent than I with words, that he should affirm me, for I fear that they would call me a liar."

NQ So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know.

PK My brother Aaron is more eloquent than me in speech. Therefore send him with me as a helper to confirm me. Lo! I fear that they will give the lie to me.

SH And my brother, Haroun, he is more eloquent of tongue than I, therefore send him with me as an aider, verifying me: surely I fear that they would reject me.

YU "And my brother Aaron - He is more eloquent in speech than I: so send him with me as a helper, to confirm (and strengthen) me: for I fear that they may accuse me of falsehood."

### 35.

AA (And) God said: "We shall strengthen your arm with your brother, and give you power with Our signs and give you authority, so that they will not be able to harm you. Both of you and your followers will be victorious."

NQ Or have We revealed to them a Scripture, which speaks of that which they have been associating with Him?

PK He said: We will strengthen thine arm with thy brother, and We will give unto you both power so that they cannot reach you for Our portents. Ye twain, and those who follow you, will be the winners.

SH He said: We will strengthen your arm with your brother, and We will give you both an authority, so that they shall not reach you; (go) with Our signs; you two and those who follow you shall be uppermost.

YU He said: "We will certainly strengthen thy arm through thy brother, and invest you both with authority, so they shall not be able to touch you: with Our Sign shall ye triumph,- you two as well as those who follow you."

### 36.

AA But when Moses came to them with Our clear signs they said: "This is nothing but magic he has contrived, for we have not heard of this from our fathers of old."

NQ And when We cause mankind to taste of mercy, they rejoice therein, but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, lo! They are in despair!

PK But when Moses came unto them with Our clear tokens, they said: This is naught but invented magic. We never heard of this among our fathers of old.

SH So when Musa came to them with Our clear signs, they said: This is nothing but forged enchantment, and we never heard of it amongst our fathers of old.

YU When Moses came to them with Our clear signs, they said: "This is nothing but sorcery faked up: never did we head the like among our fathers of old!"

### 37.

AA But Moses said: "My Lord knows well who has come with guidance from Him, and for whom is the guerdon of Paradise. But surely the wicked will not prosper."

NQ Do they not see that Allâh enlarges the provision for whom He wills and

straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.

- PK And Moses said: My Lord is Best Aware of him who bringeth guidance from His presence, and whose will be the sequel of the Home (of bliss). Lo! wrong-doers will not be successful.
- SH And Musa said: My Lord knows best who comes with guidance from Him, and whose shall be the good end of the abode; surely the unjust shall not be successful.
- YU Moses said: "My Lord knows best who it is that comes with guidance from Him and whose end will be best in the Hereafter: certain it is that the wrong-doers will not prosper."

### 38.

- AA The Pharaoh said: "O nobles, I am not aware of any other lord of yours but myself. So, O Haman, fire some clay (bricks) to build a tower for me that I may mount up (and see) the God of Moses; for I think he is a liar."
- NQ So give to the kindred his due, and to AlMiskîn (the poor) and to the wayfarer. That is best for those who seek Allâh's Countenance, and it is they who will be successful.
- PK And Pharaoh said: O chiefs! I know not that ye have a god other than me, so kindle for me (a fire), O Haman, to bake the mud; and set up for me a lofty tower in order that I may survey the god of Moses; and lo! I deem him of the liars.
- SH And Firon said: O chiefs! I do not know of any god for you besides myself; therefore kindle a fire for me, O Haman, for brick, then prepare for me a lofty building so that I may obtain knowledge of Musa's god, and most surely I think him to be one of the liars.
- YU Pharaoh said: "O Chiefs! no god do I know for you but myself: therefore, O Haman! light me a (kiln to bake bricks) out of clay, and build me a lofty palace, that I may mount up to the god of Moses: but as far as I am concerned, I think (Moses) is a liar!"

### 39.

- AA He and his soldiers had become arrogant in the land for no reason, and did not think that they have to come back to Us in the end.
- NQ And that which you give in gift[] (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allâh, but that which you give in Zakât seeking Allâh's Countenance then those, they shall have manifold increase.
- PK And he and his hosts were haughty in the land without right, and deemed that they would never be brought back to Us.
- SH And he was unjustly proud in the land, he and his hosts, and they deemed that they would not be brought back to Us.
- YU And he was arrogant and insolent in the land, beyond reason,- He and his hosts: they thought that they would not have to return to Us!

### 40.

- AA So We seized him and his hordes and threw them into the sea. Behold then how was the end of the wicked!
- NQ Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (socalled) partners (of Allâh) that do anything of that ? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him).
- PK Therefor We seized him and his hosts, and abandoned them unto the sea.

Behold the nature of the consequence for evil-doers!

- SH So We caught hold of him and his hosts, then We cast them into the sea, and see how was the end of the unjust.
- YU So We seized him and his hosts, and We flung them into the sea: Now behold what was the end of those who did wrong!

#### 41.

- AA We made them the leaders of those who call to Hell; and on the Day of Judgement they will not be helped.
- NQ Evil (sins and disobedience of Allâh, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allâh may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon).
- PK And We made them patterns that invite unto the Fire, and on the Day of Resurrection they will not be helped.
- SH And We made them Imams who call to the fire, and on the day of resurrection they shall not be assisted.
- YU And we made them (but) leaders inviting to the Fire; and on the Day of Judgment no help shall they find.

#### 42.

- AA A curse lies upon them in this world, and on the Day of Resurrection they will be despised.
- NQ Say (O Muhammad SAW): "Travel in the land and see what was the end of those before (you)! Most of them were Mushrikûn (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc.)."
- PK And We made a curse to follow them in this world, and on the Day of Resurrection they will be among the hateful.
- SH And We caused a curse to follow them in this world, and on the day of resurrection they shall be of those made to appear hideous.
- YU in this world We made a curse to follow them and on the Day of Judgment they will be among the loathed (and despised).

#### 43.

- AA After We had destroyed the earlier generations We gave Moses the Book as evidence for mankind, and a guidance and grace, so that they may remember.
- NQ So set you (O Muhammad SAW) your face to (the obedience of Allâh, your Lord) the straight and right religion (Islâmic Monotheism), before there comes from Allâh a Day which none can avert it. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].
- PK And We verily gave the Scripture unto Moses after We had destroyed the generations of old: clear testimonies for mankind, and a guidance and a mercy, that haply they might reflect.
- SH And certainly We gave Musa the Book after We had destroyed the former generations, clear arguments for men and a guidance and a mercy, that they may be mindful.
- YU We did reveal to Moses the Book after We had destroyed the earlier generations, (to give) Insight to men, and guidance and Mercy, that they might receive admonition.

#### 44.

- AA You were not there on the western side (of Mount Sinai) when We gave the commandments to Moses, nor were you witness (to the event).
- NQ Whosoever disbelieves will suffer from his disbelief, and whosoever does

righteous good deeds (by practising Islâmic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allâh from His Torment).

- PK And thou (Muhammad) wast not on the western side (of the Mount) when We expounded unto Moses the commandment, and thou wast not among those present;
- SH And you were not on the western side when We revealed to Musa the commandment, and you were not among the witnesses;
- YU Thou wast not on the Western side when We decreed the Commission to Moses, nor wast thou a witness (of those events).

#### 45.

- AA We raised (many more) generations and prolonged their lives. You did not live with the people of Midian, nor recited to them Our revelations; but We kept on sending messengers.
- NQ That He may reward those who believe (in the Oneness of Allâh Islâmic Monotheism), and do righteous good deeds, out of His Bounty. Verily, He likes not the disbelievers.
- PK But We brought forth generations, and their lives dragged on for them. And thou wast not a dweller in Midian, reciting unto them Our revelations, but We kept sending (messengers to men).
- SH But We raised up generations, then life became prolonged to them; and you were not dwelling among the people of Madyan, reciting to them Our communications, but We were the senders.
- YU But We raised up (new) generations, and long were the ages that passed over them; but thou wast not a dweller among the people of Madyan, rehearsing Our Signs to them; but it is We Who send messengers (with inspiration).

#### 46.

- AA You were not present on the side of Mount Sinai when We called. And all this (knowledge that you are given) is by the grace of your Lord so that you may warn a people to whom no admonisher had come before you, that they may take heed;
- NQ And among His Signs is this, that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, in order that you may be thankful.
- PK And thou was not beside the Mount when We did call; but (the knowledge of it is) a mercy from thy Lord that thou mayst warn a folk unto whom no warner came before thee, that haply they may give heed.
- SH And you were not on this side of the mountain when We called, but a mercy from your Lord that you may warn a people to whom no warner came before you, that they may be mindful.
- YU Nor wast thou at the side of (the Mountain of) Tur when we called (to Moses). Yet (art thou sent) as Mercy from thy Lord, to give warning to a people to whom no warner had come before thee: in order that they may receive admonition.

#### 47.

- AA And in case disaster comes upon them for what they have done themselves, they should say: "O Lord, why did You not send an apostle to us that we should have followed Your commands, and been with those who are believers;"
- NQ And indeed We did send Messengers before you (O Muhammad SAW) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with

Allāh, sins, etc.), and (as for) the believers it was incumbent upon Us to help (them).

- PK Otherwise, if disaster should afflict them because of that which their own hands have sent before (them), they might say: Our Lord! Why sentest Thou no messenger unto us, that we might have followed Thy revelations and been of the believers?
- SH And were it not that there should befall them a disaster for what their hands have sent before, then they should say: Our Lord! why didst Thou not send to us a messenger so that we should have followed Thy communications and been of the believers !
- YU If (We had) not (sent thee to the Quraish),- in case a calamity should seize them for (the deeds) that their hands have sent forth, they might say: "Our Lord! why didst Thou not sent us a messenger? We should then have followed Thy Signs and been amongst those who believe!"

#### 48.

- AA But when the truth came to them from Us, they said: "Why is he not given the like of what was given to Moses?" Did they not disbelieve before in what was given to Moses? They said: "Both are imposters one like the other," and added: "We do not believe in either."
- NQ Allāh is He Who sends the winds, so they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He will, lo! they rejoice!
- PK But when there came unto them the Truth from Our presence, they said: Why is he not given the like of what was given unto Moses? Did they not disbelieve in that which was given unto Moses of old? They say: Two magics that support each other; and they say: Lo! in both we are disbelievers.
- SH But (now) when the truth has come to them from Us, they say: Why is he not given the like of what was given to Musa? What! did they not disbelieve in what Musa was given before? They say: Two magicians backing up each other; and they say: Surely we are unbelievers in all.
- YU But (now), when the Truth has come to them from Ourselves, they say, "Why are not (Signs) sent to him, like those which were sent to Moses?" Do they not then reject (the Signs) which were formerly sent to Moses? They say: "Two kinds of sorcery, each assisting the other!" And they say: "For us, we reject all (such things)!"

#### 49.

- AA Say: "Then bring a Book from God which gives better guidance than these so that I may follow it, if you speak the truth."
- NQ And verily before that (rain), just before it was sent down upon them, they were in despair!
- PK Say (unto them, O Muhammad): Then bring a scripture from the presence of Allah that giveth clearer guidance than these two (that) I may follow it, if ye are truthful.
- SH Say: Then bring some (other) book from Allah which is a better guide than both of them, (that) I may follow it, if you are truthful.
- YU Say: "Then bring ye a Book from Allah, which is a better guide than either of them, that I may follow it! (do), if ye are truthful!"

#### 50.

- AA Then, if they cannot give you an answer, know that they are only following their lusts. And who can be farther astray than he who follows his lust without any guidance from God? And certainly God does not guide an unjust people.

- NO** Look then at the effects (results) of Allâh's Mercy, how He revives the earth after its death. Verily! That (Allâh) Who revived the earth after its death shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things.
- PK** And if they answer thee not, then know that what they follow is their lusts. And who goeth farther astray than he who followeth his lust without guidance from Allah. Lo! Allah guideth not wrongdoing folk.
- SH** But if they do not answer you, then know that they only follow their low desires; and who is more erring than he who follows his low desires without any guidance from Allah? Surely Allah does not guide the unjust people.
- YU** But if they hearken not to thee, know that they only follow their own lusts: and who is more astray than one who follow his own lusts, devoid of guidance from Allah? for Allah guides not people given to wrong-doing.

**51.**

- AA** We have been sending word to them that they may take a warning.
- NO** And if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow, behold, they then after their being glad, would become unthankful (to their Lord Allâh as) disbelievers.
- PK** And now verily We have caused the Word to reach them, that haply they may give heed.
- SH** And certainly We have made the word to reach them so that they may be mindful.
- YU** Now have We caused the Word to reach them themselves, in order that they may receive admonition.

**52.**

- AA** Those to whom We gave the Book before this do believe in it;
- NO** So verily, you (O Muhammad SAW) cannot make the dead to hear (i.e. the disbelievers, etc.), nor can you make the deaf to hear the call, when they show their backs, turning away.
- PK** Those unto whom We gave the Scripture before it, they believe in it,
- SH** (As to) those whom We gave the Book before it, they are believers in it.
- YU** Those to whom We sent the Book before this,- they do believe in this (revelation):

**53.**

- AA** And when it is read out to them, say: "We believe in it. It's the truth from our Lord. We had committed ourselves before it came."
- NO** And you (O Muhammad SAW) cannot guide the blind from their straying; you can make to hear only those who believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allâh in Islâm (as Muslims).
- PK** And when it is recited unto them, they say: We believe in it. Lo! it is the Truth from our Lord. Lo! even before it we were of those who surrender (unto Him).
- SH** And when it is recited to them they say: We believe in it surely it is the truth from our Lord; surely we were submitters before this.
- YU** And when it is recited to them, they say: "We believe therein, for it is the Truth from our Lord: indeed we have been Muslims (bowing to Allah's Will) from before this.

**54.**

- AA** These will be given their recompense twice, for they persevered and repelled



evil with good, and spent of what We had given them.

- NQ** Allâh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the AllKnowing, the AllPowerful (i.e. Able to do all things).
- PK** These will be given their reward twice over, because they are steadfast and repel evil with good, and spend of that wherewith We have provided them,
- SH** These shall be granted their reward twice, because they are steadfast and they repel evil with good and spend out of what We have given them.
- YU** Twice will they be given their reward, for that they have persevered, that they avert Evil with Good, and that they spend (in charity) out of what We have given them.

## 55.

- AA** When they hear idle talk they turn aside and say: "To us our actions, to you yours. Peace on you; we do not look for the ignorant."
- NQ** And on the Day that the Hour will be established, the Mujrimûn (criminals, disbelievers, polytheists, sinners, etc.) will swear that they stayed not but an hour, thus were they ever deluded [away from the truth (i.e they used to tell lies and take false oaths, and turn away from the truth) in this life of the world)].
- PK** And when they hear vanity they withdraw from it and say: Unto us our works and unto you your works. Peace be unto you! We desire not the ignorant.
- SH** And when they hear idle talk they turn aside from it and say: We shall have our deeds and you shall have your deeds; peace be on you, we do not desire the ignorant.
- YU** And when they hear vain talk, they turn away therefrom and say: "To us our deeds, and to you yours; peace be to you: we seek not the ignorant."

## 56.

- AA** You cannot guide any one you like: God guides whosoever He please. He knows best who will come to guidance.
- NQ** And those who have been bestowed with knowledge and faith will say: "Indeed you have stayed according to the Decree of Allâh, until the Day of Resurrection, so this is the Day of Resurrection, but you knew not."
- PK** Lo! thou (O Muhammad) guidest not whom thou lovest, but Allah guideth whom He will. And He is Best Aware of those who walk aright.
- SH** Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right way.
- YU** It is true thou wilt not be able to guide every one, whom thou lovest; but Allah guides those whom He will and He knows best those who receive guidance.

## 57.

- AA** They say: "If we followed your guidance we would be driven from the land by force." Have We not set up a sanctuary for them, to which is brought a wealth of everything as provision from Us? But most of them do not understand.
- NQ** So on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with Allâh, and by denying the Day of Resurrection), nor will they be allowed (then) to return to seek Allâh's Pleasure (by having Islâmic Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).
- PK** And they say: If we were to follow the Guidance with thee we should be torn out of our land. Have We not established for them a sure sanctuary, whereunto the produce of all things is brought (in trade), a provision from Our presence?

But most of them know not.

- SH And they say: If we follow the guidance with you, we shall be carried off from our country. What ! have We not settled them in a safe, sacred territory to which fruits of every kind shall be drawn?-- a sustenance from Us; but most of them do not know.
- YU They say: "If we were to follow the guidance with thee, we should be snatched away from our land." Have We not established for them a secure sanctuary, to which are brought as tribute fruits of all kinds,- a provision from Ourselves? but most of them understand not.

## 58.

- AA How many habitations that had come to boast of their resources have We destroyed? These their dwellings were never inhabited except rarely after them; and they came back to Us.
- NQ And indeed We have set forth for mankind, in this Qur'an every kind of parable. But if you (O Muhammad SAW) bring to them any sign or proof, (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): "You follow nothing but falsehood, and magic."
- PK And how many a community have We destroyed that was thankless for its means of livelihood! And yonder are their dwellings, which have not been inhabited after them save a little. And We, even We, were the inheritors.
- SH And how many a town have We destroyed which exulted in its means of subsistence, so these are their abodes, they have not been dwelt in after them except a little, and We are the inheritors,
- YU And how many populations We destroyed, which exulted in their life (of ease and plenty)! now those habitations of theirs, after them, are deserted,- All but a (miserable) few! and We are their heirs!

## 59.

- AA But your Lord does not destroy habitations without having sent an apostle to their metropolis to read out Our commandments to them. We would never have destroyed cities if their inhabitants were not given to wickedness.
- NQ Thus does Allāh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allāh i.e. those who try not to understand true facts that which you (Muhammad SAW) have brought to them].
- PK And never did thy Lord destroy the townships, till He had raised up in their mother(-town) a messenger reciting unto them Our revelations. And never did We destroy the townships unless the folk thereof were evil-doers.
- SH And your Lord never destroyed the towns until He raised in their metropolis a messenger, reciting to them Our communications, and We never destroyed the towns except when their people were unjust.
- YU Nor was thy Lord the one to destroy a population until He had sent to its centre a messenger, rehearsing to them Our Signs; nor are We going to destroy a population except when its members practise iniquity.

## 60.

- AA Whatsoever has been given you is the stuff this life is made of, and only its embellishment. What is with your Lord is better and abiding. Will you not understand?
- NQ So be patient (O Muhammad SAW). Verily, the Promise of Allāh is true, and let not those who have no certainty of faith, discourage you from conveying Allāh's Message (which you are obliged to convey).
- PK And whatsoever ye have been given is a comfort of the life of the world and an ornament thereof; and that which Allah hath is better and more lasting. Have ye then no sense?

- SH And whatever things you have been given are only a provision of this world's life and its adornment, and whatever is with Allah is better and more lasting; do you not then understand?
- YU The (material) things which ye are given are but the conveniences of this life and the glitter thereof; but that which is with Allah is better and more enduring: will ye not then be wise?

**61.**

- AA Can one who was given a better promise, which he will find come true, be like him who was given a little enjoyment of this life, but who will afterwards be brought (to judgement) on the Day of Resurrection?
- PK Is he whom We have promised a fair promise which he will find (true) like him whom We suffer to enjoy awhile the comfort of the life of the world, then on the Day of Resurrection he will be of those arraigned?
- SH Is he to whom We have promised a goodly promise which he shall meet with like him whom We have provided with the provisions of this world's life, then on the day of resurrection he shall be of those who are brought up?
- YU Are (these two) alike?- one to whom We have made a goodly promise, and who is going to reach its (fulfilment), and one to whom We have given the good things of this life, but who, on the Day of Judgment, is to be among those brought up (for punishment)?

**62.**

- AA That day God will call them and ask: "Where are they you imagined were My compeers?"
- PK On the day when He will call unto them and say: Where are My partners whom ye imagined?
- SH And on the day when He will call them and say: Where are those whom you deemed to be My associates?
- YU That Day (Allah) will call to them, and say "Where are my 'partners'?- whom ye imagined (to be such)?"

**63.**

- AA Those against whom the sentence is justified will say: "O Lord, these are those we had led astray as we had ourselves gone astray. We clear ourselves before You: They never worshipped us."
- PK Those concerning whom the Word will have come true will say: Our Lord! These are they whom we led astray. We led them astray even as we ourselves were astray. We declare our innocence before Thee: us they never worshipped.
- SH Those against whom the sentence has become confirmed will say: Our Lord! these are they whom we caused to err; we caused them to err as we ourselves did err; to Thee we declare ourselves to be clear (of them); they never served Us.
- YU Those against whom the charge will be proved, will say: "Our Lord! These are the ones whom we led astray: we led them astray, as we were astray ourselves: we free ourselves (from them) in Thy presence: it was not us they worshipped."

**64.**

- AA (The sinners) will be told: "Invoke your partners." They will call on them, but they will not answer; and they will see the torment (and wish) if only they had come to guidance.
- PK And it will be said: Cry unto your (so-called) partners (of Allah). And they will cry unto them, and they will give no answer unto them, and they will see the Doom. Ah, if they had but been guided!

SH And it will be said: Call your associate-gods. So they will call upon them, but they will not answer them, and they shall see the punishment; would that they had followed the right way!

YU It will be said (to them): "Call upon your 'partners' (for help)" : they will call upon them, but they will not listen to them; and they will see the Penalty (before them); (how they will wish) 'if only they had been open to guidance!'

**65.**

AA (God) will ask them on that day: "What answer did you give the apostles?"

PK And on the Day when He will call unto them and say: What answer gave ye to the messengers?

SH And on the day when He shall call them and say: What was the answer you gave to the messengers?

YU That Day (Allah) will call to them, and say: "What was the answer ye gave to the messengers?"

**66.**

AA Then all news will be blacked out for them, and they will not even ask one another.

PK On that day (all) tidings will be dimmed for them, nor will they ask one of another,

SH Then the pleas shall become obscure to them on that day, so they shall not ask each other.

YU Then the (whole) story that Day will seem obscure to them (like light to the blind) and they will not be able (even) to question each other.

**67.**

AA But he who repents and believes and does good things may well be among the successful.

PK But as for him who shall repent and believe and do right, he haply may be one of the successful.

SH But as to him who repents and believes and does good, maybe he will be among the successful:

YU But any that (in this life) had repented, believed, and worked righteousness, will have hopes to be among those who achieve salvation.

**68.**

AA Your Lord creates what He wills and chooses. The good is not for them to choose. Too holy and high is God for what they associate with Him.

PK Thy Lord bringeth to pass what He willeth and chooseth. They have never any choice. Glorified be Allah and Exalted above all that they associate (with Him)!

SH And your Lord creates and chooses whom He pleases; to choose is not theirs; glory be to Allah, and exalted be He above what they associate (with Him).

YU Thy Lord does create and choose as He pleases: no choice have they (in the matter): Glory to Allah! and far is He above the partners they ascribe (to Him)!

**69.**

AA Your Lord well knows what they hide in their breasts and what they disclose.

PK And thy Lord knoweth what their breasts conceal, and what they publish.

SH And your Lord knows what their breasts conceal and what they manifest.

YU And thy Lord knows all that their hearts conceal and all that they reveal.

**70.**

AA He is God. There is no god but He. His alone is praise first and last, and His the

judgement, and to Him will you be brought back in the end.

- PK And He is Allah; there is no Allah save Him. His is all praise in the former and the latter (state), and His is the command, and unto Him ye will be brought back.
- SH And He is Allah, there is no god but He! All praise is due to Him in this (life) and the hereafter, and His is the judgment, and to Him you shall be brought back.
- YU And He is Allah: There is no god but He. To Him be praise, at the first and at the last: for Him is the Command, and to Him shall ye (all) be brought back.

### 71.

- AA Say: "Just think, if God were to cover you up with night for ever until the Day of Doom, what other god apart from God will give you light? Why do you not pay heed?"
- PK Say: Have ye thought, if Allah made night everlasting for you till the Day of Resurrection, who is a god beside Allah who could bring you light? Will ye not then hear?
- SH Say: Tell me, if Allah were to make the night to continue incessantly on you till the day of resurrection, who is the god besides Allah that could bring you light? Do you not then hear?
- YU Say: See ye? If Allah were to make the night perpetual over you to the Day of Judgment, what god is there other than Allah, who can give you enlightenment? Will ye not then hearken?

### 72.

- AA Say: "Just think. If God were to make the day perpetual till the Day of Resurrection, what other god but God would bring you night for rest? Why do you not reflect?"
- PK Say: Have ye thought, if Allah made day everlasting for you till the Day of Resurrection, who is a god beside Allah who could bring you night wherein ye rest? Will ye not then see?
- SH Say: Tell me, if Allah were to make the day to continue incessantly on you till the day of resurrection, who is the god besides Allah that could bring you the night in which you take rest? Do you not then see?
- YU Say: See ye? If Allah were to make the day perpetual over you to the Day of Judgment, what god is there other than Allah, who can give you a night in which ye can rest? Will ye not then see?

### 73.

- AA Yet in His benevolence He made you night and day that you may rest and seek His bounty during them, and haply maybe grateful."
- PK Of His mercy hath He appointed for you night and day, that therein ye may rest, and that ye may seek His bounty, and that haply ye may be thankful.
- SH And out of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His grace, and that you may give thanks.
- YU It is out of His Mercy that He has made for you Night and Day,- that ye may rest therein, and that ye may seek of his Grace; - and in order that ye may be grateful.

### 74.

- AA Upon a day He will call them and ask: "Where are they you imagined were My compeers?"
- PK And on the Day when He shall call unto them and say: Where are My partners whom ye pretended?

SH And on the day when He shall call them and say: Where are those whom you deemed to be My associates?

YU The Day that He will call on them, He will say: "Where are my 'partners'? whom ye imagined (to be such)?"

## 75.

AA And We shall single out one witness from each community and say: "Bring your proof." Then will they know that God's is the judgement, and what they contrived will avail them not in the least.

PK And We shall take out from every nation a witness and We shall say: Bring your proof. Then they will know that Allah hath the Truth, and all that they invented will have failed them.

SH And We will draw forth from among every nation a witness and say: Bring your proof; then shall they know that the truth is Allah's, and that which they forged shall depart from them.

YU And from each people shall We draw a witness, and We shall say: "Produce your Proof": then shall they know that the Truth is in Allah (alone), and the (lies) which they invented will leave them in lurch.

## 76.

AA Verily Qarun was of Moses' people, but he began to oppress them. We had given him treasures, so many that a team of wrestlers could hardly lift their keys. His people said to him: "Do not be exultant. God does not like those who exult.

PK Now Korah was of Moses' folk, but he oppressed them; and We gave him so much treasure that the stores thereof would verily have been a burden for a troop of mighty men. When his own folk said unto him: Exult not; lo! Allah loveth not the exultant;

SH Surely Qaroun was of the people of Musa, but he rebelled against them, and We had given him of the treasures, so much so that his hoards of wealth would certainly weigh down a company of men possessed of great strength. When his people said to him: Do not exult, surely Allah does not love the exultant;

YU Qarun was doubtless, of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him that their very keys would have been a burden to a body of strong men, behold, his people said to him: "Exult not, for Allah loveth not those who exult (in riches).

## 77.

AA So seek the abode of the Hereafter through what God has given you, and do not forget your part in this world. Do good to others as God has done good to you, and do not try to spread corruption in the land. Surely God does not like corrupters."

PK But seek the abode of the Hereafter in that which Allah hath given thee and neglect not thy portion of the world, and be thou kind even as Allah hath been kind to thee, and seek not corruption in the earth; lo! Allah loveth not corrupters,

SH And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world, and do good (to others) as Allah has done good to you, and do not seek to make mischief in the land, surely Allah does not love the mischief-makers.

YU "But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief."

## 78.

- AA He said: "This has come to me through my own acumen." Did he not know that God had destroyed many generations before him who possessed far more acumen than he, and more wealth? The sinners will not be asked about their sins.
- PK He said: I have been given it only on account of knowledge I possess. Knew he not that Allah had destroyed already of the generations before him men who were mightier than him in strength and greater in respect of following? The guilty are not questioned of their sins.
- SH He said: I have been given this only on account of the knowledge I have. Did he not know that Allah had destroyed before him of the generations those who were mightier in strength than he and greater in assemblage? And the guilty shall not be asked about their faults.
- YU He said: "This has been given to me because of a certain knowledge which I have." Did he not know that Allah had destroyed, before him, (whole) generations, - which were superior to him in strength and greater in the amount (of riches) they had collected? but the wicked are not called (immediately) to account for their sins.

**79.**

- AA Then he came before his people in all pomp; and those enamoured of this world, said: "Ah would that we had what Qarun has been given! He indeed possesses great good fortune."
- PK Then went he forth before his people in his pomp. Those who were desirous of the life of the world said: Ah, would that we had the like of what hath been given unto Korah! Lo! he is lord of rare good fortune.
- SH So he went forth to his people in his finery. Those who desire this world's life said: O would that we had the like of what Qaroun is given; most surely he is possessed of mighty good fortune.
- YU So he went forth among his people in the (pride of his wordly) glitter. Said those whose aim is the Life of this World: "Oh! that we had the like of what Qarun has got! for he is truly a lord of mighty good fortune!"

**80.**

- AA But those who knew better, said: "Alack-a-day! God's guerdon is better for those who believe and do the right. Only those who persevere will receive it."
- PK But those who had been given knowledge said: Woe unto you! The reward of Allah for him who believeth and doeth right is better, and only the steadfast will obtain it.
- SH And those who were given the knowledge said: Woe to you! Allah's reward is better for him who believes and does good, and none is made to receive this except the patient.
- YU But those who had been granted (true) knowledge said: "Alas for you! The reward of Allah (in the Hereafter) is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere (in good)."

**81.**

- AA So We opened up the earth and sunk him and his mansion. There was not a body that could help him against (the will) of God, nor was he able to save himself.
- PK So We caused the earth to swallow him and his dwelling-place. Then he had no host to help him against Allah, nor was he of those who can save themselves.
- SH Thus We made the earth to swallow up him and his abode; so he had no body of helpers to assist him against Allah nor was he of those who can defend themselves.

YU Then We caused the earth to swallow up him and his house; and he had not (the least little) party to help him against Allah, nor could he defend himself.

## 82.

AA Those who were envious of his position only yesterday said on the morrow: "Indeed God increases the fortunes of those of His creatures as He will, and decreases. Had God not been gracious to us He could have (opened up) the earth and made it swallow us. Surely the infidels will not succeed."

PK And morning found those who had coveted his place but yesterday crying: Ah, welladay! Allah enlargeth the provision for whom He will of His slaves and straiteneth it (for whom He will). If Allah had not been gracious unto us He would have caused it to swallow us (also). Ah, welladay! the disbelievers never prosper.

SH And those who yearned for his place only the day before began to say: Ah! (know) that Allah amplifies and straitens the means of subsistence for whom He pleases of His servants; had not Allah been gracious to us, He would most surely have abased us; ah! (know) that the ungrateful are never successful.

YU And those who had envied his position the day before began to say on the morrow: "Ah! it is indeed Allah Who enlarges the provision or restricts it, to any of His servants He pleases! had it not been that Allah was gracious to us, He could have caused the earth to swallow us up! Ah! those who reject Allah will assuredly never prosper."

## 83.

AA We shall give the mansion of the Hereafter to those who do not want to be haughty in the land and spread corruption. The future belongs to those who take heed for themselves and follow the straight path.

PK As for that Abode of the Hereafter We assign it unto those who seek not oppression in the earth, nor yet corruption. The sequel is for those who ward off (evil).

SH (As for) that future abode, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief and the good end is for those who guard (against evil)

YU That Home of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: and the end is (best) for the righteous.

## 84.

AA Whoever does good will receive better than what he has done; and whoever does ill shall be requited but to the extent of what he does.

PK Whoso bringeth a good deed, he will have better than the same; while as for him who bringeth an ill-deed, those who do ill-deeds will be requited only what they did.

SH Whoever brings good, he shall have better than it, and whoever brings evil, those who do evil shall not be rewarded (for) aught except what they did.

YU If any does good, the reward to him is better than his deed; but if any does evil, the doers of evil are only punished (to the extent) of their deeds.

## 85.

AA He who has assigned (the propagation) of the Qur'an to you will bring you back to the destination. Say: "My Lord knows who has come to guidance, and who is clearly in error."

PK Lo! He Who hath given thee the Qur'an for a law will surely bring thee home again. Say: My Lord is Best Aware of him who bringeth guidance and him who is in error manifest.

SH Most surely He Who has made the Quran binding on you will bring you back to



the destination. Say: My Lord knows best him who has brought the guidance and him who is in manifest error.

- YU Verily He Who ordained the Qur'an for thee, will bring thee back to the Place of Return. Say: "My Lord knows best who it is that brings true guidance, and who is in manifest error."

### 86.

- AA You did not expect that the Book would be given to you except by the favour of your Lord. So do not be the helper of unbelievers,
- PK Thou hadst no hope that the Scripture would be inspired in thee; but it is a mercy from thy Lord, so never be a helper to the disbelievers.
- SH And you did not expect that the Book would be inspired to you, but it is a mercy from your Lord, therefore be not a backer-up of the unbelievers.
- YU And thou hadst not expected that the Book would be sent to thee except as a Mercy from thy Lord: Therefore lend not thou support in any way to those who reject (Allah's Message).

### 87.

- AA Nor should you let them turn you away from the commandments of God once they have been delivered to you; and call them to your Lord, and do not be an idolater,
- PK And let them not divert thee from the revelations of Allah after they have been sent down unto thee; but call (mankind) unto thy Lord, and be not of those who ascribe partners (unto Him).
- SH And let them not turn you aside from the communications of Allah after they have been revealed to you, and call (men) to your Lord and be not of the polytheists.
- YU And let nothing keep thee back from the Signs of Allah after they have been revealed to thee: and invite (men) to thy Lord, and be not of the company of those who join gods with Allah.

### 88.

- AA And do not call on any other god apart from God. There is no god but He. All things will perish save His magnificence. His is the judgement, and to Him will you be brought back in the end.
- PK And cry not unto any other god along with Allah. There is no Allah save Him. Everything will perish save His countenance. His is the command, and unto Him ye will be brought back.
- SH And call not with Allah any other god; there is no god but He, every thing is perishable but He; His is the judgment, and to Him you shall be brought back.
- YU And call not, besides Allah, on another god. There is no god but He. Everything (that exists) will perish except His own Face. To Him belongs the Command, and to Him will ye (all) be brought back.