

30
ArRûm
The Romans
The Byzantines

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

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

1.

- AA** In the name of Allah, most benevolent, ever-merciful. ALIF LAM MIM.
NQ AlifLâmMîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].
PK Alif. Lam. Mim.
SH Alif Lam Mim.
YU A. L. M.

2.

- AA** The Romans have been conquered
NQ The Romans have been defeated.
PK The Romans have been defeated
SH The Romans are vanquished,
YU The Roman Empire has been defeated-

3.

- AA** In the neighbouring land. But having been conquered they will conquer
NQ In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.
PK In the nearer land, and they, after their defeat will be victorious
SH In a near land, and they, after being vanquished, shall overcome,
YU In a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious-

4.

- AA** In a few years (less than ten). God's is the imperative first and last. On that day the believers will rejoice
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 Within ten years - Allah's is the command in the former case and in the latter - and in that day believers will rejoice
SH Within a few years. Allah's is the command before and after; and on that day the believers shall rejoice,
YU Within a few years. With Allah is the Decision, in the past and in the Future: on

that Day shall the Believers rejoice-

5.

- AA In the help of God. He helps whom He will; He is all-mighty, ever-merciful.
- NQ With the help of Allâh, He helps whom He wills, and He is the AllMighty, the Most Merciful.
- PK In Allah's help to victory. He helpeth to victory whom He will. He is the Mighty, the Merciful.
- SH With the help of Allah; He helps whom He pleases; and He is the Mighty, the Merciful;
- YU With the help of Allah. He helps whom He will, and He is exalted in might, most merciful.

6.

- AA It is a promise of God; and God does not go back on His promise. Yet most men do not understand:
- 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 It is a promise of Allah. Allah faileth not His promise, but most of mankind know not.
- SH (This is) Allah's promise! Allah will not fail His promise, but most people do not know.
- YU (It is) the promise of Allah. Never does Allah depart from His promise: but most men understand not.

7.

- AA They only know the palpable life of this world, and are oblivious of the Hereafter.
- 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 They know only some appearance of the life of the world, and are heedless of the Hereafter.
- SH They know the outward of this world's life, but of the hereafter they are absolutely heedless.
- YU They know but the outer (things) in the life of this world: but of the End of things they are heedless.

8.

- AA Do they not think for themselves that God did not create the heavens and the earth and all that lies between them without reason and a determined purpose? But many men reject the meeting with their Lord.
- 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 Have they not pondered upon themselves? Allah created not the heavens and the earth, and that which is between them, save with truth and for a destined end. But truly many of mankind are disbelievers in the meeting with their Lord.
- SH Do they not reflect within themselves: Allah did not create the heavens and the earth and what is between them two but with truth, and (for) an appointed term? And most surely most of the people are deniers of the meeting of their Lord.

YU Do they not reflect in their own minds? Not but for just ends and for a term appointed, did Allah create the heavens and the earth, and all between them: yet are there truly many among men who deny the meeting with their Lord (at the Resurrection)!

9.

AA Have they not travelled on the earth and seen how the others before them had met their end? They were far more powerful than them, furrowed the earth and colonised it far more than they; and their apostles came to them with visible signs. It was surely not for God to wrong them, they wronged themselves.

NO 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 Have they not travelled in the land and seen the nature of the consequence for those who were before them? They were stronger than these in power, and they dug the earth and built upon it more than these have built. Messengers of their own came unto them with clear proofs (of Allah's Sovereignty). Surely Allah wronged them not, but they did wrong themselves.

SH Have they not travelled in the earth and seen how was the end of those before them? They were stronger than these in prowess, and dug up the earth, and built on it in greater abundance than these have built on it, and there came to them their messengers with clear arguments; so it was not beseeming for Allah that He should deal with them unjustly, but they dealt unjustly with their own souls.

YU Do they not travel through the earth, and see what was the end of those before them? They were superior to them in strength: they tilled the soil and populated it in greater numbers than these have done: there came to them their messengers with Clear (Signs). (Which they rejected, to their own destruction): It was not Allah Who wronged them, but they wronged their own souls.

10.

AA Therefore evil was the end of those who did evil, for they denied the signs of God and made fun of them. God originates creation, and then will revert it, then you will go back to Him.

NO 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 Then evil was the consequence to those who dealt in evil, because they denied the revelations of Allah and made a mock of them.

SH Then evil was the end of those who did evil, because they | rejected the communications of Allah and used to mock them.

YU In the long run evil in the extreme will be the End of those who do evil; for that they rejected the Signs of Allah, and held them up to ridicule.

11.

NO Allâh (Alone) originates the creation, then He will repeat it, then to Him you will be returned.

PK Allah produceth creation, then He reproduceth it, then unto Him ye will be returned.

SH Allah originates the creation, then reproduces it, then to Him you shall be brought back.

YU It is Allah Who begins (the process of) creation; then repeats it; then shall ye be brought back to Him.

12.

AA The day the Resurrection comes the sinners will be overwhelmed with despair.

NQ 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 in the day when the Hour riseth the unrighteous will despair.

SH And at the time when the hour shall come the guilty shall be in despair.

YU On the Day that the Hour will be established, the guilty will be struck dumb with despair.

13.

AA No intercessor will they have among those they associated (with God), and will reject their partners.

NQ 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 There will be none to intercede for them of those whom they made equal with Allah. And they will reject their partners (whom they ascribed unto Him).

SH And they shall not have any intercessors from among their gods they have joined with Allah, and they shall be deniers of their associate-gods.

YU No intercessor will they have among their "Partners" and they will (themselves) reject their "Partners".

14.

AA The day the Hour comes they will be separated into categories.

NQ 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 In the day when the Hour cometh, in that day they will be sundered.

SH And at the time when the hour shall come, at that time they shall become separated one from the other.

YU On the Day that the Hour will be established, - that Day shall (all men) be sorted out.

15.

AA Those who believed and did the right will be feasted in a rich, well-watered meadow.

NQ Then as for those who believed (in the Oneness of Allâh Islâmic Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of delight (Paradise).

PK As for those who believed and did good works, they will be made happy in a Garden.

SH Then as to those who believed and did good, they shall be made happy in a garden.

YU Then those who have believed and worked righteous deeds, shall be made happy in a Mead of Delight.

16.

AA Those who did not believe and rejected Our signs and the meeting in the Hereafter, will be given over to punishment.

NQ 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 But as for those who disbelieved and denied Our revelations, and denied the meeting of the Hereafter, such will be brought to doom.
- SH And as to those who disbelieved and rejected Our communications and the meeting of the hereafter, these shall be brought over to the chastisement.
- YU And those who have rejected Faith and falsely denied our Signs and the meeting of the Hereafter, - such shall be brought forth to Punishment.

17.

- AA So extol God when the evening comes and the day dawns,
- NQ 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 So glory be to Allah when ye enter the night and when ye enter the morning -
- SH Therefore glory be to Allah when you enter upon the time of the evening and when you enter upon the time of the morning.
- YU So (give) glory to Allah, when ye reach eventide and when ye rise in the morning;

18.

- AA For His is the praise in the heavens and the earth, -- and at nightfall and the time of noon.
- 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 'Abbâs said: "These are the five compulsory congregational prayers mentioned in the Qur'ân)."
- PK Unto Him be praise in the heavens and the earth! - and at the sun's decline and in the noonday.
- SH And to Him belongs praise in the heavens and the earth, and at nightfall and when you are at midday.
- YU Yea, to Him be praise, in the heavens and on earth; and in the late afternoon and when the day begins to decline.

19.

- AA He brings the living from the dead, the dead from the living, and quickens the earth after it had died. So will you be brought forth (from the dead).
- 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 He bringeth forth the living from the dead, and He bringeth forth the dead from the living, and He reviveth the earth after her death. And even so will ye be brought forth.
- SH He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death, and thus shall you be brought forth.
- YU It is He Who brings out the living from the dead, and brings out the dead from the living, and Who gives life to the earth after it is dead: and thus shall ye be brought out (from the dead).

20.

- AA Among His signs is that He created you from the earth, and you are now

human beings dispersed everywhere.

- NO** 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 of His signs is this: He created you of dust, and behold you human beings, ranging widely!
- SH** And one of His signs is that He created you from dust, then lo! you are mortals (who) scatter.
- YU** Among His Signs in this, that He created you from dust; and then,- behold, ye are men scattered (far and wide)!

21.

- AA** Another of His signs is that He created mates of your own kind of yourselves so that you may get peace of mind from them, and has put love and compassion between you. Verily there are signs in this for those who reflect.
- NO** 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** And of His signs is this: He created for you helpmeets from yourselves that ye might find rest in them, and He ordained between you love and mercy. Lo! herein indeed are portents for folk who reflect.
- SH** And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there are signs in this for a people who reflect.
- YU** And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect.

22.

- AA** Among other signs of His is the creation of the heavens and the earth, and the variety of your tongues and complexions. Surely there are signs in this for those who understand.
- NO** 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 of His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Lo! herein indeed are portents for men of knowledge.
- SH** And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colors; most surely there are signs in this for the learned.
- YU** And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know.

23.

- AA** Another of His signs is the night, a time for you to sleep, and the day to seek His bounty. Verily there are signs in this for those who pay heed.
- NO** 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 of His signs is your slumber by night and by day, and your seeking of His bounty. Lo! herein indeed are portents for folk who heed.

- SH And one of His signs is your sleeping and your seeking of His grace by night and (by) day; most surely there are signs in this for a people who would hear.
- YU And among His Signs is the sleep that ye take by night and by day, and the quest that ye (make for livelihood) out of His Bounty: verily in that are signs for those who hearken.

24.

- AA Another of His signs is the lightning He shows to fill you both with dread and hope, and the water He sends down from the sky which reawakens the earth that was dead. There are indeed signs in this for those who have sense.
- 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 And of His signs is this: He showeth you the lightning for a fear and for a hope, and sendeth down water from the sky, and thereby quickeneth the earth after her death. Lo! herein indeed are portents for folk who understand.
- SH And one of His signs is that He shows you the lightning for fear and for hope, and sends down water from the clouds then gives life therewith to the earth after its death; most surely there are signs in this for a people who understand
- YU And among His Signs, He shows you the lightning, by way both of fear and of hope, and He sends down rain from the sky and with it gives life to the earth after it is dead: verily in that are Signs for those who are wise.

25.

- AA Another of His signs is that the heavens and the earth stay in position by His command; and then when He will call you once you will come out of the earth.
- 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 And of His signs is this: The heavens and the earth stand fast by His command, and afterward, when He calleth you, lo! from the earth ye will emerge.
- SH And one of His signs is that the heaven and the earth subsist by His command, then when He calls you with a (single) call from out of the earth, lo! you come forth.
- YU And among His Signs is this, that heaven and earth stand by His Command: then when He calls you, by a single call, from the earth, behold, ye (straightway) come forth.

26.

- AA All those who are in the heavens and the earth are His, and they are all obedient to Him.
- NQ To Him belongs whatever is in the heavens and the earth. All are obedient to Him.
- PK Unto Him belongeth whosoever is in the heavens and the earth. All are obedient unto Him.
- SH And His is whosoever is in the heavens and the earth; all are obedient to Him.
- YU To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him.

27.

- AA It is He who first creates and then reverts it. This is how His law works inevitably. His semblance is of the most sublime in the heavens and the earth. He is all-mighty and all-wise.

- 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 it is Who produceth creation, then reproduceth it, and it is easier for Him. His is the Sublime Similitude in the heavens and the earth. He is the Mighty, the Wise.
- SH** And He it is Who originates the creation, then reproduces it, and it is easy to Him; and His are the most exalted attributes in the heavens and the earth, and He is the Mighty, the Wise.
- YU** It is He Who begins (the process of) creation; then repeats it; and for Him it is most easy. To Him belongs the loftiest similitude (we can think of) in the heavens and the earth: for He is Exalted in Might, full of wisdom.

28.

- AA** He gives you an example from your own life: Do you possess among your dependants any partners in what We have bestowed on you, so that you and they have equal (share) in it, and that you fear them as you fear each other? That is how We explain Our signs clearly for those who comprehend.
- NQ** He sets forth for you a parable from your own selves, - 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 coineth for you a similitude of yourselves. Have ye, from among those whom your right hands possess, partners in the wealth We have bestowed upon you, equal with you in respect thereof, so that ye fear them as ye fear each other (that ye ascribe unto Us partners out of that which We created)? Thus We display the revelations for people who have sense.
- SH** He sets forth to you a parable relating to yourselves: Have you among those whom your right hands possess partners in what We have given you for sustenance, so that with respect to it you are alike; you fear them as you fear each other? Thus do We make the communications distinct for a people who understand.
- YU** He does propound to you a similitude from your own (experience): do ye have partners among those whom your right hands possess, to share as equals in the wealth We have bestowed on you? Do ye fear them as ye fear each other? Thus do we explain the Signs in detail to a people that understand.

29.

- AA** And yet the wicked follow their own lusts without understanding. Who can show the way to those whom God allows to go astray? None will they have to help them.
- NQ** Nay, but those who do wrong follow their own lusts without knowledge, Then who will guide him whom Allāh has sent astray? And for such there will be no helpers.
- PK** Nay, but those who do wrong follow their own lusts without knowledge. Who is able to guide him whom Allah hath sent astray? For such there are no helpers.
- SH** Nay! those who are unjust follow their low desires without any knowledge; so who can guide him whom Allah makes err? And they shall have no helpers.
- YU** Nay, the wrong-doers (merely) follow their own lusts, being devoid of knowledge. But who will guide those whom Allah leaves astray? To them there will be no helpers.

30.

- AA So keep yourself exclusively on the true way, the creational law of God according to which He created man with the quality of choosing right or wrong. There is no altering of God's creation. This is the supreme law. But most men do not understand.
- NO 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 41]
- PK So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of Allah, in which He hath created man. There is no altering (the laws of) Allah's creation. That is the right religion, but most men know not -
- SH Then set your face upright for religion in the right state-- the nature made by Allah in which He has made men; there is no altering of Allah's creation; that is the right religion, but most people do not know--
- YU So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not.

31.

- AA Turn towards Him and be dutiful to Him; be firm in devotion, and do not become an idolater,
- NO (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 Turning unto Him (only); and be careful of your duty unto Him and establish worship, and be not of those who ascribe partners (unto Him);
- SH Turning to Him, and be careful of (your duty to) Him and keep up prayer and be not of the polytheists
- YU Turn ye back in repentance to Him, and fear Him: establish regular prayers, and be not ye among those who join gods with Allah,-

32.

- AA (Or) one of those who created rifts in their order and are divided into sects, with each group exulting in what it has (carved out for itself) --
- NO 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 Of those who split up their religion and became schismatics, each sect exulting in its tenets.
- SH Of those who divided their religion and became seas every sect rejoicing in what they had with them
- YU Those who split up their Religion, and become (mere) Sects,- each party rejoicing in that which is with itself!

33.

- AA When misfortune befalls men they pray to their Lord and turn to Him; but afterwards when He has given them a taste of His benevolence a section of them begins to ascribe compeers to their Lord
- NO 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 And when harm toucheth men they cry unto their Lord, turning to Him in repentance; then, when they have tasted of His mercy, behold! some of them attribute partners to their Lord
- SH And when harm afflicts men, they call upon their Lord, turning to Him, then when He makes them taste of mercy from Him, lo! some of them begin to associate (others) with their Lord,
- YU When trouble touches men, they cry to their Lord, turning back to Him in repentance: but when He gives them a taste of Mercy as from Himself, behold, some of them pay part-worship to other god's besides their Lord,-

34.

- AA So as to deny what We have given them. Please yourselves for a time; you will come to know soon.
- 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 So as to disbelieve in that which We have given them. (Unto such it is said): Enjoy yourselves awhile, but ye will come to know.
- SH So as to be ungrateful for what We have given them; but enjoy yourselves (for a while), for you shall soon come to know.
- YU (As if) to show their ingratitude for the (favours) We have bestowed on them! Then enjoy (your brief day); but soon will ye know (your folly).

35.

- AA Have We sent down a charter to them which mentions what they associate with Him?
- NQ Or have We revealed to them a Scripture, which speaks of that which they have been associating with Him?
- PK Or have We revealed unto them any warrant which speaketh of that which they associate with Him?
- SH Or, have We sent down upon them an authority so that it speaks of that which they associate with Him?
- YU Or have We sent down authority to them, which points out to them the things to which they pay part-worship?

36.

- AA When We give men a taste of Our benevolence they start rejoicing in it. When misfortune befalls them as a result of what they have done themselves, they begin to despair.
- 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 And when We cause mankind to taste of mercy they rejoice therein; but if an evil thing befall them as the consequence of their own deeds, lo! they are in despair!
- SH And when We make people taste of mercy they rejoice in it, and if an evil befall them for what their hands have already wrought, lo! they are in despair.
- YU When We give men a taste of Mercy, they exult thereat: and when some evil afflicts them because of what their (own) hands have sent forth, behold, they are in despair!

37.

- AA Do they not see God increases or decreases the means of whosoever He please? Verily there are signs in this for those who believe.

- NO** Do they not see that Allāh 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** See they not that Allah enlargeth the provision for whom He will, and straiteneth (it for whom He will). Lo! herein indeed are portents for folk who believe.
- SH** Do they not see that Allah makes ample provision for whom He pleases, or straitens? Most surely there are signs in this for a people who believe.
- YU** See they not that Allah enlarges the provision and restricts it, to whomsoever He pleases? Verily in that are Signs for those who believe.

38.

- AA** So, give their share to the relatives, the needy, and the wayfarers. This is best for those who seek the way that leads to God, and they will be successful.
- NO** So give to the kindred his due, and to AlMiskîn (the poor) and to the wayfarer. That is best for those who seek Allāh's Countenance, and it is they who will be successful.
- PK** So give to the kinsman his due, and to the needy, and to the wayfarer. That is best for those who seek Allah's Countenance. And such are they who are successful.
- SH** Then give to the near of kin his due, and to the needy and the wayfarer; this is best for those who desire Allah's pleasure, and these it is who are successful.
- YU** So give what is due to kindred, the needy, and the wayfarer. That is best for those who seek the Countenance, of Allah, and it is they who will prosper.

39.

- AA** What you give on interest to increase (your capital) through others' wealth, does not find increase with God; yet what you give (in alms and charity) with a pure heart, seeking the way of God, will be doubled.
- NO** 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 Allāh, but that which you give in Zakât seeking Allāh's Countenance then those, they shall have manifold increase.
- PK** That which ye give in usury in order that it may increase on (other) people's property hath no increase with Allah; but that which ye give in charity, seeking Allah's Countenance, hath increase manifold.
- SH** And whatever you lay out as usury, so that it may increase in the property of men, it shall not increase with Allah; and whatever you give in charity, desiring Allah's pleasure-- it is these (persons) that shall get manifold.
- YU** That which ye lay out for increase through the property of (other) people, will have no increase with Allah: but that which ye lay out for charity, seeking the Countenance of Allah, (will increase): it is these who will get a recompense multiplied.

40.

- AA** It is God who created you, then gave you sustenance, then He will make you die, and bring you back to life. Is there one among those you associate with Him who can do the least of these things? Too high and exalted is He for what they associate with Him!
- NO** Allāh 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 Allāh) that do anything of that ? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him).
- PK** Allah is He Who created you and then sustained you, then causeth you to die,

then giveth life to you again. Is there any of your (so-called) partners (of Allah) that doeth aught of that? Praised and Exalted be He above what they associate (with Him)!

- SH Allah is He Who created you, then gave you sustenance, then He causes you to die, then brings you to life. Is there any of your associate-gods who does aught of it? Glory be to Him, and exalted be He above what they associate (with Him).
- YU It is Allah Who has created you: further, He has provided for your sustenance; then He will cause you to die; and again He will give you life. Are there any of your (false) "Partners" who can do any single one of these things? Glory to Him! and high is He above the partners they attribute (to him)!

41.

- AA Corruption has spread over land and sea from what men have done themselves that they may taste a little of what they have done: They may haply come back (to the right path).
- 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 Corruption doth appear on land and sea because of (the evil) which men's hands have done, that He may make them taste a part of that which they have done, in order that they may return.
- SH Corruption has appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of that which they have done, so that they may return.
- YU Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil).

42.

- AA Say: "Travel on the earth and see how came the end of those before you." Most of them were idolaters.
- 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 Say (O Muhammad, to the disbelievers): Travel in the land, and see the nature of the consequence for those who were before you! Most of them were idolaters.
- SH Say: Travel in the land, then see how was the end of those before; most of them were polytheists.
- YU Say: "Travel through the earth and see what was the end of those before (you): Most of them worshipped others besides Allah."

43.

- AA So set your face towards the straight path before the day arrives from God which is irreversible. Men will be segregated on that day.
- 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 So set thy purpose resolutely for the right religion, before the inevitable day cometh from Allah. On that day mankind will be sundered-
- SH Then turn thy face straight to the right religion before there come from Allah

the day which cannot be averted; on that day they shall become separated.

YU But set thou thy face to the right Religion before there come from Allah the Day which there is no chance of averting; on that Day shall men be divided (in two).

44.

AA So that he who disbelieves will bear the consequence of his unbelief; and he who does the right will straighten out the way for himself,

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 Whoso disbelieveth must (then) bear the consequences of his disbelief, while those who do right make provision for themselves -

SH Whoever disbelieves, he shall be responsible for his disbelief, and whoever does good, they prepare (good) for their own souls,

YU Those who reject Faith will suffer from that rejection: and those who work righteousness will spread their couch (of repose) for themselves (in heaven):

45.

AA So that God may reward those who believed and did what was good, by His grace. Surely He does not love unbelievers.

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 That He may reward out of His bounty those who believe and do good works. Lo! He loveth not the disbelievers (in His guidance).

SH That He may reward those who believe and do good out of His grace; surely He does not love the unbelievers.

YU That He may reward those who believe and work righteous deeds, out of his Bounty. For He loves not those who reject Faith.

46.

AA Among His signs are the breezes He sends as harbingers of happy news, so that He may allow you to taste of His mercy, and that ships may sail by His command, and you may seek of His bounty, and may haply be grateful.

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 of His signs is this: He sendeth herald winds to make you taste His mercy, and that the ships may sail at His command, and that ye may seek his favour, and that haply ye may be thankful.

SH And one of His signs is that He sends forth the winds bearing good news, and that He may make your taste of His mercy, and that the ships may run by His command, and that you may seek of His grace, and that you may be grateful.

YU Among His Signs is this, that He sends the Winds, as heralds of Glad Tidings, giving you a taste of His (Grace and) Mercy,- that the ships may sail (majestically) by His Command and that ye may seek of His Bounty: in order that ye may be grateful.

47.

AA Verily We sent many apostles before you to their people, who brought clear signs with them. Then We retributed those who were sinful. It is a duty incumbent on Us to help the 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 Allâh, sins, etc.), and (as for) the believers it was incumbent upon Us to help (them).
- PK** Verily We sent before thee (Muhammad) messengers to their own folk. Then we took vengeance upon those who were guilty (in regard to them). To help believers is ever incumbent upon Us.
- SH** And certainly We sent before you messengers to their people, so they came to them with clear arguments, then We gave the punishment to those who were guilty; and helping the believers is ever incumbent on Us.
- YU** We did indeed send, before thee, messengers to their (respective) peoples, and they came to them with Clear Signs: then, to those who transgressed, We meted out Retribution: and it was due from Us to aid those who believed.

48.

- AA** It is God who sends the breezes that raise clouds, then spreads them over the sky as He please, fold on fold, then you see the drops of rain issue from between them. When He sends it down to those of His creatures as He will, they are filled with joy,
- NQ** Allâh 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** Allah is He Who sendeth the winds so that they raise clouds, and spreadeth them along the sky as pleaseth Him, and causeth them to break and thou seest the rain downpouring from within them. And when He maketh it to fall on whom He will of His bondmen, lo! they rejoice;
- SH** Allah is he Who sends forth the winds so they raise a cloud, then He spreads it forth in the sky as He pleases, and He breaks it up so that you see the rain coming forth from inside it; then when He causes it to fall upon whom He pleases of His servants, lo! they are joyful
- YU** It is Allah Who sends the Winds, and they raise the Clouds: then does He spread them in the sky as He wills, and break them into fragments, until thou seest rain-drops issue from the midst thereof: then when He has made them reach such of his servants as He wills behold, they do rejoice!-

49.

- AA** Although before it came down they were despondent.
- NQ** And verily before that (rain), just before it was sent down upon them, they were in despair!
- PK** Though before that, even before it was sent down upon them, they were in despair.
- SH** Though they were before this, before it was sent down upon them, confounded in sure despair.
- YU** Even though, before they received (the rain) - just before this - they were dumb with despair!

50.

- AA** So consider the signs of His benevolence: How He quickens the earth after it had become waste. He is verily the one who will raise the dead. He has power over everything.
- NQ** 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 Look, therefore, at the prints of Allah's mercy (in creation): how He quickeneth the earth after her death. Lo! He verily is the Quickener of the Dead, and He is Able to do all things.

SH Look then at the signs of Allah's mercy, how He gives life to the earth after its death, most surely He will raise the dead to life; and He has power over all things.

YU Then contemplate (O man!) the memorials of Allah's Mercy!- how He gives life to the earth after its death: verily the same will give life to the men who are dead: for He has power over all things.

51.

AA If We send a (blighting) wind and they see (the earth) seared autumnal, they would surely become ungrateful.

NQ 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 if We sent a wind and they beheld it yellow, they verily would still continue in their disbelief.

SH And if We send a wind and they see it to be yellow, they would after that certainly continue to disbelieve

YU And if We (but) send a Wind from which they see (their tilth) turn yellow,- behold, they become, thereafter, Ungrateful (Unbelievers)!

52.

AA You cannot make the dead to listen nor the deaf hear the call when they have turned back and retreated,

NQ 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 For verily thou (Muhammad) canst not make the dead to hear, nor canst thou make the deaf to hear the call when they have turned to flee.

SH For surely you cannot, make the dead to hear and you cannot make the deaf to hear the call, when they turn back and

YU So verily thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they show their backs and turn away.

53.

AA Nor can you make the blind see the way when they have gone astray. You can make none hear except those who believe Our signs and have come to submission.

NQ 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 Nor canst thou guide the blind out of their error. Thou canst make none to hear save those who believe in Our revelations so that they surrender (unto Him).

SH Nor can you lead away the blind out of their error. You cannot make to hear any but those who believe in Our communications so they shall submit.

YU Nor canst thou lead back the blind from their straying: only those wilt thou make to hear, who believe in Our signs and submit (their wills in Islam).

54.

- AA It is God who created you of weakness, then after weakness gave you strength, then after strength will give you weakness and grey hair. Surely He makes whatever He wills. He is all-knowing and all-powerful.
- NO Allāh 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 Allah is He Who shaped you out of weakness, then appointed after weakness strength, then, after strength, appointed weakness and grey hair. He createth what He will. He is the Knower, the Mighty.
- SH Allah is He Who created you from a state of weakness then He gave strength after weakness, then ordained weakness and hoary hair after strength; He creates what He pleases, and He is the Knowing, the Powerful.
- YU It is Allah Who created you in a state of (helpless) weakness, then gave (you) strength after weakness, then, after strength, gave (you) weakness and a hoary head: He creates as He wills, and it is He Who has all knowledge and power.

55.

- AA The day Resurrection is set the sinners will swear: "We did not tarry more than an hour (and cannot be guilty)." That is how they have always been deceived.
- NO And on the Day that the Hour will be established, the Mujrimūn (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 on the day when the Hour riseth the guilty will vow that they did tarry but an hour - thus were they ever deceived.
- SH And at the time when the hour shall come, the guilty shall swear (that) they did not tarry but an hour; thus are they ever turned away.
- YU On the Day that the Hour (of Reckoning) will be established, the transgressors will swear that they tarried not but an hour: thus were they used to being deluded!

56.

- AA But those who were given the knowledge and belief will say: "You have tarried, according to the Book of God, as long as the Day of Resurrection, and this is the Day of Resurrection, but 'you do not know."
- NO And those who have been bestowed with knowledge and faith will say: "Indeed you have stayed according to the Decree of Allāh, until the Day of Resurrection, so this is the Day of Resurrection, but you knew not."
- PK But those to whom knowledge and faith are given will say: The truth is, ye have tarried, by Allah's decree, until the Day of Resurrection. This is the Day of Resurrection, but ye used not to know.
- SH And those who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the day of resurrection, so this is the day of resurrection, but you did not know.
- YU But those endued with knowledge and faith will say: "Indeed ye did tarry, within Allah's Decree, to the Day of Resurrection, and this is the Day of Resurrection: but ye - ye were not aware!"

57.

- AA Their excuses will be of no avail to the sinners on that day, and they will not be allowed to beg for favour.

- 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** In that day their excuses will not profit those who did injustice, nor will they be allowed to make amends.
- SH** But on that day their excuse shall not profit those who were unjust, nor shall they be regarded with goodwill.
- YU** So on that Day no excuse of theirs will avail the transgressors, nor will they be invited (then) to seek grace (by repentance).

58.

- AA** We have offered every kind of example here in this Qur'an to men. Even then if you bring a verse to them, those who disbelieve say: "You are nothing but a liar."
- NQ** And indeed We have set forth for mankind, in this Qur'ân 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** Verily We have coined for mankind in this Qur'an all kinds of similitudes; and indeed if thou camest unto them with a miracle, those who disbelieve would verily exclaim: Ye are but tricksters!
- SH** And certainly We have set forth for men every kind of example in this Quran; and if you should bring them a communication, those who disbelieve would certainly say: You are naught but false claimants.
- YU** verily We have propounded for men, in this Qur'an every kind of Parable: But if thou bring to them any Sign, the Unbelievers are sure to say, "Ye do nothing but talk vanities."

59.

- AA** That is how God seals the hearts of those who do not know.
- NQ** Thus does Allâh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allâh i.e. those who try not to understand true facts that which you (Muhammad SAW) have brought to them].
- PK** Thus doth Allah seal the hearts of those who know not.
- SH** Thus does Allah set a seal on the hearts of those who do not know.
- YU** Thus does Allah seal up the hearts of those who understand not.

60.

- AA** So have patience. The promise of God is surely true; and let not those who do not believe make you relax (your endeavours).
- NQ** So be patient (O Muhammad SAW). Verily, the Promise of Allâh is true, and let not those who have no certainty of faith, discourage you from conveying Allâh's Message (which you are obliged to convey).
- PK** So have patience (O Muhammad)! Allah's promise is the very truth, and let not those who have no certainty make thee impatient.
- SH** Therefore be patient; surely the promise of Allah is true and let not those who have no certainty hold you in light estimation.
- YU** So patiently persevere: for verily the promise of Allah is true: nor let those shake thy firmness, who have (themselves) no certainty of faith.