

38

Sâd

Sad



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. SAD. I CALL to witness the admonishing Qur'an.
- NQ** Sâd [These letters (Sâd etc.) are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. By the Qur'ân full of reminding.
- PK** Sad. By the renowned Qur'an,
- SH** Suad, I swear by the Quran, full of admonition.
- YU** Sad: By the Qur'an, Full of Admonition: (This is the Truth).

2.

- AA** But the unbelievers are still full of pride and hostility.
- NQ** Nay, those who desbelieve are in false pride and opposition.
- PK** Nay, but those who disbelieve are in false pride and schism.
- SH** Nay! those who disbelieve are in self-exaltation and opposition.
- YU** But the Unbelievers (are steeped) in self-glory and Separatism.

3.

- AA** How many generations have We destroyed before them who cried (for mercy) when it was too late for escape.
- NQ** How many a generation We have destroyed before them, and they cried out when there was no longer time for escape!
- PK** How many a generation We destroyed before them, and they cried out when it was no longer the time for escape!
- SH** How many did We destroy before them of the generations, then they cried while the time of escaping had passed away.
- YU** How many generations before them did We destroy? In the end they cried (for mercy)- when there was no longer time for being saved!

4.

- AA** They were surprised that one of them had come to them as warner; and the unbelievers said: "He is a deceiving sorcerer."
- NQ** And they (Arab pagans) wonder that a warner (Prophet Muhammad SAW) has come to them from among themselves! And the disbelievers say: "This (Prophet Muhammad SAW) is a sorcerer, a liar."
- PK** And they marvel that a warner from among themselves hath come unto them, and the disbelievers say: This is a wizard, a charlatan.
- SH** And they wonder that there has come to them a warner from among themselves, and the disbelievers say: This IS an enchanter, a liar.
- YU** So they wonder that a Warner has come to them from among themselves! and the Unbelievers say, "This is a sorcerer telling lies!"

5.

- AA** Has he turned so many gods into one deity? This is indeed a strange thing!"
- NQ** "Has he made the âliha (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!"
- PK** Maketh he the gods One Allah? Lo! that is an astounding thing.
- SH** What! makes he the gods a single Allah? A strange thing is this, to be sure!
- YU** "Has he made the gods (all) into one Allah? Truly this is a wonderful thing!"

6.

- AA** And their leading chiefs said: "Remain attached to your gods. There is surely some motive behind it.
- NQ** And the leaders among them went about (saying): "Go on, and remain constant to your âliha (gods)! Verily, This is a thing designed (against you)!"
- PK** The chiefs among them go about, exhorting: Go and be staunch to your gods! Lo! this is a thing designed.
- SH** And the chief persons of them break forth, saying: Go and steadily adhere to your gods; this is most surely a thing sought after.
- YU** And the leader among them go away (impatiently), (saying), "Walk ye away, and remain constant to your gods! For this is truly a thing designed (against you)!"

7.

- AA** We never heard of it in the former faith. It is surely a fabrication.
- NQ** "We have not heard (the like) of this among the people of these later days. This is nothing but an invention!
- PK** We have not heard of this in later religion. This is naught but an invention.
- SH** We never heard of this in the former faith; this is nothing but a forgery:
- YU** "We never heard (the like) of this among the people of these latter days: this is nothing but a made-up tale!"

8.

- AA** To him of all of us has the Reminder been sent down?" They are still in doubt about My admonition; but they have not tasted My punishment yet!
- NQ** "Has the Reminder been sent down to him (alone) from among us?" Nay! but they are in doubt about My Reminder (this Qur'ân)! Nay, but they have not tasted (My) Torment!
- PK** Hath the reminder been unto him (alone) among us? Nay, but they are in doubt concerning My reminder; nay but they have not yet tasted My doom.
- SH** Has the reminder been revealed to him from among us? Nay! they are in doubt as to My reminder. Nay! they have not yet tasted My chastisement!
- YU** "What! has the Message been sent to him - (Of all persons) among us?"...but they are in doubt concerning My (Own) Message! Nay, they have not yet tasted My Punishment!

9.

- AA** Do they have the stores of the mercy of your Lord, the mighty and munificent?
- NQ** Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower?
- PK** Or are theirs the treasures of the mercy of thy Lord, the Mighty, the Bestower?
- SH** Or is it that they have the treasures of the mercy of your Lord, the Mighty, the great Giver?
- YU** Or have they the treasures of the mercy of thy Lord,- the Exalted in Power, the

Grantor of Bounties without measure?

10.

- AA** Or is the kingdom of the heavens and the earth and all that lies between them, theirs? Then let them climb up the ladders (to the heavens).
- NQ** Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)!
- PK** Or is the kingdom of the heavens and the earth and all that is between them theirs? Then let them ascend by ropes!
- SH** Or is it that theirs is the kingdom of the heavens and the earth and what is between them? Then let them ascend by any
- YU** Or have they the dominion of the heavens and the earth and all between? If so, let them mount up with the ropes and means (to reach that end)!

11.

- AA** They will be one more army vanquished among the many routed hordes.
- NQ** (As they denied Allāh's Message) they will be a defeated host like the confederates of the old times (who were defeated).
- PK** A defeated host are (all) the factions that are there.
- SH** A host of deserters of the allies shall be here put to flight.
- YU** But there - will be put to flight even a host of confederates.

12.

- AA** Even before them the people of Noah, 'Ad, the mighty Pharaoh,
- NQ** Before them (were many who) belied Messengers, the people of Nūh (Noah); and 'Ad; and Fir'aun (Pharaoh) the man of stakes (with which he used to punish the people),
- PK** The folk of Noah before them denied (their messenger) and (so did the tribe of) A'ad, and Pharaoh firmly planted,
- SH** The people of Nuh and Ad, and Firon, the lord of spikes, rejected (messengers) before them.
- YU** Before them (were many who) rejected messengers, - the people of Noah, and 'Ad, and Pharaoh, the Lord of Stakes,

13.

- AA** And the Thamud, the people of Lot, as well as the dwellers of the Wood, had denied. These were the hordes.
- NQ** And Thamūd, and the people of Lout (Lot), and the dwellers of the wood; such were the confederates.
- PK** And (the tribe of) Thamud, and the folk of Lot, and the dwellers in the wood: these were the factions.
- SH** And Samood and the people of Lut and the dwellers of the thicket; these were the parties.
- YU** And Thamud, and the people of Lut, and the Companions of the Wood; - such were the Confederates.

14.

- AA** Of all these there was not one who did not deny the messengers. So My retribution was justified.
- NQ** Not one of them but belied the Messengers, therefore My Torment was justified,
- PK** Not one of them but did deny the messengers, therefor My doom was justified,
- SH** There was none of them but called the messengers liars, so just was My

retribution.

- yu Not one (of them) but rejected the messengers, but My punishment came justly and inevitably (on them).

15.

- aa They await but a single blast which will not be repeated.
- no And these only wait for a single Saihah [shout (i.e. the blowing of the Trumpet by the angel Isrâfil Sarafil)] there will be no pause or ending thereto [till everything will perish except Allâh (the only God full of Majesty, Bounty and Honour)].
- pk These wait for but one Shout, there will be no second thereto.
- sh Nor do these await aught but a single cry, there being no delay in it.
- yu These (today) only wait for a single mighty Blast, which (when it comes) will brook no delay.

16.

- aa Still they say: "O Lord, give us our share before the Day of Reckoning."
- no They say: "Our Lord! Hasten to us Qittana (i.e. our Record of good and bad deeds so that we see it) before the Day of Reckoning!"
- pk They say: Our Lord! Hasten on for us our fate before the Day of Reckoning.
- sh And they say: O our Lord! hasten on to us our portion before the day of reckoning.
- yu They say: "Our Lord! hasten to us our sentence (even) before the Day of Account!"

17.

- aa Bear with patience what they say, and remember Our votary David, man of strength. He surely turned to Us in penitence.
- no Be patient (O Muhammad SAW) of what they say, and remember Our slave Dâwûd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allâh).
- pk Bear with what they say, and remember Our bondman David, lord of might, Lo! he was ever turning in repentance (toward Allah).
- sh Bear patiently what they say, and remember Our servant Dawood, the possessor of power; surely he was frequent in returning (to Allah).
- yu Have patience at what they say, and remember our servant David, the man of strength: for he ever turned (to Allah).

18.

- aa We subjugated the chiefs (of tribes) to struggle day and night with him,
- no Verily, We made the mountains to glorify Our Praises with him [Dâwûd (David)] in the 'Ashi (i.e. after the mid-day till sunset) and Ishrâq (i.e. after the sunrise till mid-day).
- pk Lo! We subdued the hills to hymn the praises (of their Lord) with him at nightfall and sunrise,
- sh Surely We made the mountains to sing the glory (of Allah) in unison with him at the evening and the sunrise,
- yu It was We that made the hills declare, in unison with him, Our Praises, at eventide and at break of day,

19.

- aa And the levied Tair. They were all obedient to him.
- no And (so did) the birds assembled: all with him [Dâwûd (David)] did turn (to

Allâh i.e. glorified His Praises).

- PK And the birds assembled; all were turning unto Him.
- SH And the birds gathered together; all joined in singing with him.
- YU And the birds gathered (in assemblies): all with him did turn (to Allah).

20.

- AA So We further strengthened his kingdom, and bestowed wisdom on him, and judgement in legal matters.
- NA We made his kingdom strong and gave him Al-Hikmah (Prophethood, etc.) and sound judgement in speech and decision.
- PK We made his kingdom strong and gave him wisdom and decisive speech.
- SH And We strengthened his kingdom and We gave him wisdom and a clear judgment.
- YU We strengthened his kingdom, and gave him wisdom and sound judgment in speech and decision.

21.

- AA Have you heard of the litigants who jumped over the wall into his chamber?
- NA And has the news of the litigants reached you? When they climbed over the wall into (his) Mihrâb (a praying place or a private room,).
- PK And hath the story of the litigants come unto thee? How they climbed the wall into the royal chamber;
- SH And has there come to you the story of the litigants, when they made an entry into the private chamber by ascending over the walls?
- YU Has the Story of the Disputants reached thee? Behold, they climbed over the wall of the private chamber;

22.

- AA When they came before David, he was frightened of them. "Do not be afraid," they said. "The two of us are disputing the wrong one has done the other. So judge between us with equity, and do not be unjust, and guide us to the right path.
- NA When they entered in upon Dâwûd (David), he was terrified of them, they said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way.
- PK How they burst in upon David, and he was afraid of them. They said: Be not afraid! (We are) two litigants, one of whom hath wronged the other, therefor judge aright between us; be not unjust; and show us the fair way.
- SH When they entered in upon Dawood and he was frightened at them, they said: Fear not; two litigants, of whom one has acted wrongfully towards the other, therefore decide between us with justice, and do not act unjustly, and guide us to the right way.
- YU When they entered the presence of David, and he was terrified of them, they said: "Fear not: we are two disputants, one of whom has wronged the other: Decide now between us with truth, and treat us not with injustice, but guide us to the even Path..

23.

- AA This man here is my brother. He has ninety and nine ewes while I have only one. He demands that I should give him my ewe, and wants to get the better of me in argument."
- NA Verily, this my brother (in religion) has ninety nine ewes, while I have (only)

one ewe, and he says: "Hand it over to me, and he overpowered me in speech."

- PK Lo! this my brother hath ninety and nine ewes while I had one ewe; and he said: Entrust it to me, and he conquered me in speech.
- SH Surely this is my brother; he has ninety-nine ewes and I have a single ewe; but he said: Make it over to me, and he has prevailed against me in discourse.
- Yu "This man is my brother: He has nine and ninety ewes, and I have (but) one: Yet he says, 'commit her to my care,' and is (moreover) harsh to me in speech."

24.

- AA (David) said: "He is unjust in demanding your ewe to add to his (many) ewes. Many partners are surely -- unjust to one another, except those who believe and do the right; but there are only a few of them." It occurred to David that he was being tried by Us, and he begged his Lord to forgive him, and fell down in homage and repented.
- NQ [Dâwûd (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dâwûd (David) guessed that We have tried him and he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allâh) in repentance.
- PK (David) said: He hath wronged thee in demanding thine ewe in addition to his ewes, and lo! many partners oppress one another, save such as believe and do good works, and they are few. And David guessed that We had tried him, and he sought forgiveness of his Lord, and he bowed himself and fell down prostrate and repented.
- SH He said: Surely he has been unjust to you in demanding your ewe (to add) to his own ewes; and most surely most of the partners act wrongfully towards one another, save those who believe and do good, and very few are they; and Dawood was sure that We had tried him, so he sought the protection of his Lord and he fell down bowing and turned time after time (to Him).
- Yu (David) said: "He has undoubtedly wronged thee in demanding thy (single) ewe to be added to his (flock of) ewes: truly many are the partners (in business) who wrong each other: Not so do those who believe and work deeds of righteousness, and how few are they?"...and David gathered that We had tried him: he asked forgiveness of his Lord, fell down, bowing (in prostration), and turned (to Allah in repentance).

25.

- AA So We forgave him. He has surely a high rank with Us and an excellent place of return.
- NQ So We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise).
- PK So We forgave him that; and lo! he had access to Our presence and a happy journey's end.
- SH Therefore We rectified for him this, and most surely he had a nearness to Us and an excellent resort.
- Yu So We forgave him this (lapse): he enjoyed, indeed, a Near Approach to Us, and a beautiful place of (Final) Return.

26.

- AA "O David, We have made you trustee on the earth. So judge between men equitably, and do not follow your lust lest it should lead you astray from the way of God. Surely for those who go astray from the way of God, is severe

punishment, for having forgotten the Day of Reckoning.

- ﴿ O Dâwûd (David)! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire for it will mislead you from the Path of Allâh. Verily! Those who wander astray from the Path of Allâh (shall) have a severe torment, because they forgot the Day of Reckoning. ﴾
- ﴿ (And it was said unto him): O David! Lo! We have set thee as a viceroy in the earth; therefor judge aright between mankind, and follow not desire that it beguile thee from the way of Allah. Lo! those who wander from the way of Allah have an awful doom, forasmuch as they forgot the Day of Reckoning. ﴾
- ﴿ o Dawood ! surely We have made you a ruler in the land; so judge between men with justice and do not follow desire, lest it should lead you astray from the path of Allah; (as for) those who go astray from the path of Allah, they shall surely have a severe punishment because they forgot the day of reckoning. ﴾
- ﴿ O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): Nor follow thou the lusts (of thy heart), for they will mislead thee from the Path of Allah: for those who wander astray from the Path of Allah, is a Penalty Grievous, for that they forget the Day of Account. ﴾

27.

- ﴿ We have not created the heavens and the earth and all that lies between them, all for nothing. Only those who deny imagine so. So for the unbelievers there is woe from the fire. ﴾
- ﴿ And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire! ﴾
- ﴿ And We created not the heaven and the earth and all that is between them in vain. That is the opinion of those who disbelieve. And woe unto those who disbelieve, from the Fire! ﴾
- ﴿ And We did not create the heaven and the earth and what is between them in vain; that is the opinion of those who disbelieve then woe to those who disbelieve on account of the fire. ﴾
- ﴿ Not without purpose did We create heaven and earth and all between! that were the thought of Unbelievers! but woe to the Unbelievers because of the Fire (of Hell)! ﴾

28.

- ﴿ Should We equate those who do the right with those who spread corruption in the land? Should We make those who are morally integrated equal to those who seek disintegration? ﴾
- ﴿ Shall We treat those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, as Mufsidûn (those who associate partners in worship with Allâh and commit crimes) on earth? Or shall We treat the Muttaqûn (pious - see V.2:2), as the Fujjâr (criminals, disbelievers, wicked, etc)?ONT> ﴾
- ﴿ Shall We treat those who believe and do good works as those who spread corruption in the earth; or shall We treat the pious as the wicked? ﴾
- ﴿ Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall We make those who guard (against evil) like the wicked? ﴾
- ﴿ Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on earth? Shall We treat those who guard against evil, the same as those who turn aside from the right? ﴾

29.

- AA** We have sent down a Book to you which is blessed, so that people may apply their minds to its revelations, and the men of wisdom may reflect.
- NQ** (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.
- PK** (This is) a Scripture that We have revealed unto thee, full of blessing, that they may ponder its revelations, and that men of understanding may reflect.
- SH** (It is) a Book We have revealed to you abounding in good that they may ponder over its verses, and that those endowed with understanding may be mindful.
- YU** (Here is) a Book which We have sent down unto thee, full of blessings, that they may meditate on its Signs, and that men of understanding may receive admonition.

30.

- AA** We bestowed Solomon on David who was an excellent devotee, for he turned to God in penitence.
- NQ** And to Dâwûd (David) We gave Sulaimân (Solomon). How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)!
- PK** And We bestowed on David, Solomon. How excellent a slave! Lo! he was ever turning in repentance (toward Allah).
- SH** And We gave to Dawood Sulaiman, most excellent the servant! Surely he was frequent in returning (to Allah).
- YU** To David We gave Solomon (for a son),- How excellent in Our service! Ever did he turn (to Us)!

31.

- AA** When they brought fleet-footed chargers in the evening to show him,
- NQ** When there were displayed before him, in the afternoon, well trained horses of the highest breed [for Jihâd (holy fighting in Allâh's Cause)].
- PK** When there were shown to him at eventide lightfooted coursers
- SH** When there were brought to him in the evening (horses) still when standing, swift when running--
- YU** Behold, there were brought before him, at eventide coursers of the highest breeding, and swift of foot;

32.

- AA** He said: "The love of horses is worthy of desire to me for the remembrance of my Lord;" and when they were out of sight, (he said):
- NQ** And he said: "Alas! I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)" till the time was over, and (the sun) had hidden in the veil (of night).
- PK** And he said: Lo! I have preferred the good things (of the world) to the remembrance of my Lord; till they were taken out of sight behind the curtain.
- SH** Then he said: Surely I preferred the good things to the remembrance of my Lord-- until the sun set and time for Asr prayer was over, (he said):
- YU** And he said, "Truly do I love the love of good, with a view to the glory of my Lord,"- until (the sun) was hidden in the veil (of night):

33.

- AA** "Bring them back to me," and he began to rub and stroke their shanks and necks.

- ﴿ Then he said "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the display). ﴾
- ﴿ (Then he said): Bring them back to me, and fell to slashing (with his sword their) legs and necks. ﴾
- ﴿ Bring them back to me; so he began to slash (their) legs and necks. ﴾
- ﴿ "Bring them back to me." then began he to pass his hand over (their) legs and their necks. ﴾

34.

- ﴿ We surely tried Solomon, and placed another body on his throne. So he turned to God ﴾
- ﴿ And, indeed We did try Sulaimân (Solomon) and We placed on his throne Jasadan (a devil, so he lost his kingdom for a while) but he did return (to his throne and kingdom by the Grace of Allâh and he did return) to Allâh with obedience and in repentance. ﴾
- ﴿ And verily We tried Solomon, and set upon his throne a (mere) body. Then did he repent. ﴾
- ﴿ And certainly We tried Sulaiman, and We put on his throne a (mere) body, so he turned (to Allah). ﴾
- ﴿ And We did try Solomon: We placed on his throne a body (without life); but he did turn (to Us in true devotion): ﴾

35.

- ﴿ Saying: "O Lord, forgive me, and give me such a dominion as none will merit after me. You are the great bestower." ﴾
- ﴿ He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower." ﴾
- ﴿ He said: My Lord! Forgive me and bestow on me sovereignty such as shall not belong to any after me. Lo! Thou art the Bestower. ﴾
- ﴿ He said: My Lord! do Thou forgive me and grant me a kingdom which is not fit for (being inherited by) anyone after me; ﴾
- ﴿ He said, "O my Lord! Forgive me, and grant me a kingdom which, (it may be), suits not another after me: for Thou art the Grantor of Bounties (without measure). ﴾

36.

- ﴿ So we subjugated the wind to his service which carried his merchandise wheresoever he wished; ﴾
- ﴿ So, We subjected to him the wind, it blew gently to his order whithersoever he willed, ﴾
- ﴿ So We made the wind subservient unto him, setting fair by his command whithersoever he intended. ﴾
- ﴿ Then We made the wind subservient to him; it made his command to run gently wherever he desired, ﴾
- ﴿ Then We subjected the wind to his power, to flow gently to his order, Whithersoever he willed,- ﴾

37.

- ﴿ And the devils -- the builders and divers of all kinds, ﴾
- ﴿ And also the Shayâtin (devils) from the jinns (including) every kind of builder and diver, ﴾
- ﴿ And the unruly, every builder and diver (made We subservient), ﴾
- ﴿ And the shaitans, every builder and diver, ﴾

yu As also the evil ones, (including) every kind of builder and diver,-

38.

- AA And many others bound in bond.
- NQ And also others bound in fetters.
- PK And others linked together in chains,
- SH And others fettered in chains.
- yu As also others bound together in fetters.

39.

- AA "This is Our gift," (We said to him), "so bestow freely or withhold without reckoning."
- NQ [Saying of Allâh to Sulaimân (Solomon)]: "This is Our gift, so spend you or withhold, no account will be asked."
- PK (Saying): This is Our gift, so bestow thou, or withhold, without reckoning.
- SH This is Our free gift, therefore give freely or withhold, without reckoning.
- yu "Such are Our Bounties: whether thou bestow them (on others) or withhold them, no account will be asked."

40.

- AA He has a high position with Us and an excellent abode.
- NQ And verily, he enjoyed a near access to Us, and a good final return (Paradise).
- PK And lo! he hath favour with Us, and a happy journey's end.
- SH And most surely he had a nearness to Us and an excellent resort.
- yu And he enjoyed, indeed, a Near Approach to Us, and a beautiful Place of (Final) Return.

41.

- AA Remember Our votary Job because he called to his Lord: "Satan has afflicted me with disease and distress."
- NQ And remember Our slave Ayûb (Job), when he invoked his Lord (saying): "Verily! Shaitân (Satan) has touched me with distress (by losing my health) and torment (by losing my wealth)!"
- PK And make mention (O Muhammad) of Our bondman Job, when he cried unto his Lord (saying): Lo! the devil doth afflict me with distress and torment.
- SH And remember Our servant Ayyub, when he called upon his Lord: The Shaitan has afflicted me with toil and torment.
- yu Commemorate Our Servant Job. Behold he cried to his Lord: "The Evil One has afflicted me with distress and suffering!"

42.

- AA "Go swiftly to the spring," (We said). "This cold water is for bathing and for drinking."
- NQ (Allâh said to him): "Strike the ground with your foot: This is a spring of water to wash in, cool and a (refreshing) drink."
- PK (And it was said unto him): Strike the ground with thy foot. This (spring) is a cool bath and a refreshing drink.
- SH Urge with your foot; here is a cool washing-place and a drink.
- yu (The command was given:) "Strike with thy foot: here is (water) wherein to wash, cool and refreshing, and (water) to drink."

43.

- AA We restored his family to him with others similar to them, as a blessing from Us and a reminder for men of wisdom. --
- NQ And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.
- PK And We bestowed on him (again) his household and therewith the like thereof, a mercy from Us, and a memorial for men of understanding.
- SH And We gave him his family and the like of them with them, as a mercy from Us, and as a reminder to those possessed of understanding.
- YU And We gave him (back) his people, and doubled their number, - as a Grace from Ourselves, and a thing for commemoration, for all who have Understanding.

44.

- AA "Take a handful of herbs," (We said to him), and apply and rub them, and do not make a mistake." We found him patient in adversity, an excellent devotee, always turning in repentance.
- NQ "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath [] . Truly! We found him patient. How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)!
- PK And (it was said unto him): Take in thine hand a branch and smite therewith, and break not thine oath. Lo! We found him steadfast, how excellent a slave! Lo! he was ever turning in repentance (to his Lord).
- SH And take in your hand a green branch and beat her with It and do not break your oath; surely We found him patient; most excellent the servant! Surely he was frequent m returning (to Allah).
- YU "And take in thy hand a little grass, and strike therewith: and break not (thy oath)." Truly We found him full of patience and constancy. How excellent in Our service! ever did he turn (to Us)!

45.

- AA Remember Our votaries Abraham, Isaac and Jacob, men of power and insight.
- NQ And remember Our slaves, Ibrâhim (Abraham), Ishâque (Isaac), and Ya'qûb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding.
- PK And make mention of Our bondmen, Abraham, Isaac and Jacob, men of parts and vision.
- SH And remember Our servants Ibrahim and Ishaq and Yaqoub, men of power and insight.
- YU And commemorate Our Servants Abraham, Isaac, and Jacob, possessors of Power and Vision.

46.

- AA We distinguished them for the distinct remembrance of the abode (of the Hereafter).
- NQ Verily, We did choose them by granting them (a good thing, i.e.) the remembrance of the home [in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allâh and to do good deeds for the Hereafter].
- PK Lo! We purified them with a pure thought, remembrance of the Home (of the Hereafter).
- SH Surely We purified them by a pure quality, the keeping m mind of the (final) abode.
- YU Verily We did choose them for a special (purpose)- proclaiming the Message of

the Hereafter.

47.

- AA They are the chosen ones, the excellent in Our sight.
- NQ And they are with Us, verily, of the chosen and the best!
- PK Lo! in Our sight they are verily of the elect, the excellent.
- SH And most surely they were with Us, of the elect, the best.
- YU They were, in Our sight, truly, of the company of the Elect and the Good.

48.

- AA And remember Ishmael, Elisha and Dhu'l-Kifl. Every one of them is among the best.
- NQ And remember Ismā'il (Ishmael), AlYasa'ā (Elisha), and Dhul-Kifl (Isaiah), all are among the best.
- PK And make mention of Ishmael and Elisha and Dhu'l-Kifl. All are of the chosen.
- SH And remember Ismail and Al-Yasha and Zulkifl; and they were all of the best.
- YU And commemorate Isma'il, Elisha, and Zul-Kifl: Each of them was of the Company of the Good.

49.

- AA This is a commemoration. Surely for those who take heed for themselves is an excellent place of return --
- NQ This is a Reminder, and verily, for the Muttaqūn (pious and righteous persons - see V.2:2) is a good final return (Paradise), - ,
- PK This is a reminder. And lo! for those who ward off (evil) is a happy journey's end,
- SH This is a reminder; and most surely there is an excellent resort for those who guard (against evil),
- YU This is a Message (of admonition): and verily, for the righteous, is a beautiful Place of (Final) Return,-

50.

- AA Gardens of Eden with gates open wide to them,
- NQ 'Adn (Edn) Paradise (everlasting Gardens), whose doors will be open for them, [It is said (in Tafsir At- Tabarī, Part 23, Page 174) that one can speak to the doors, just one tells it to open and close, and it will open or close as it is ordered].
- PK Gardens of Eden, whereof the gates are opened for them,
- SH The gardens of perpetuity, the doors are opened for them.
- YU Gardens of Eternity, whose doors will (ever) be open to them;

51.

- AA Where they will take their ease, calling for fruits in plenty, and for wine,
- NQ Therein they will recline; therein they will call for fruits in abundance and drinks;
- PK Wherein, reclining, they call for plenteous fruit and cool drink (that is) therein.
- SH Reclining therein, calling therein for many fruits and drink.
- YU Therein will they recline (at ease): Therein can they call (at pleasure) for fruit in abundance, and (delicious) drink;

52.

- AA With companions of modest look, the same in age, by their side.

- ﴿ And beside them will be chaste females (virgins) restraining their glances only for their husbands, (and) of equal ages. ﴾
- ﴿ And with them are those of modest gaze, companions. ﴾
- ﴿ And with them shall be those restraining their eyes, equals in age. ﴾
- ﴿ And beside them will be chaste women restraining their glances, (companions) of equal age. ﴾

53.

- ﴿ This is what is promised you for the Day of Reckoning. ﴾
- ﴿ This it is what you (Al-Muttaqûn - the pious) are promised for the Day of Reckoning! ﴾
- ﴿ This it is that ye are promised for the Day of Reckoning. ﴾
- ﴿ This is what you are promised for the day of reckoning. ﴾
- ﴿ Such is the Promise made, to you for the Day of Account! ﴾

54.

- ﴿ This is surely Our provision never-ending. ﴾
- ﴿ (It will be said to them)! Verily, this is Our Provision which will never finish; ﴾
- ﴿ Lo! this in truth is Our provision, which will never waste away. ﴾
- ﴿ Most surely this is Our sustenance; it shall never come to an end; ﴾
- ﴿ Truly such will be Our Bounty (to you); it will never fail; - ﴾

55.

- ﴿ This (for the virtuous); but for the transgressors the evil destination, ﴾
- ﴿ This is so! And for the Tâghûn (transgressors, disobedient to Allâh and His Messenger - disbelievers in the Oneness of Allâh, criminals, etc.), will be an evil final return (Fire), ﴾
- ﴿ This (is for the righteous). And lo! for the transgressors there with be an evil journey's end, ﴾
- ﴿ This (shall be so); and most surely there is an evil resort for the inordinate ones; ﴾
- ﴿ Yea, such! but - for the wrong-doers will be an evil place of (Final) Return! - ﴾

56.

- ﴿ Hell, in which they will burn. How vile a resting place! ﴾
- ﴿ Hell! Where they will burn, and worst (indeed) is that place to rest! ﴾
- ﴿ Hell, where they will burn, an evil resting-place. ﴾
- ﴿ Hell; they shall enter it, so evil is the resting-place. ﴾
- ﴿ Hell! - they will burn therein, - an evil bed (indeed, to lie on)! - ﴾

57.

- ﴿ There will be boiling water for them and cold, clammy, fetid drink to taste, ﴾
- ﴿ This is so! Then let them taste it, a boiling fluid and dirty wound discharges. ﴾
- ﴿ Here is a boiling and an ice-cold draught, so let them taste it, ﴾
- ﴿ This (shall be so); so let them taste it, boiling and intensely cold (drink). ﴾
- ﴿ Yea, such! - then shall they taste it,- a boiling fluid, and a fluid dark, murky, intensely cold! - ﴾

58.

- ﴿ And other similar torments. ﴾

- ﴿ And other torments of similar kind, all together! ﴾
- ﴿ And other (torment) of the kind in pairs (the two extremes)! ﴾
- ﴿ And other (punishment) of the same kind-- of various sorts. ﴾
- ﴿ And other Penalties of a similar kind, to match them! ﴾

59.

- ﴿ Here is a multitude rushing headlong with you. There is no welcome for them. They will roast in the fire. ﴾
- ﴿ This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire! ﴾
- ﴿ Here is an army rushing blindly with you. (Those who are already in the Fire say): No word of welcome for them. Lo! they will roast at the Fire. ﴾
- ﴿ This is an army plunging in without consideration along with you; no welcome for them, surely they shall enter fire. ﴾
- ﴿ Here is a troop rushing headlong with you! No welcome for them! truly, they shall burn in the Fire! ﴾

60.

- ﴿ They will say: "In fact, it is you who will have no welcome. It is you who brought this upon us. What an evil place of rest!" ﴾
- ﴿ (The followers of the misleaders will say): "Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!" ﴾
- ﴿ They say: Nay, but you (misleaders), for you there is no word of welcome. Ye prepared this for us (by your misleading). Now hapless is the plight. ﴾
- ﴿ They shall say: Nay! you-- no welcome to you: you did proffer it to us, so evil is the resting-place. ﴾
- ﴿ (The followers shall cry to the misleaders:) "Nay, ye (too)! No welcome for you! It is ye who have brought this upon us! Now evil is (this) place to stay in!" ﴾

61.

- ﴿ They will say: "O Lord, give him who has brought this upon us two times more the torment of Hell;" ﴾
- ﴿ They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!" ﴾
- ﴿ They say: Our Lord! Whoever did prepare this for us, oh, give him double portion of the Fire! ﴾
- ﴿ They shall say: Our Lord! whoever prepared it first for us, add Thou to him a double chastisement in the fire. ﴾
- ﴿ They will say: "Our Lord! whoever brought this upon us,- Add to him a double Penalty in the Fire!" ﴾

62.

- ﴿ And will add: "O what has happened to us that we do not see the men we counted among the wicked. ﴾
- ﴿ And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?" ﴾
- ﴿ And they say: What aileth us that we behold not men whom we were wont to count among the wicked? ﴾
- ﴿ And they shall say: What is the matter with us that we do not see men whom we used to count among the vicious? ﴾
- ﴿ And they will say: "What has happened to us that we see not men whom we used to number among the bad ones? ﴾

63.

- AA** Did we laugh at them (for nothing), or our eyes fail to pick them out?"
- NQ** Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"
- PK** Did we take them (wrongly) for a laughing-stock, or have our eyes missed them?
- SH** Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them?
- YU** "Did we treat them (as such) in ridicule, or have (our) eyes failed to perceive them?"

64.

- AA** This contending of the inmates of Hell will surely be real. Say: "I am only a warner, and there is no other god but God, the one, the omnipotent,
- NQ** Verily, that is the very truth, the mutual dispute of the people of the Fire!
- PK** Lo! that is very truth: the wrangling of the dwellers in the Fire.
- SH** That most surely is the truth: the contending one with another of the inmates of the fire.
- YU** Truly that is just and fitting,- the mutual recriminations of the People of the Fire!

65.

- NQ** Say (O Muhammad SAW): "I am only a warner and there is no Ilâh (God) except Allâh (none has the right to be worshipped but Allâh) the One, the Irresistible,
- PK** Say (unto them, O Muhammad): I am only a warner, and there is no Allah save Allah, the One, the Absolute,
- SH** Say: I am only a warner, and there is no god but Allah, the One, the Subduer (of all):
- YU** Say: "Truly am I a Warner: no god is there but the one Allah, Supreme and Irresistible,-

66.

- AA** Lord of the heavens and the earth and all that lies between them, all-mighty, all-forgiving."
- NQ** "The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving."
- PK** Lord of the heavens and the earth and all that is between them, the Mighty, the Pardoning.
- SH** The Lord of the heavens and the earth and what is between them, the Mighty, the most Forgiving.
- YU** "The Lord of the heavens and the earth, and all between,- Exalted in Might, able to enforce His Will, forgiving again and again."

67.

- AA** Say: "This is a momentous message,
- NQ** Say: "That (this Qur'ân) is a great news,
- PK** Say: It is tremendous tidings
- SH** Say: It is a message of importance,
- YU** Say: "That is a Message Supreme (above all),-

68.

- AA** To which you pay no heed.
- NQ** "From which you turn away!
- PK** Whence ye turn away!
- SH** (And) you are turning aside from it:
- YU** "From which ye do turn away!"

69.

- AA** I had no knowledge of the higher Assembly when they discussed it among themselves.
- NQ** "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of Adam).
- PK** I had no knowledge of the Highest Chiefs when they disputed;
- SH** I had no knowledge of the exalted chiefs when they contended:
- YU** "No knowledge have I of the Chiefs on high, when they discuss (matters) among themselves."

70.

- AA** Only this has been revealed to me that I am a distinct warner.
- NQ** "Only this has been inspired to me, that I am a plain warner."
- PK** It is revealed unto me only that I may be a plain warner.
- SH** Naught is revealed to me save that I am a plain warner.
- YU** 'Only this has been revealed to me: that I am to give warning plainly and publicly."

71.

- AA** When your Lord said to the angels: "I am going to create a man from clay;
- NQ** (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay".
- PK** When thy Lord said unto the angels: Lo! I am about to create a mortal out of mire,
- SH** When your Lord said to the angels; Surely I am going to create a mortal from dust:
- YU** Behold, thy Lord said to the angels: "I am about to create man from clay:

72.

- AA** And when I have made him and have breathed into him of My spirit. Fall down in homage before him."
- NQ** So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."
- PK** And when I have fashioned him and breathed into him of My Spirit, then fall down before him prostrate,
- SH** So when I have made him complete and breathed into him of My spirit, then fall down making obeisance to him.
- YU** "When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him."

73.

- AA** Then the angels bowed before him in a body,
- NQ** So the angels prostrated themselves, all of them:
- PK** The angels fell down prostrate, every one,
- SH** And the angels did obeisance, all of them,

yu So the angels prostrated themselves, all of them together:

74.

- AA Except Iblis. He was filled with pride and turned an unbeliever.
- NQ Except Iblis (Satan) he was proud[] and was one of the disbelievers.
- PK Saving Iblis; he was scornful and became one of the disbelievers.
- SH But not Iblis: he was proud and he was one of the unbelievers.
- yu Not so Iblis: he was haughty, and became one of those who reject Faith.

75.

- AA Said (God): "O Iblis, what hindered you from adoring what I created by My own authority? Are you too proud, or too high and mighty?"
- NQ (Allâh) said: "O Iblîs (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands[]. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?"
- PK He said: O Iblis! What hindereth thee from falling prostrate before that which I have created with both My hands? Art thou too proud or art thou of the high exalted?
- SH He said: O Iblis! what prevented you that you should do obeisance to him whom I created with My two hands? Are you proud or are you of the exalted ones?
- yu (Allah) said: "O Iblis! What prevents thee from prostrating thyself to one whom I have created with my hands? Art thou haughty? Or art thou one of the high (and mighty) ones?"

76.

- AA He said: "I am better than he. You created me from fire, and him from clay."
- NQ [Iblîs (Satan)] said: "I am better than he, You created me from fire, and You created him from clay."
- PK He said: I am better than him. Thou createdst me of fire, whilst him Thou didst create of clay.
- SH He said: I am better than he; Thou hast created me of fire, and him Thou didst create of dust.
- yu (Iblis) said: "I am better than he: thou createdst me from fire, and him thou createdst from clay."

77.

- AA (God) said: "Then go hence, ostracised.
- NQ (Allâh) said: "Then get out from here, for verily, you are outcast.
- PK He said: Go forth from hence, for lo! thou art outcast,
- SH He said: Then get out of it, for surely you are driven away:
- yu (Allah) said: "Then get thee out from here: for thou art rejected, accursed.

78.

- AA Upon you will be My damnation till the Day of Doom."
- NQ "And verily!, My Curse is on you till the Day of Recompense."
- PK And lo! My curse is on thee till the Day of Judgment.
- SH And surely My curse is on you to the day of judgment.
- yu "And My curse shall be on thee till the Day of Judgment."

79.

- AA He said: "O Lord, give me respite till the day the dead rise from their graves."

- ﴿ [Iblîs (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected."
- ﴿ He said: My Lord! Reprieve me till the day when they are raised.
- ﴿ He said: My Lord! then respite me to the day that they are raised.
- ﴿ (Iblis) said: "O my Lord! Give me then respite till the Day the (dead) are raised."

80.

- ﴿ (God) said: "You have the respite
- ﴿ (Allâh) said: "Verily! You are of those allowed respite
- ﴿ He said: Lo! thou art of those reprieved
- ﴿ He said: Surely you are of the respite ones,
- ﴿ (Allah) said: "Respite then is granted thee-

81.

- ﴿ Till the appointed day."
- ﴿ "Till the Day of the time appointed."
- ﴿ Until the day of the time appointed.
- ﴿ Till the period of the time made known.
- ﴿ "Till the Day of the Time Appointed."

82.

- ﴿ He said: "By Your authority, I will lead them astray,
- ﴿ [Iblîs (Satan)] said: "By Your Might, then I will surely mislead them all,
- ﴿ He said: Then, by Thy might, I surely will beguile them every one,
- ﴿ He said: Then by Thy Might I will surely make them live an evil life, all,
- ﴿ (Iblis) said: "Then, by Thy power, I will put them all in the wrong,-

83.

- ﴿ Other than the chosen ones among Your creatures."
- ﴿ "Except Your chosen slaves amongst them (faithful, obedient, true believers of Islâmic Monotheism)."
- ﴿ Save Thy single-minded slaves among them.
- ﴿ Except Thy servants from among them, the purified ones.
- ﴿ "Except Thy Servants amongst them, sincere and purified (by Thy Grace)."

84.

- ﴿ (God) said: "This is right by Me, and what I say is right.
- ﴿ (Allâh) said: "The Truth is, and the Truth I say,
- ﴿ He said: The Truth is, and the Truth I speak,
- ﴿ He said: The truth then is and the truth do I speak:
- ﴿ (Allah) said: "Then it is just and fitting- and I say what is just and fitting-

85.

- ﴿ I will fill up Hell with you together with those who follow you."
- ﴿ That I will fill Hell with you [Iblîs (Satan)] and those of them (mankind) that follow you, together."
- ﴿ That I shall fill hell with thee and with such of them as follow thee, together.
- ﴿ That I will most certainly fill hell with you and with those among them who

follow you, all.

yu "That I will certainly fill Hell with thee and those that follow thee,- every one."

86.

AA Say: "I do not ask any compensation of you for it, nor am I a specious pretender.

NQ Say (O Muhammad SAW): "No wage do I ask of you for this (the Qur'ân), nor am I one of the Mutakallifûn (those who pretend and fabricate things which do not exist).

PK Say (O Muhammad, unto mankind): I ask of you no fee for this, and I am no simulating.

SH Say: I do not ask you for any reward for it; nor am I of those who affect:

yu Say: "No reward do I ask of you for this (Qur'an), nor am I a pretender.

87.

AA This is only a warning for mankind.

NQ "It (this Qur'ân) is only a Reminder for all the 'Alamîn (mankind and jinns).

PK Lo! it is naught else than a reminder for all peoples

SH It is nothing but a reminder to the nations;

yu "This is no less than a Message to (all) the Worlds.

88.

AA You will come to know its truth in time."

NQ "And you shall certainly know the truth of it after a while."

PK And ye will come in time to know the truth thereof.

SH And most certainly you will come to know about it after a time.

yu "And ye shall certainly know the truth of it (all) after a while."