

41

Fussilat

Adoration

(signs) Spelled Out, Ha-Mim

 **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. HA MIM.
- NQ** HâMîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]
- PK** Ha. Mim.
- SH** Ha Mim!
- YU** Ha Mim:

2.

- AA** A revelation from the most benevolent, ever-merciful.
- NQ** A revelation from Allâh, the Most Beneficent, the Most Merciful.
- PK** A revelation from the Beneficent, the Merciful,
- SH** A revelation from the Beneficent, the Merciful Allah:
- YU** A Revelation from (Allah), Most Gracious, Most Merciful; -

3.

- AA** A Book whose verses have been distinguished and explained, a lucid discourse for people who understand,
- NQ** A Book whereof the Verses are explained in detail; A Qur'ân in Arabic for people who know.
- PK** A Scripture whereof the verses are expounded, a Lecture in Arabic for people who have knowledge,
- SH** A Book of which the verses are made plain, an Arabic Quran for a people who know:
- YU** A Book, whereof the verses are explained in detail; - a Qur'an in Arabic, for people who understand; -

4.

- AA** Announcing happy news and warnings. And yet most of them are averse and do not listen,
- NQ** Giving glad tidings [of Paradise to the one who believes in the Oneness of Allâh (i.e. Islâmic Monotheism) and fears Allâh much (abstains from all kinds of sins and evil deeds) and loves Allâh much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell Fire to the one who disbelieves in the Oneness of Allâh), but most of them turn away, so they listen not.
- PK** Good tidings and a warning. But most of them turn away so that they hear not.
- SH** A herald of good news and a warner, but most of them turn aside so they hear

not.

YU Giving good news and admonition: yet most of them turn away, and so they hear not.

5.

AA And say: "Our hearts are immured against what you call us to. There is a deafness in our ears, and a veil lies between us and you. So act (your way), we are acting (ours)."

NQ And they say: "Our hearts are under coverings (screened) from that to which you invite us, and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)."

PK And they say: Our hearts are protected from that unto which thou (O Muhammad) callest us, and in our ears there is a deafness, and between us and thee there is a veil. Act, then. Lo! we also shall be acting.

SH And they say: Our hearts are under coverings from that to which you call us, and there is a heaviness in our ears, and a veil hangs between us and you, so work, we too are working.

YU They say: "Our hearts are under veils, (concealed) from that to which thou dost invite us, and in our ears in a deafness, and between us and thee is a screen: so do thou (what thou wilt); for us, we shall do (what we will!)"

6.

AA Say: "I am a man like you, (but) it is revealed to me that your God is one God, so take the straight path to Him, and ask Him to forgive your sins. Woe to the idolaters

NQ Say (O Muhammad SAW): "I am only a human being like you. It is inspired in me that your Ilâh (God) is One Ilâh (God - Allâh), therefore take Straight Path to Him (with true Faith Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to Al-Mushrikûn (the disbelievers in the Oneness of Allâh, polytheists, idolaters, etc. - see V.2: 105).

PK Say (unto them O Muhammad): I am only a mortal like you. It is inspired in me that your Allah is One Allah, therefor take the straight path unto Him and seek forgiveness of Him. And woe unto the idolaters,

SH Say: I am only a mortal like you; it is revealed to me that your Allah is one Allah, therefore follow the right way to Him and ask His forgiveness; and woe to the polytheists;

YU Say thou: "I am but a man like you: It is revealed to me by Inspiration, that your Allah is one Allah: so stand true to Him, and ask for His Forgiveness." And woe to those who join gods with Allah,-

7.

AA Who do not give a due share of their wealth for the welfare of others, and do not believe in the Hereafter.

NQ Those who give not the Zakât and they are disbelievers in the Hereafter.

PK Who give not the poor-due, and who are disbelievers in the Hereafter.

SH (To) those who do not give poor-rate and they are unbelievers in the hereafter.

YU Those who practise not regular Charity, and who even deny the Hereafter.

8.

AA But those who believe and do the right, will have a continuing reward.

NQ Truly, those who believe (in the Oneness of Allâh Islâmic Monotheism, and in His Messenger Muhammad SAW) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise).

PK Lo! as for those who believe and do good works, for them is a reward enduring.

- SH (As for) those who believe and do good, they shall surely have a reward never to be cut off.
- YU For those who believe and work deeds of righteousness is a reward that will never fail.

9.

- AA Say: "Do you refuse to believe in Him who created the earth in two spans of time, and set up compeers to Him, the Lord of all the worlds?"
- NQ Say (O Muhammad SAW): "Do you verily disbelieve in Him Who created the earth in two Days and you set up rivals (in worship) with Him? That is the Lord of the 'Alamīn (mankind, jinns and all that exists).
- PK Say (O Muhammad, unto the idolaters): Disbelieve ye verily in Him Who created the earth in two Days, and ascribe ye unto Him rivals? He (and none else) is the Lord of the Worlds.
- SH Say: What! do you indeed disbelieve in Him Who created the earth in two periods, and do you set up equals with Him? That is the Lord of the Worlds.
- YU Say: Is it that ye deny Him Who created the earth in two Days? And do ye join equals with Him? He is the Lord of (all) the Worlds.

10.

- AA He placed firm stabilisers rising above its surface, blessed it with plenty and growth, and ingrained the means of growing its food within it, sufficient for all seekers, in four spans.
- NQ He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four 'days' were equal in the length of time), for all those who ask (about its creation).
- PK He placed therein firm hills rising above it, and blessed it and measured therein its sustenance in four Days, alike for (all) who ask;
- SH And He made in it mountains above its surface, and He blessed therein and made therein its foods, in four periods: alike for the seekers.
- YU He set on the (earth), mountains standing firm, high above it, and bestowed blessings on the earth, and measure therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (Sustenance).

11.

- AA Then He turned to the heavens, and it was smoke. So He said to it and the earth: "Come with willing obedience or perforce." They said: "We come willingly."
- NQ Then He Istawâ (rose over) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come, willingly."
- PK Then turned He to the heaven when it was smoke, and said unto it and unto the earth: Come both of you, willingly or loth. They said: We come, obedient.
- SH Then He directed Himself to the heaven and it is a vapor, so He said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly.
- YU Moreover He comprehended in His design the sky, and it had been (as) smoke: He said to it and to the earth: "Come ye together, willingly or unwillingly." They said: "We do come (together), in willing obedience."

12.

- AA Then He created several skies in two spans, and ingrained in each sky its function, decking the nearest heaven with lamps, and guarded it. This has

been determined by the mighty and all-knowing.

- NO Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars)[] to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knower.
- PK Then He ordained them seven heavens in two Days and inspired in each heaven its mandate; and We decked the nether heaven with lamps, and rendered it inviolable. That is the measuring of the Mighty, the Knower.
- SH So He ordained them seven heavens in two periods, and revealed in every heaven its affair; and We adorned the lower heaven with brilliant stars and (made it) to guard; that is the decree of the Mighty, the Knowing.
- YU So He completed them as seven firmaments in two Days, and He assigned to each heaven its duty and command. And We adorned the lower heaven with lights, and (provided it) with guard. Such is the Decree of (Him) the Exalted in Might, Full of Knowledge.

13.

- AA If even then they turn away, tell them: "I forewarn you of a terrible punishment like the thunderbolt that fell upon the 'Ad and Thamud."
- NO But if they turn away, then say (O Muhammad SAW): "I have warned you of a Sâ'iqah (a destructive awful cry, torment, hit, a thunderbolt) like the Sâ'iqah which overtook 'Ad and Thamūd (people)."
- PK But if they turn away, then say: I warn you of a thunderbolt like the thunderbolt (which fell of old upon the tribes) of A'ad and Thamud;
- SH But if they turn aside, then say: I have warned you of a scourge like the scourge of Ad and Samood.
- YU But if they turn away, say thou: "I have warned you of a stunning Punishment (as of thunder and lightning) like that which (overtook) the 'Ad and the Thamud!"

14.

- AA Their apostles came to them one after the other (saying): "Do not worship any one but God." They said: "If our Lord had pleased He would have sent the angels down. We reject what is sent with you."
- NO When the Messengers came to them, from before them and behind them (saying): "Worship none but Allâh" They said: "If our Lord had so willed, He would surely have sent down the angels. So indeed! We disbelieve in that with which you have been sent."
- PK When their messengers came unto them from before them and behind them, saying: Worship none but Allah! they said: If our Lord had willed, He surely would have sent down angels (unto us), so lo! we are disbelievers in that wherewith ye have been sent.
- SH When their messengers came to them from before them and from behind them, saying, Serve nothing but Allah, they said: If our Lord had pleased He would certainly have sent down angels, so we are surely unbelievers in that with which you are sent.
- YU Behold, the messengers came to them, from before them and behind them, (preaching): "Serve none but Allah." They said, "If our Lord had so pleased, He would certainly have sent down angels (to preach). Now we reject your mission (altogether)."

15.

- AA So those who were 'Ad turned insolent unjustly in the land, and said: "Who is stronger than us?" Did they not see that God who created them was greater far

in power than they? Yet they refused to believe Our signs.

- NO** As for 'Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allâh, Who created them was mightier in strength than them. And they used to deny Our Ayât (proofs, evidences, verses, lessons, revelations, etc.)!
- PK** As for A'ad, they were arrogant in the land without right, and they said: Who is mightier than us in power? Could they not see that Allah Who created them, He was mightier than them in power? And they denied Our revelations.
- SH** Then as to Ad, they were unjustly proud in the land, and they said: Who is mightier in strength than we? Did they not see that Allah Who created them was mightier than they in strength, and they denied Our communications?
- YU** Now the 'Ad behaved arrogantly through the land, against (all) truth and reason, and said: "Who is superior to us in strength?" What! did they not see that Allah, Who created them, was superior to them in strength? But they continued to reject Our Signs!

16.

- AA** So We let loose on them a violent wind for several days of distress to make them taste a most disgraceful punishment here in this world, and far more shameful will be the punishment in the Hereafter, and there will be no succour for them.
- NO** So We sent upon them furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life, but surely the torment of the Hereafter will be more disgracing, and they will never be helped.
- PK** Therefor We let loose on them a raging wind in evil days, that We might make them taste the torment of disgrace in the life of the world. And verily the doom of the Hereafter will be more shameful, and they will not be helped.
- SH** So We sent on them a furious wind in unlucky days, that We may make them taste the chastisement of abasement in this world's life; and certainly the chastisement of the hereafter is much more abasing, and they shall not be helped.
- YU** So We sent against them a furious Wind through days of disaster, that We might give them a taste of a Penalty of humiliation in this life; but the Penalty of a Hereafter will be more humiliating still: and they will find no help.

17.

- AA** As for the (tribe of) Thamud, We tried to guide them, but they preferred blindness to guidance; then they were seized by the torment of a humiliating punishment as requital for their misdeeds;
- NO** And as for Thamûd, We showed and made clear to them the Path of Truth (Islâmic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they preferred blindness to guidance, so the Sâ'iqah (a destructive awful cry, torment, hit, a thunderbolt) of disgracing torment seized them, because of what they used to earn.
- PK** And as for Thamud, We gave them guidance, but they preferred blindness to the guidance, so the bolt of the doom of humiliation overtook them because of what they used to earn.
- SH** And as to Samood, We showed them the right way, but they chose error above guidance, so there overtook them the scourge of an abasing chastisement for what they earned.
- YU** As to the Thamud, We gave them Guidance, but they preferred blindness (of heart) to Guidance: so the stunning Punishment of humiliation seized them, because of what they had earned.

18.

- AA But We saved those who believed and took heed for themselves.
- NQ And We saved those who believed and used to fear Allâh, keep their duty to Him and avoid evil.
- PK And We delivered those who believed and used to keep their duty to Allah.
- SH And We delivered those who believed and guarded (against evil).
- YU But We delivered those who believed and practised righteousness.

19.

- AA The day the enemies of God will be gathered at the Fire and the records of their deeds will be distributed,
- NQ And (remember) the Day that the enemies of Allâh will be gathered to the Fire, so they will be collected there (the first and the last).
- PK And (make mention of) the day when the enemies of Allah are gathered unto the Fire, they are driven on
- SH And on the day that the enemies of Allah shall be brought together to the fire, then they shall be formed into groups.
- YU On the Day that the enemies of Allah will be gathered together to the Fire, they will be marched in ranks.

20.

- AA So that when they reach it their ears and eyes and persons will testify to what they did.
- NQ Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do.
- PK Till, when they reach it, their ears and their eyes and their skins testify against them as to what they used to do.
- SH Until when they come to it, their ears and their eyes and their skins shall bear witness against them as to what they did.
- YU At length, when they reach the (Fire), their hearing, their sight, and their skins will bear witness against them, as to (all) their deeds.

21.

- AA And they will say to their bodies: "Why did you testify against us?" They will answer: "God, who gave all things power of articulation, made us speak. It is He who created you the first time, and to Him you will return.
- NQ And they will say to their skins, "Why do you testify against us?" They will say: "Allâh has caused us to speak, as He causes all things to speak, and He created you the first time, and to Him you are made to return."
- PK And they say unto their skins: Why testify ye against us? They say: Allah hath given us speech Who giveth speech to all things, and Who created you at the first, and unto Whom ye are returned.
- SH And they shall say to their skins: Why have you borne witness against us? They shall say: Allah Who makes everything speak has made us speak, and He created you at first, and to Him you shall be brought back.
- YU They will say to their skins: "Why bear ye witness against us?" They will say: "Allah hath given us speech,- (He) Who giveth speech to everything: He created you for the first time, and unto Him were ye to return.

22.

- AA You did not hide your (doings) so that your ears or eyes or persons should not testify against you. In fact you thought that God did not know the things you used to do.

- NO** And you have not been hiding against yourselves, lest your ears, and your eyes, and your skins testify against you, but you thought that Allāh knew not much of what you were doing.
- PK** Ye did not hide yourselves lest your ears and your eyes and your skins should testify against you, but ye deemed that Allah knew not much of what ye did.
- SH** And you did not veil yourselves lest your ears and your eyes and your skins should bear witness against you, but you thought that Allah did not know most of what you did.
- YU** "Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! But ye did think that Allah knew not many of the things that ye used to do!

23.

- AA** It is this notion you had of your Lord that caused your ruin, and you are lost."
- NO** And that thought of yours which you thought about your Lord, has brought you to destruction, and you have become (this Day) of those utterly lost!
- PK** That, your thought which ye did think about your Lord, hath ruined you; and ye find yourselves (this day) among the lost.
- SH** And that was your (evil) thought which you entertained about your Lord that has tumbled you down into perdition, so are you become of the lost ones.
- YU** "But this thought of yours which ye did entertain concerning your Lord, hath brought you to destruction, and (now) have ye become of those utterly lost!"

24.

- AA** Even if they are patient, their abode is Hell; and if they beg for favour, none will favour them.
- NO** Then, if they have patience, yet the Fire will be a home for them, and if they beg for to be excused, yet they are not of those who will ever be excused.
- PK** And though they are resigned, yet the Fire is still their home; and if they ask for favour, yet they are not of those unto whom favour can be shown.
- SH** Then if they will endure, still the fire is their abode, and if they ask for goodwill, then are they not of those who shall be granted goodwill.
- YU** If, then, they have patience, the Fire will be a home for them! and if they beg to be received into favour, into favour will they not (then) be received.

25.

- AA** We had assigned to them close companions who made their past and present look attractive to them; and the fate that had once befallen the communities of jinns and men before them was justified upon them. They were indeed bound to perish.
- NO** And We have assigned them (devils) intimate companions (in this world), who have made fairseeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection, etc.) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward, etc.). And the Word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinns and men that had passed away before them. Indeed they (all) were the losers.
- PK** And We assigned them comrades (in the world), who made their present and their past fairseeming unto them. And the Word concerning nations of the jinn and humankind who passed away before them hath effect for them. Lo! they were ever losers.
- SH** And We have appointed for them comrades so they have made fair-seeming to them what is before them and what is behind them, and the word proved true

against them-- among the nations of the jinn and the men that have passed away before them-- that they shall surely be losers.

- YU And We have destined for them intimate companions (of like nature), who made alluring to them what was before them and behind them; and the sentence among the previous generations of Jinns and men, who have passed away, is proved against them; for they are utterly lost.

26.

- AA The disbelievers say: "Do not listen to this Qur'an, and shout away (its reading); you may haply prevail."
- NQ And those who disbelieve say: "Listen not to this Qur'ân, and make noise in the midst of its (recitation) that you may overcome."
- PK Those who disbelieve say: Heed not this Qur'an, and drown the hearing of it; haply ye may conquer.
- SH And those who disbelieve say: Do not listen to this Quran and make noise therein, perhaps you may overcome.
- YU The Unbelievers say: "Listen not to this Qur'an, but talk at random in the midst of its (reading), that ye may gain the upper hand!"

27.

- AA We shall make the disbelievers taste the severest punishment, and retribute them for the worst that they had done.
- NQ But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.
- PK But verily We shall cause those who disbelieve to taste an awful doom, and verily We shall requite them the worst of what they used to do.
- SH Therefore We will most certainly make those who disbelieve taste a severe punishment, and We will most certainly reward them for the evil deeds they used to do.
- YU But We will certainly give the Unbelievers a taste of a severe Penalty, and We will requite them for the worst of their deeds.

28.

- AA This is the requital for God's enemies: Hell, where they will have their lasting home, as punishment for denying Our revelations.
- NQ That is the recompense of the enemies of Allâh: The Fire, therein will be for them the eternal home, a (deserving) recompense for that they used to deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- PK That is the reward of Allah's enemies: the Fire. Therein is their immortal home, payment forasmuch as they denied Our revelations.
- SH That is the reward of the enemies of Allah-- the fire; for them therein shall be the house of long abiding; a reward for their denying Our communications.
- YU Such is the requital of the enemies of Allah,- the Fire: therein will be for them the Eternal Home: a (fit) requital, for that they were wont to reject Our Signs.

29.

- AA Those who disbelieve will say: "O Lord, show us those among the jinns and men who had led us astray that we may trample them underfoot and make them wholly abject."
- NQ And those who disbelieve will say: "Our Lord! Show us those among jinns and men who led us astray, we shall crush them under our feet, so that they become the lowest."
- PK And those who disbelieve will say: Our Lord! Show us those who beguiled us of the jinn and humankind. We will place them underneath our feet that they may

be among the nethermost.

- SH And those who disbelieve will say: Our Lord! show us those who led us astray from among the jinn and the men that we may trample them under our feet so that they may be of the lowest.
- YU And the Unbelievers will say: "Our Lord! Show us those, among Jinns and men, who misled us: We shall crush them beneath our feet, so that they become the vilest (before all)."

30.

- AA Surely the angels will come down to those who say, 'Our Lord is God' and then remain steadfast, saying: "You should have neither fear nor regret, but rejoice in the happy news of Paradise that has been promised you.
- NO Verily, those who say: "Our Lord is Allâh (Alone)," and then they Istaqâmû[] , on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!
- PK Lo! those who say: Our Lord is Allah, and afterward are upright, the angels descend upon them, saying: Fear not nor grieve, but hear good tidings of the paradise which ye are promised.
- SH (As for) those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden which you were promised.
- YU In the case of those who say, "Our Lord is Allah", and, further, stand straight and steadfast, the angels descend on them (from time to time): "Fear ye not!" (they suggest), "Nor grieve! but receive the Glad Tidings of the Garden (of Bliss), the which ye were promised!

31.

- AA We are your friends in this life and in the Hereafter where you will get whatever your hearts desire, and have whatsoever you ask for,
- NO "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask for.
- PK We are your protecting friends in the life of the world and in the Hereafter. There ye will have (all) that your souls desire, and there ye will have (all) for which ye pray.
- SH We are your guardians in this world's life and in the hereafter, and you shall have therein what your souls desire and you shall have therein what you ask for:
- YU "We are your protectors in this life and in the Hereafter: therein shall ye have all that your souls shall desire; therein shall ye have all that ye ask for!-

32.

- AA As a gift from the forgiving, ever-merciful (God)." Whose word is better than his who calls to God and does the right, and says: "I am of the obedient?"
- NO "An entertainment from (Allâh), the Oft-Forgiving, Most Merciful."
- PK A gift of welcome from One Forgiving, Merciful.
- SH A provision from the Forgiving, the Merciful.
- YU "A hospitable gift from one Oft-Forgiving, Most Merciful!"

33.

- NO And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands straight (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I

am one of the Muslims."

- PK And who is better in speech than him who prayeth unto his Lord and doeth right, and saith: Lo! I am of those who are muslims (surrender unto Him).
- SH And who speaks better than he who calls to Allah while he himself does good, and says: I am surely of those who submit?
- YU Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam"?

34.

- AA Good and evil are not alike. Repel evil with what is good. Then you will find your erstwhile enemy like a close, affectionate friend.
- NQ The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend.
- PK The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then lo! he, between whom and thee there was enmity (will become) as though he was a bosom friend.
- SH And not alike are the good and the evil. Repel (evil) with what is best, when lo! he between whom and you was enmity would be as if he were a warm friend.
- YU Nor can goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate!

35.

- AA Only they attain it who forbear, and only a man of great good fortune can achieve it.
- NQ But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a high moral character).
- PK But none is granted it save those who are steadfast, and none is granted it save the owner of great happiness.
- SH And none are made to receive it but those who are patient, and none are made to receive it but those who have a mighty good fortune.
- YU And no one will be granted such goodness except those who exercise patience and self-restraint,- none but persons of the greatest good fortune.

36.

- AA If the Devil incite you to evil, seek refuge in God. He is all-hearing and all-knowing.
- NQ And if an evil whisper from Shaitân (Satan) tries to turn you away (O Muhammad SAW) (from doing good, etc.), then seek refuge in Allâh. Verily, He is the All-Hearer, the All-Knower.
- PK And if a whisper from the devil reach thee (O Muhammad) then seek refuge in Allah. Lo! He is the Hearer, the Knower.
- SH And if an interference of the Shaitan should cause you mischief, seek refuge in Allah; surely He is the Hearing, the Knowing.
- YU And if (at any time) an incitement to discord is made to thee by the Evil One, seek refuge in Allah. He is the One Who hears and knows all things.

37.

- AA The night and day and the sun and moon are (only) some of His signs. So do not bow before the sun and the moon, but bow in homage to God who created

them, if you truly worship Him.

- NO** And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allâh Who created them, if you (really) worship Him.
- PK** And of His portents are the night and the day and the sun and the moon. Do not prostrate to the sun or the moon; but prostrate to Allah Who created them, if it is in truth Him Whom ye worship.
- SH** And among His signs are the night and the day and the sun and the moon; do not prostrate to the sun nor to the moon; and prostrate to Allah Who created them, if Him it is that you serve.
- YU** Among His Signs are the Night and the Day, and the Sun and the Moon. Do not prostrate to the sun and the moon, but prostrate to Allah, Who created them, if it is Him ye wish to serve.

38.

- AA** But if they become haughty (then remember) that those who are close to your Lord sing His praises night and day and do not grow weary of (doing so).
- NO** But if they are too proud[] (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.
- PK** But if they are too proud - still those who are with thy Lord glorify Him night and day, and tire not.
- SH** But if they are proud, yet those with your Lord glorify Him during the night and the day, and they are not tired.
- YU** But is the (Unbelievers) are arrogant, (no matter): for in the presence of thy Lord are those who celebrate His praises by night and by day. And they never flag (nor feel themselves above it).

39.

- AA** It is among His signs that the earth you see all barren and desolate begins to stir and sprout when We send down rain upon it. Surely He who gives it life will also give life to the dead. Indeed He has power over everything.
- NO** And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, (He) is Able to give life to the dead (on the Day of Resurrection). Indeed! He is Able to do all things.
- PK** And of His portents (is this): that thou seest the earth lowly, but when We send down water thereon it thrilleth and groweth. Lo! He Who quickeneth it is verily the Quickener of the Dead. Lo! He is Able to do all things.
- SH** And among His signs is this, that you see the earth still, but when We send down on it the water, it stirs and swells: most surely He Who gives it life is the Giver of life to the dead; surely He has power over all things.
- YU** And among His Signs in this: thou seest the earth barren and desolate; but when We send down rain to it, it is stirred to life and yields increase. Truly, He Who gives life to the (dead) earth can surely give life to (men) who are dead. For He has power over all things.

40.

- AA** Surely those who slander Our signs are not hidden from Us. Then, is he better who will be cast into Hell, or he who will come out safe on the Day of Resurrection? Do whatever you will, He sees whatsoever you do.
- NO** Verily, those who turn away from Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them), are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily! He is All-Seer of what you

do (this is a severe threat to the disbelievers[]).

- PK Lo! those who distort Our revelations are not hid from Us. Is he who is hurled into the Fire better, or he who cometh secure on the Day of Resurrection? Do what ye will. Lo! He is Seer of what ye do.
- SH Surely they who deviate from the right way concerning Our communications are not hidden from Us. What! is he then who is cast into the fire better, or he who comes safe on the day of resurrection? Do what you like, surely He sees what you do.
- YU Those who pervert the Truth in Our Signs are not hidden from Us. Which is better?- he that is cast into the Fire, or he that comes safe through, on the Day of Judgment? Do what ye will: verily He seeth (clearly) all that ye do.

41.

- AA Those who reject the Reminder when it has come to them (should know) that it is a Book inviolate.
- NQ Verily, those who disbelieved in the Reminder (i.e. the Qur'ân) when it came to them (shall receive the punishment). And verily, it is an honourable respected Book (because it is Allâh's Speech, and He has protected it from corruption, etc.). (See V.15:9]
- PK Lo! those who disbelieve in the Reminder when it cometh unto them (are guilty), for lo! it is an unassailable Scripture.
- SH Surely those who disbelieve in the reminder when it comes to them, and most surely it is a Mighty Book:
- YU Those who reject the Message when it comes to them (are not hidden from Us). And indeed it is a Book of exalted power.

42.

- AA Falsehood cannot enter it from any side: It's a revelation from the all-wise and praiseworthy (God).
- NQ Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allâh swt).
- PK Falsehood cannot come at it from before it or from behind it. (It is) a revelation from the Wise, the Owner of Praise.
- SH Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One.
- YU No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise.

43.

- AA Nothing is said to you which had not been said to other apostles before you. Surely your Lord is the lord of forgiveness, but also the lord of severe retribution.
- NQ Nothing is said to you (O Muhammad SAW) except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment[].
- PK Naught is said unto thee (Muhammad) save what was said unto the messengers before thee. Lo! thy Lord is owner of forgiveness, and owner (also) of dire punishment.
- SH Naught is said to you but what was said indeed to the messengers before you; surely your Lord is the Lord of forgiveness and the Lord of painful retribution.
- YU Nothing is said to thee that was not said to the messengers before thee: that thy lord has at his Command (all) forgiveness as well as a most Grievous Penalty.

44.

- AA If We had made it a discourse in an obscure tongue, they would have said: "Why were its revelations not expounded distinctly? A foreign tongue and an Arab (audience)?" Say: "For those who believe it is a guidance and a healing; but for those who do not believe it is a deafness in the ears, and a blindness. They are those one calls to from far away. Verily We gave Moses the Book; but they began to differ about it. If the Word of your Lord had not preceded it the matter would have been settled between them. They are still in doubt about it and uneasy.
- NO And if We had sent this as a Qur'ân in a foreign language other than Arabic, they would have said: "Why are not its Verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ân) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand).
- PK And if We had appointed it a Lecture in a foreign tongue they would assuredly have said: If only its verses were expounded (so that we might understand)? What! A foreign tongue and an Arab? - Say unto them (O Muhammad): For those who believe it is a guidance and a healing; and as for those who disbelieve, there is a deafness in their ears, and it is blindness for them. Such are called to from afar.
- SH And if We had made it a Quran in a foreign tongue, they would certainly have said: Why have not its communications been made clear? What! a foreign (tongue) and an Arabian! Say: It is to those who believe a guidance and a healing; and (as for) those who do not believe, there is a heaviness in their ears and it is obscure to them; these shall be called to from a far-off place.
- YU Had We sent this as a Qur'an (in the language) other than Arabic, they would have said: "Why are not its verses explained in detail? What! (a Book) not in Arabic and (a Messenger an Arab?" Say: "It is a Guide and a Healing to those who believe; and for those who believe not, there is a deafness in their ears, and it is blindness in their (eyes): They are (as it were) being called from a place far distant!"

45.

- NO And indeed We gave Mûsa (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur'ân). [Tafsir Al-Qurtubi, Vol. 15, Page 370]
- PK And We verily gave Moses the Scripture, but there hath been dispute concerning it; and but for a Word that had already gone forth from thy Lord, it would ere now have been judged between them; but lo! they are in hopeless doubt concerning it.
- SH And certainly We gave the Book to Musa, but it has been differed about, and had not a word already gone forth from your Lord, judgment would certainly have been given between them; and most surely they are in a disquieting doubt about it.
- YU We certainly gave Moses the Book aforetime: but disputes arose therein. Had it not been for a Word that went forth before from thy Lord, (their differences) would have been settled between them: but they remained in suspicious disquieting doubt thereon.

46.

- AA Whoever does good does so for himself, and whoever does wrong bears the

guilt thereof. Your Lord does no wrong to His creatures.

- NQ** Whosoever does righteous good deed it is for (the benefit of) his ownself, and whosoever does evil, it is against his ownself, and your Lord is not at all unjust to (His) slaves[.]
- PK** Whoso doeth right it is for his soul, and whoso doeth wrong it is against it. And thy Lord is not at all a tyrant to His slaves.
- SH** Whoever does good, it is for his own soul, and whoever does evil, it is against it; and your Lord is not in the least unjust to the servants.
- YU** Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is thy Lord ever unjust (in the least) to His Servants.

47.

- AA** He alone has knowledge of the Hour (of change): No fruit comes Out of its spathe, no female conceives or gives birth, but He has knowledge of it. The day He will call them (and ask): "Where are the compeers (you ascribed to Me)?" They will answer: "We profess to You not one of us can vouch for them."
- NQ** (The learned men) refer to Him (Alone) the knowledge of the Hour[.]. No fruit comes out of its sheath, nor does a female conceive (within her womb), nor brings forth (young), except by His Knowledge. And on the Day when He will call unto them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!"
- PK** Unto Him is referred (all) knowledge of the Hour. And no fruits burst forth from their sheaths, and no female carrieth or bringeth forth but with His knowledge. And on the day when He calleth unto them: Where are now My partners? they will say: We confess unto Thee, not one of us is a witness (for them).
- SH** To Him is referred the knowledge of the hour, and there come not forth any of the fruits from their coverings, nor does a female bear, nor does she give birth, but with His knowledge; and on the day when He shall call out to them, Where are (those whom you called) My associates? They shall say: We declare to Thee, none of us is a witness.
- YU** To Him is referred the Knowledge of the Hour (of Judgment: He knows all): No date-fruit comes out of its sheath, nor does a female conceive (within her womb) nor bring forth the Day that (Allah) will propound to them the (question), "Where are the partners (ye attributed to Me)?" They will say, "We do assure thee not one of us can bear witness!"

48.

- AA** And those they used to worship will leave them in the lurch, and they will realise there is no escape for them.
- NQ** And those whom they used to invoke before will fail them, and they will perceive that they have no place of refuge (from Allâh's punishment).[.]
- PK** And those to whom they used to cry of old have failed them, and they perceive they have no place of refuge.
- SH** And away from them shall go what they called upon before, and they shall know for certain that there is no escape for them.
- YU** The (deities) they used to invoke aforetime will leave them in the lurch, and they will perceive that they have no way of escape.

49.

- AA** Man never tires of praying for good; but if evil assails him he begins to despair.
- NQ** Man (the disbeliever) does not get tired of asking good (things from Allâh), but if an evil touches him, then he gives up all hope and is lost in despair.
- PK** Man tireth not of praying for good, and if ill toucheth him, then he is

disheartened, desperate.

- SH Man is never tired of praying for good, and if evil touch him, then he is despairing, hopeless.
- YU Man does not weary of asking for good (things), but if ill touches him, he gives up all hope (and) is lost in despair.

50.

- AA If We give him a taste of Our favour after some distress he has known, he says: "It was my due. I cannot imagine the Hour will come. And even if I go back to my Lord, there will surely still be the best for me with Him." We shall tell those who do not believe what they used to do, and inflict on them a heavy punishment.
- NQ And truly, if We give him a taste of mercy from us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: "This is for me (due to my merit), I think not that the Hour will be established. But if I am brought back to my Lord, Surely, there will be for me the best (wealth, etc.) with Him. Then, We verily, will show to the disbelievers what they have done and We shall make them taste a severe torment.
- PK And verily, if We cause him to taste mercy after some hurt that hath touched him, he will say: This is my own; and I deem not that the Hour will ever rise, and if I am brought back to my Lord, I surely shall be better off with Him - But We verily shall tell those who disbelieve (all) that they did, and We verily shall make them taste hard punishment.
- SH And if We make him taste mercy from Us after distress that has touched him, he would most certainly say: This is of me, and I do not think the hour will come to pass, and if I am sent back to my Lord, I shall have with Him sure good; but We will most certainly inform those who disbelieved of what they did, and We will most certainly make them taste of hard chastisement.
- YU When we give him a taste of some Mercy from Ourselves, after some adversity has touched him, he is sure to say, "This is due to my (merit): I think not that the Hour (of Judgment) will (ever) be established; but if I am brought back to my Lord, I have (much) good (stored) in His sight!" But We will show the Unbelievers the truth of all that they did, and We shall give them the taste of a severe Penalty.

51.

- AA When We show Our favours to man he moves away and turns aside; but when in trouble he prays a great deal.
- NQ And when We show favour to man, he withdraws and turns away, but when evil touches him, then he has recourse to long supplications.
- PK When We show favour unto man, he withdraweth and turneth aside, but when ill toucheth him then he aboundeth in prayer.
- SH And when We show favor to man, he turns aside and withdraws himself; and when evil touches him, he makes lengthy supplications.
- YU When We bestow favours on man, he turns away, and gets himself remote on his side (instead of coming to Us); and when evil seizes him, (he comes) full of prolonged prayer!

52.

- AA Say: "Just think. If this is from God and you deny it, who will be in greater error than he who is in open dissent?"
- NQ Say: "Tell me, if it (the Qur'ân) is from Allâh, and you disbelieve in it, who is more astray than one who is in opposition far away (from Allâh's Right Path and His obedience).
- Bethink you: If it is from Allah and ye reject it - Who is further astray than one

PK who is at open feud (with Allah)?

SH Say: Tell me if it is from Allah; then you disbelieve in it, who is in greater error than he who is in a prolonged opposition?

YU Say: "See ye if the (Revelation) is (really) from Allah, and yet do ye reject it? Who is more astray than one who is in a schism far (from any purpose)?"

53.

AA We will show Our signs to them in the horizons of the external world and within themselves, until it becomes clear to them that it's the truth. Is your Lord not sufficient? He is a witness over all things.

NO We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ân) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?

PK We shall show them Our portents on the horizons and within themselves until it will be manifest unto them that it is the Truth. Doth not thy Lord suffice, since He is Witness over all things?

SH We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth. Is it not sufficient as regards your Lord that He is a witness over all things?

YU Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?

54.

AA In truth they are in doubt that they will ever face their Lord. Do they not know that He surrounds all things?

NO Verily! They are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their deaths, and their return to their Lord). Verily! He it is Who is surrounding all things!

PK How! Are they still in doubt about the meeting with their Lord? Lo! Is not He surrounding all things?

SH Now surely they are in doubt as to the meeting of their Lord; now surely He encompasses all things.

YU Ah indeed! Are they in doubt concerning the Meeting with their Lord? Ah indeed! It is He that doth encompass all things!