

42  
**Ash-Shûra**  
**Consultation**  
**Council**

**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.

**PK** Ha. Mim.

**SH** Ha Mim.

**YU** Ha-Mim

**2.**

**AA** 'Am Sin Qaf.

**NQ** 'AinSinQâf. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

**PK** A'in. Sin. Qaf.

**SH** Ain Sin Qaf.

**YU** 'Ain. Sin. Qaf.

**3.**

**AA** So has God, all-mighty and all-wise, been revealing to you and to others before you.

**NQ** Likewise Allâh, the All-Mighty, the All-Wise inspires you (O Muhammad SAW) as (He inspired) those before you.[]

**PK** Thus Allah the Mighty, the Knower inspireth thee (Muhammad) as (He inspired) those before thee.

**SH** Thus does Allah, the Mighty, the Wise, reveal to you, and (thus He revealed) to those before you.

**YU** Thus doth (He) send inspiration to thee as (He did) to those before thee, - Allah, Exalted in Power, Full of Wisdom.

**4.**

**AA** Whatever is in the heavens and the earth, belongs to Him. He is all-high and supreme.

**NQ** To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great.

**PK** Unto Him belongeth all that is in the heavens and all that is in the earth, and He is the Sublime, the Tremendous.

**SH** His is what is in the heavens and what is in the earth, and He is the High, the Great.

**YU** To Him belongs all that is in the heavens and on earth: and He is Most High, Most Great.

**5.**

- AA The skies are near to bursting asunder above them (for awe of Him), and the angels sing the praises of their Lord, imploring forgiveness for the dwellers of the earth. Is it not that God is forgiving and merciful?
- NO Nearly the heavens might rent asunder from above them (by His Majesty), and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth, verily, Allâh is the Oft-Forgiving, the Most Merciful.
- PK Almost might the heavens above be rent asunder while the angels hymn the praise of their Lord and ask forgiveness for those on the earth. Lo! Allah, He is the Forgiver, the Merciful.
- SH The heavens may almost rend asunder from above them and the angels sing the praise of their Lord and ask forgiveness for those on earth; now surely Allah is the Forgiving, the Merciful.
- YU The heavens are almost rent asunder from above them (by Him Glory): and the angels celebrate the Praises of their Lord, and pray for forgiveness for (all) beings on earth: Behold! Verily Allah is He, the Oft-Forgiving, Most Merciful.

## 6.

- AA Those who have taken protectors other than Him, are watched over by God. It is not for you to be their guardian.
- NO And as for those who take as Auliya' (guardians, supporters, helpers, protectors, etc.) others besides Him [i.e. they take false deities other than Allâh (as) protectors, and they worship them] Allâh is Hafiz (Protector) over them (i.e. takes care of their deeds and will recompense them), and you (O Muhammad SAW) are not a Wakil (guardian or a disposer of their affairs) over them (to protect their deeds, etc.).
- PK And as for those who choose protecting friends beside Him, Allah is Warden over them, and thou art in no wise a guardian over them.
- SH And (as for) those who take guardians besides Him, Allah watches over them, and you have not charge over them.
- YU And those who take as protectors others besides Him,- Allah doth watch over them; and thou art not the disposer of their affairs.

## 7.

- AA We have, therefore, revealed to you the eloquent Qur'an that you may warn the people of the Metropolis, and those who live around it, of the Day of Gathering, of which there is no doubt, (when mankind would be assembled) some in Heaven, some in Hell.
- NO And thus We have inspired unto you (O Muhammad SAW) a Qur'an (in Arabic) that you may warn the Mother of the Towns (Makkah) and all around it. And warn of the Day of Assembling, of which there is no doubt, when a party will be in Paradise (those who believed in Allâh and followed what Allâh's Messenger SAW brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allâh and followed not what Allâh's Messenger SAW brought them)[]
- PK And thus We have inspired in thee a Lecture in Arabic, that thou mayst warn the mother-town and those around it, and mayst warn of a day of assembling whereof there is no doubt. A host will be in the Garden, and a host of them in the Flame.
- SH And thus have We revealed to you an Arabic Quran, that you may warn the mother city and those around it, and that you may give warning of the day of gathering together wherein is no doubt; a party shall be in the garden and (another) party in the burning fire.
- YU Thus have We sent by inspiration to thee an Arabic Qur'an: that thou mayest warn the Mother of Cities and all around her,- and warn (them) of the Day of

Assembly, of which there is no doubt: (when) some will be in the Garden, and some in the Blazing Fire.

**8.**

- AA If God had pleased He would have made them one community of belief; but He admits whom He please to His grace; yet the sinners have neither friend nor helper.
- NQ And if Allâh had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the Zâlimûn (polytheists and wrong-doers, etc.) will have neither a Walî (protector) nor a helper.
- PK Had Allah willed, He could have made them one community, but Allah bringeth whom He will into His mercy. And the wrong-doers have no friend nor helper.
- SH And if Allah had pleased He would surely have made them a single community, but He makes whom He pleases enter into His mercy, and the unjust it is that shall have no guardian or helper.
- YU If Allah had so willed, He could have made them a single people; but He admits whom He will to His Mercy; and the Wrong-doers will have no protector nor helper.

**9.**

- AA Have they taken others beside Him as protectors? It is God who protects; it is He who gives life to the dead, for He has power over everything.
- NQ Or have they taken (for worship) Auliya' (guardians, supporters, helpers, protectors, etc.) besides Him? But Allâh, He Alone is the Walî (Protector, etc.). And it is He Who gives life to the dead, and He is Able to do all things.
- PK Or have they chosen protecting friends besides Him? But Allah, He (alone) is the Protecting Friend. He quickeneth the dead, and He is Able to do all things.
- SH Or have they taken guardians besides Him? But Allah is the Guardian, and He gives life to the dead, and He has power over all things.
- YU What! Have they taken (for worship) protectors besides Him? But it is Allah, - He is the Protector, and it is He Who gives life to the dead: It is He Who has power over all things,

**10.**

- AA In whatever matter you disagree the ultimate judgement rests with God. This is God, my Lord; in Him have I placed my trust, if to Him I turn.
- NQ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). (And say O Muhammad SAW to these polytheists:) Such is Allâh, my Lord in Whom I put my trust, and to Him I turn in all of my affairs and in repentance.
- PK And in whatsoever ye differ, the verdict therein belongeth to Allah. Such is my Lord, in Whom I put my trust, and unto Whom I turn.
- SH And in whatever thing you disagree, the judgment thereof is (in) Allah's (hand); that is Allah, my Lord, on Him do I rely and to Him do I turn time after time.
- YU Whatever it be wherein ye differ, the decision thereof is with Allah: such is Allah my Lord: In Him I trust, and to Him I turn.

**11.**

- AA Originator of the heavens and the earth, He has made your consorts from among you, and made pairs of cattle. He multiplies you in this way. There is no other like Him. He is all-hearing and all-seeing.
- NQ The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like unto Him, and He is the All-Hearer, the All-

Seer.

- PK The Creator of the heavens and the earth. He hath made for you pairs of yourselves, and of the cattle also pairs, whereby He multiplieth you. Naught is as His likeness; and He is the Hearer, the Seer.
- SH The Originator of the heavens and the earth; He made mates for you from among yourselves, and mates of the cattle too, multiplying you thereby; nothing like a likeness of Him; and He is the Hearing, the Seeing.
- YU (He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves, and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him, and He is the One that hears and sees (all things).

## 12.

- AA He holds the keys of the heavens and the earth. He increases or decreases the provision of any one He will. He has knowledge of everything.
- NQ To Him belong the keys of the heavens and the earth, He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily! He is the All-Knower of everything.
- PK His are the keys of the heavens and the earth. He enlargeth providence for whom He will and straiteneth (it for whom He will). Lo! He is Knower of all things.
- SH His are the treasures of the heavens and the earth; He makes ample and straitens the means of subsistence for whom He pleases; surely He is Cognizant of all things.
- YU To Him belong the keys of the heavens and the earth: He enlarges and restricts. The Sustenance to whom He will: for He knows full well all things.

## 13.

- AA He has laid down for you the (same) way of life and belief which He had commended to Noah, and which We have enjoined on you, and which We had bequeathed to Abraham, Moses and Jesus, so that they should maintain the order and not be divided among themselves. Heavy is to idolaters what you invite them to. God chooses whom He please for Himself, and guides to Himself whoever turns to Him.
- NQ He (Allâh) has ordained for you the same religion (Islâm) which He ordained for Nûh (Noah), and that which We have inspired in you (O Muhammad SAW), and that which We ordained for Ibrahîm (Abraham), Mûsa (Moses) and 'Iesa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions[] in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikûn[] , is that to which you (O Muhammad SAW) call them. Allâh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.
- PK He hath ordained for you that religion which He commended unto Noah, and that which We inspire in thee (Muhammad), and that which We commended unto Abraham and Moses and Jesus, saying: Establish the religion, and be not divided therein. Dreadful for the idolaters is that unto which thou callest them. Allah chooseth for Himself whom He will, and guideth unto Himself him who turneth (toward Him).
- SH He has made plain to you of the religion what He enjoined upon Nuh and that which We have revealed to you and that which We enjoined upon Ibrahim and Musa and Isa that keep to obedience and be not divided therein; hard to the unbelievers is that which you call them to; Allah chooses for Himself whom He pleases, and guides to Himself him who turns (to Him), frequently.
- YU The same religion has He established for you as that which He enjoined on Noah - the which We have sent by inspiration to thee - and that which We

enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him).

#### 14.

AA Yet they did not differ about it until knowledge came to them, through rivalries among themselves. If the Word of your Lord, (staying) it for a time ordained, had not preceded it, the matter would have been settled among them. But those who came to inherit the Book after them are also in doubt and disturbed about it.

NO And they divided not till after knowledge had come to them, through selfish transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurâh (Torah) and the Injeel (Gospel)] after them (i.e. Jews and Christians) are in grave doubt concerning it (i.e. Allâh's true religion Islâm or the Qur'ân).

PK And they were not divided until after the knowledge came unto them, through rivalry among themselves; and had it not been for a Word that had already gone forth from thy Lord for an appointed term, it surely had been judged between them. And those who were made to inherit the Scripture after them are verily in hopeless doubt concerning it.

SH And they did not become divided until after knowledge had come to them out of envy among themselves; and had not a word gone forth from your Lord till an appointed term, certainly judgment would have been given between them; and those who were made to inherit the Book after them are most surely in disquieting doubt concerning it.

YU And they became divided only after Knowledge reached them,- through selfish envy as between themselves. Had it not been for a Word that went forth before from thy Lord, (tending) to a Term appointed, the matter would have been settled between them: But truly those who have inherited the Book after them are in suspicious (disquieting) doubt concerning it.

#### 15.

AA Yet to that (law) you should call them, and be constant as commanded. Do not follow their passing whims, but say: "I believe in whatever Scripture God has revealed, and I am commanded to act with equivalence among you. God is our Lord and your Lord. To us our actions, to you your deeds. There is no dispute between you and us. God will gather us all together, and to Him is our returning."

NO So unto this (religion of Islâm, alone and this Qur'ân) then invite (people) (O Muhammad SAW), and Istaqim [(i.e. stand firm and straight on Islâmic Monotheism by performing all that is ordained by Allâh (good deeds, etc.), and by abstaining from all that is forbidden by Allâh (sins and evil deeds, etc.)], as you are commanded, and follow not their desires but say: "I believe in whatsoever Allâh has sent down of the Book [all the holy Books, this Qur'ân and the Books of the old from the Taurât (Torah), or the Injeel (Gospel) or the Pages of Ibrâhim (Abraham)] and I am commanded to do justice among you, Allâh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allâh will assemble us (all), and to Him is the final return.

PK Unto this, then, summon (O Muhammad). And be thou upright as thou art commanded, and follow not their lusts, but say: I believe in whatever scripture Allah hath sent down, and I am commanded to be just among you. Allah is our

Lord and your Lord. Unto us our works and unto you your works; no argument between us and you. Allah will bring us together, and unto Him is the journeying.

- SH To this then go on inviting, and go on steadfastly on the right way as you are commanded, and do not follow their low desires, and say: I believe in what Allah has revealed of the Book, and I am commanded to do justice between you: Allah is our Lord and your Lord; we shall have our deeds and you shall have your deeds; no plea need there be (now) between us and you: Allah will gather us together, and to Him is the return.
- YU Now then, for that (reason), call (them to the Faith), and stand steadfast as thou art commanded, nor follow thou their vain desires; but say: "I believe in the Book which Allah has sent down; and I am commanded to judge justly between you. Allah is our Lord and your Lord: for us (is the responsibility for) our deeds, and for you for your deeds. There is no contention between us and you. Allah will bring us together, and to Him is (our) Final Goal.

## 16.

- AA As for those who argue in the matter of God after He has been fully acknowledged, their disputing has no force with their Lord. Upon them is (God's) anger, and the punishment for them will be severe.
- NQ And those who dispute concerning Allâh (His Religion of Islâmîc Monotheism, with which Muhammad SAW has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord, and on them is wrath, and for them will be a severe torment[1] .
- PK And those who argue concerning Allah after He hath been acknowledged, their argument hath no weight with their Lord, and wrath is upon them and theirs will be an awful doom.
- SH And (as for) those who dispute about Allah after that obedience has been rendered to Him, their plea is null with their Lord, and upon them is wrath, and for them is severe punishment.
- YU But those who dispute concerning Allah after He has been accepted,- futile is their dispute in the Sight of their Lord: on them will be a Penalty terrible.

## 17.

- AA It is God who has sent down the Book with the truth, and the Balance. How do you know the Hour is not near?
- NQ It is Allâh Who has sent down the Book (the Qur'ân) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?
- PK Allah it is Who hath revealed the Scripture with truth, and the Balance. How canst thou know? It may be that the Hour is nigh.
- SH Allah it is Who revealed the Book with truth, and the balance, and what shall make you know that haply the hour be nigh?
- YU It is Allah Who has sent down the Book in Truth, and the Balance (by which to weigh conduct). And what will make thee realise that perhaps the Hour is close at hand?

## 18.

- AA Only they who do not believe in it wish to hasten it; but those who believe are in fear of it, for they know it to be true. Surely those who are in doubt about the Hour are wandering far astray.
- NQ Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away.
- Those who believe not therein seek to hasten it, while those who believe are

- PK fearful of it and know that it is the Truth. Are not they who dispute, in doubt concerning the Hour, far astray?
- SH Those who do not believe in it would hasten it on, and those who believe are in fear from it, and they know that it is the truth. Now most surely those who dispute obstinately concerning the hour are in a great error.
- YU Only those wish to hasten it who believe not in it: those who believe hold it in awe, and know that it is the Truth. Behold, verily those that dispute concerning the Hour are far astray.

**19.**

- AA God is gracious to His creatures, and bestows favours on whosoever He will. He is all-powerful and all-mighty.
- NQ Allâh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty.
- PK Allah is gracious unto His slaves. He provideth for whom He will. And He is the Strong, the Mighty.
- SH Allah is Benignant to His servants; He gives sustenance to whom He pleases, and He is the Strong, the Mighty.
- YU Gracious is Allah to His servants: He gives Sustenance to whom He pleases: and He has power and can carry out His Will.

**20.**

- AA Whoever desires the fruits of the Hereafter, We shall add to his fruit. As for him who desires the fruits of this world, We shall give to him of these, but he will have no share in the Hereafter.
- NQ Whosoever desires (with his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (with his deeds), We give him thereof (what is written for him), and he has no portion in the Hereafter.
- PK Whoso desireth the harvest of the Hereafter, We give him increase in its harvest. And whoso desireth the harvest of the world, We give him thereof, and he hath no portion in the Hereafter.
- SH Whoever desires the gain of the hereafter, We will give him more of that gain; and whoever desires the gain of this world, We give him of it, and in the hereafter he has no portion.
- YU To any that desires the tilth of the Hereafter, We give increase in his tilth, and to any that desires the tilth of this world, We grant somewhat thereof, but he has no share or lot in the Hereafter.

**21.**

- AA Have they other associates who have prescribed another law for them which has not been dispensed by God? But for the decisive Word (of God) a sentence would have been passed amongst them. Surely there is a grievous punishment for the ungodly.
- NQ Or have they partners with Allâh (false gods), who have instituted for them a religion which Allâh has not allowed. And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the Zâlimûn (polytheists and wrong-doers), there is a painful torment.
- PK Or have they partners (of Allah) who have made lawful for them in religion that which Allah allowed not? And but for a decisive word (gone forth already), it would have been judged between them. Lo! for wrong-doers is a painful doom.
- SH Or have they associates who have prescribed for them any religion that Allah does not sanction? And were it not for the word of judgment, decision would

have certainly been given between them; and surely the unjust shall have a painful punishment.

- YU What! have they partners (in godhead), who have established for them some religion without the permission of Allah? Had it not been for the Decree of Judgment, the matter would have been decided between them (at once). But verily the Wrong-doers will have a grievous Penalty.

## 22.

- AA You will see the evil-doers full of fear of what they deserve, yet it will come to pass. But those who believe and do the right will be in gardens of Paradise. They will receive what they wish from their Lord; and this will be the greatest favour.
- NQ You will see (on the Day of Resurrection), the Zâlimûn (polytheists and wrong-doers, etc.) fearful of that which they have earned, and it (Allâh's Torment) will surely befall them, while those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous deeds (will be) in the flowering meadows of the Gardens (Paradise), having what they wish from their Lord. That is the supreme Grace, (Paradise).
- PK Thou seest the wrong-doers fearful of that which they have earned, and it will surely befall them, while those who believe and do good works (will be) in flowering meadows of the Gardens, having what they wish from their Lord. This is the great preferment.
- SH You will see the unjust fearing on account of what they have earned, and it must befall them; and those who believe and do good shall be in the meadows of the gardens; they shall have what they please with their Lord: that is the great grace.
- YU Thou wilt see the Wrong-doers in fear on account of what they have earned, and (the burden of) that must (necessarily) fall on them. But those who believe and work righteous deeds will be in the luxuriant meads of the Gardens: they shall have, before their Lord, all that they wish for. That will indeed be the magnificent Bounty (of Allah).

## 23.

- AA This is the good news that God gives to His creatures who believe and do good. Say: "I ask no recompense of you for it other than obligations of relationship." We shall give more excellence to him who acquires excellence. Surely God forgives and accepts (gratitude).
- NQ That is (the Paradise) whereof Allâh gives glad tidings to His slaves who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds. Say (O Muhammad SAW): "No reward do I ask of you for this except to be kind to me for my kinship with you."[] And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allâh is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him).
- PK This it is which Allah announceth unto His bondmen who believe and do good works. Say (O Muhammad, unto mankind): I ask of you no fee therefor, save lovingkindness among kinsfolk. And whoso scoreth a good deed We add unto its good for him. Lo! Allah is Forgiving, Responsive.
- SH That is of which Allah gives the good news to His servants, (to) those who believe and do good deeds. Say: I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein; surely Allah is Forgiving, Grateful.
- YU That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin." And if any one earns any good, We shall



give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready to appreciate (service).

**24.**

- AA Do they say he has fabricated a lie about God? He could have sealed your hearts if He pleased; but God blots out the false and vindicates the truth by His dispensations, for He knows the secrets of the hearts.
- NQ Or say they: "He has invented a lie against Allâh?" If Allâh willed, He could have sealed your heart (so that you forget all that you know of the Qur'an). And Allâh wipes out falsehood, and establishes the truth (Islâm) by His Word (this Qur'an). Verily, He knows well what (the secrets) are in the breasts (of mankind).
- PK Or say they: He hath invented a lie concerning Allah? If Allah willed, He could have sealed thy heart (against them). And Allah will wipe out the lie and will vindicate the truth by His words. Lo! He is Aware of what is hidden in the breasts (of men).
- SH Or do they say: He has forged a lie against Allah? But if Allah pleased, He would seal your heart; and Allah will blot out the falsehood and confirm the truth with His words; surely He is Cognizant of what is in the breasts.
- YU What! Do they say, "He has forged a falsehood against Allah"? But if Allah willed, He could seal up thy heart. And Allah blots out Vanity, and proves the Truth by His Words. For He knows well the secrets of all hearts.

**25.**

- AA It is He who accepts repentance from His creatures and forgives their trespasses, for He knows what you do.
- NQ And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do. [ ]
- PK And He it is Who accepteth repentance from His bondmen, and pardoneth the evil deeds, and knoweth what ye do,
- SH And He it is Who accepts repentance from His servants and pardons the evil deeds and He knows what you do;
- YU He is the One that accepts repentance from His Servants and forgives sins: and He knows all that ye do.

**26.**

- AA He answers (the prayers) of those who believe and do good, and gives them more of His bounty. But for the unbelievers there is severe punishment.
- NQ And He answers (the invocation of) those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment.
- PK And accepteth those who do good works, and giveth increase unto them of His bounty. And as for disbelievers, theirs will be an awful doom.
- SH And He answers those who believe and do good deeds, and gives them more out of His grace; and (as for) the unbelievers, they shall have a severe punishment.
- YU And He listens to those who believe and do deeds of righteousness, and gives them increase of His Bounty: but for the Unbelievers their is a terrible Penalty.

**27.**

- AA If God were to give in abundance to His creatures they would fill the earth with oppression. So He gives according to measure as He will. He knows (what is good for) His creatures. He is all-aware and all-seeing.
- NQ And if Allâh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily! He is in

respect of His slaves, the Well-Aware, the All- Seer (of things that benefit them).

- PK And if Allah were to enlarge the provision for His slaves they would surely rebel in the earth, but He sendeth down by measure as He willeth. Lo! He is Informed, a Seer of His bondmen.
- SH And if Allah should amplify the provision for His servants they would certainly revolt in the earth; but He sends it down according to a measure as He pleases; surely He is Aware of, Seeing, His servants.
- YU If Allah were to enlarge the provision for His Servants, they would indeed transgress beyond all bounds through the earth; but he sends (it) down in due measure as He pleases. For He is with His Servants Well-acquainted, Watchful.

## 28.

- AA It is He who sends down rain when they had despaired of it, and showers His benevolence. He is the protector worthy of praise.
- NQ And He it is Who sends down the rain after they have despaired, and spreads abroad His Mercy. And He is the Walî (Helper, Supporter, Protector, etc.), Worthy of all Praise.
- PK And He it is Who sendeth down the saving rain after they have despaired, and spreadeth out His mercy. He is the Protecting Friend, the Praiseworthy.
- SH And He it is Who sends down the rain after they have despaired, and He unfolds His mercy; and He is the Guardian, the Praised One.
- YU He is the One that sends down rain (even) after (men) have given up all hope, and scatters His Mercy (far and wide). And He is the Protector, Worthy of all Praise.

## 29.

- AA The creation of the heavens and the earth and all the living things dispersed in them, are a sign of His. He has the power to gather them together when He will.
- NQ And among His Ayât (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He will.
- PK And of His portents is the creation of the heaven and the earth, and of whatever beasts He hath dispersed therein. And He is Able to gather them when He will.
- SH And one of His signs is the creation of the heavens and the earth and what He has spread forth in both of them of living beings; and when He pleases He is all-powerful to gather them together.
- YU And among His Signs is the creation of the heavens and the earth, and the living creatures that He has scattered through them: and He has power to gather them together when He wills.

## 30.

- AA Whatever misfortune befalls you is a consequence of your deeds; yet He forgives much.
- NQ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35: 45).
- PK Whatever of misfortune striketh you, it is what your right hands have earned. And He forgiveth much.
- SH And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults).

YU Whatever misfortune happens to you, is because on the things your hands have wrought, and for many (of them) He grants forgiveness.

### 31.

AA You cannot thwart Him on the earth, and have no friend or helper apart from Him.

NQ And you cannot escape from Allâh (i.e. His Punishment) in the earth, and besides Allâh you have neither any Walî (guardian or a protector) nor any helper.

PK Ye cannot escape in the earth, for beside Allah ye have no protecting friend nor any helper.

SH And you cannot escape in the earth, and you shall not have a guardian or a helper besides Allah.

YU Nor can ye frustrate (aught), (fleeing) through the earth; nor have ye, besides Allah, any one to protect or to help.

### 32.

AA Ships sailing in the ocean like ensigns are a sign of His.

NQ And among His Signs are the ships, in the sea, like mountains.

PK And of His portents are the ships, like banners on the sea;

SH And among His signs are the ships in the sea like mountains.

YU And among His Signs are the ships, smooth-running through the ocean, (tall) as mountains.

### 33.

AA He could stop the wind if He pleased, then they would be stranded on its surface. Surely there are signs in this for every one who perseveres and is grateful.

NQ If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful.

PK If He will He calmeth the wind so that they keep still upon its surface - Lo! herein verily are signs for every steadfast grateful (heart). -

SH If He pleases, He causes the wind to become still so that they lie motionless on its back; most surely there are signs in this for every patient, grateful one,

YU If it be His Will He can still the Wind: then would they become motionless on the back of the (ocean). Verily in this are Signs for everyone who patiently perseveres and is grateful.

### 34.

AA Or He could wreck them for what they have done; yet there is much that He pardons.

NQ Or He may destroy them (by drowning) because of that which their (people) have earned. And He pardons much.

PK Or He causeth them to perish on account of that which they have earned - And He forgiveth much -

SH Or He may make them founder for what they have earned, and (even then) pardon most;

YU Or He can cause them to perish because of the (evil) which (the men) have earned; but much doth He forgive.

### 35.

AA Let those who dispute Our signs know that there is no way of escape for them. And those who dispute (polytheists, etc. with Our Messenger Muhammad SAW)

- NQ as regards Our Ayât (proofs, signs, verses, etc. of Islâmic Monotheism) may know that there is no place of refuge for them (from Allâh's punishment).
- PK And that those who argue concerning Our revelations may know they have no refuge.
- SH And (that) those who dispute about Our communications may know; there is no place of refuge for them.
- YU But let those know, who dispute about Our Signs, that there is for them no way of escape.

**36.**

- AA Whatsoever you have been given is only this life's merchandise; but what is with God is better and more lasting for those who believe and place their trust in their Lord,
- NQ So whatever you have been given is but a passing enjoyment for this worldly life, but that which is with Allâh (Paradise) is better and more lasting for those who believe (in the Oneness of Allâh Islâmic Monotheism) and put their trust in their Lord (concerning all of their affairs).
- PK Now whatever ye have been given is but a passing comfort for the life of the world, and that which Allah hath is better and more lasting for those who believe and put their trust in their Lord,
- SH So whatever thing you are given, that is only a provision of this world's life, and what is with Allah is better and more lasting for those who believe and rely on their Lord.
- YU Whatever ye are given (here) is (but) a convenience of this life: but that which is with Allah is better and more lasting: (it is) for those who believe and put their trust in their Lord:

**37.**

- AA Who avoid the deadly sins, immoral acts, and forgive when they are angered,
- NQ And those who avoid the greater sins[], and Al-Fawâhish (illegal sexual intercourse, etc.), and when they are angry, they forgive[]
- PK And those who shun the worst of sins and indecencies and, when they are wroth, forgive,
- SH And those who. shun the great sins and indecencies, and whenever they are angry they forgive.
- YU Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive;

**38.**

- AA Who obey the commands of their Lord and fulfil their devotional obligations, whose affairs are settled by mutual consultation, who spend of what We have given them,
- NQ And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allâh), and to worship none but Him Alone], and perform As-Salât (Iqâmat-as-Salât), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them;
- PK And those who answer the call of their Lord and establish worship, and whose affairs are a matter of counsel, and who spend of what We have bestowed on them,
- SH And those who respond to their Lord and keep up prayer, and their rule is to take counsel among themselves, and who spend out of what We have given them.
- YU Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on

them for Sustenance;

### 39.

- AA And those who defend themselves when they are wronged.
- NQ And those who, when an oppressive wrong is done to them, they take revenge.
- PK And those who, when great wrong is done to them, defend themselves,
- SH And those who, when great wrong afflicts them, defend themselves.
- YU And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves.

### 40.

- AA The retribution of evil is the equal of evil (done); yet those who forgive and rehabilitate will be rewarded by God. Verily He does not like those who do wrong.
- NQ The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is due from Allâh. Verily, He likes not the Zâlimûn (oppressors, polytheists, and wrong-doers, etc.).
- PK The guerdon of an ill-deed is an ill the like thereof. But whosoever pardoneth and amendeth, his wage is the affair of Allah. Lo! He loveth not wrong-doers.
- SH And the recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah; surely He does not love the unjust.
- YU The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah: for (Allah) loveth not those who do wrong.

### 41.

- AA If one avenges himself after he has been wronged, there is no way of blaming him.
- NQ And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.
- PK And whoso defendeth himself after he hath suffered wrong - for such, there is no way (of blame) against them.
- SH And whoever defends himself after his being oppressed, these it is against whom there is no way (to blame).
- YU But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame.

### 42.

- AA Blame lies on those who oppress, and terrorise the land unjustly. For them there is painful punishment.
- NQ The way (of blame) is only against those who oppress men and wrongly rebel in the earth, for such there will be a painful torment.
- PK The way (of blame) is only against those who oppress mankind, and wrongfully rebel in the earth. For such there is a painful doom.
- SH The way (to blame) is only against those who oppress men and revolt in the earth unjustly; these shall have a painful punishment.
- YU The blame is only against those who oppress men and wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a penalty grievous.

### 43.

- AA But he who bears with patience and forgives, surely complies with divine resolve.

- NQ** And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allâh.
- PK** And verily whoso is patient and forgiveth - lo! that, verily, is (of) the steadfast heart of things.
- SH** And whoever is patient and forgiving, these most surely are actions due to courage.
- YU** But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs.

**44.**

- AA** He whom God leads astray has no one except God to protect him. You should see the sinners when they face the punishment. They will say: "Isn't there a way of going back?"
- NQ** And whomsoever Allâh sends astray, for him there is no Walî (protector) after Him. And you will see the Zâlimûn (polytheists, wrong-doers, oppressors, etc.) when they behold the torment, they will say: "Is there any way of return (to the world)?"
- PK** He whom Allah sendeth astray, for him there is no protecting friend after Him. And thou (Muhammad) wilt see the evil-doers when they see the doom, (how) they say: Is there any way of return?
- SH** And whomsoever Allah makes err, he has no guardian after Him; and you shall see the unjust, when they see the punishment, saying: Is there any way to return?
- YU** For any whom Allah leaves astray, there is no protector thereafter. And thou wilt see the Wrong-doers, when in sight of the Penalty, Say: "Is there any way (to effect) a return?"

**45.**

- AA** You should see them brought before the Fire, abject in disgrace, looking stealthily. And those who believe will say: "They who forfeit their souls and families on the Day of Resurrection will really be losers." Is it not that sinners will suffer a lasting torment?
- NQ** And you will see them brought forward to it (Hell) made humble by disgrace[] , (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the Zâlimûn [i.e. Al-Kâfirûn (disbelievers in Allâh, in His Oneness and in His Messenger SAW , polytheists, wrong-doers, etc.)] will be in a lasting torment.
- PK** And thou wilt see them exposed to (the Fire), made humble by disgrace, and looking with veiled eyes. And those who believe will say: Lo! the (eternal) losers are they who lose themselves and their housefolk on the Day of Resurrection. Lo! are not the wrong-doers in perpetual torment?
- SH** And you shall see them brought before it humbling themselves because of the abasements, looking with a faint glance. And those who believe shall say: Surely the losers are they who have lost themselves and their followers on the resurrection day. Now surely the iniquitous shall remain in lasting chastisement.
- YU** And thou wilt see them brought forward to the (Penalty), in a humble frame of mind because of (their) disgrace, (and) looking with a stealthy glance. And the Believers will say: "Those are indeed in loss, who have given to perdition their own selves and those belonging to them on the Day of Judgment. Behold! Truly the Wrong-doers are in a lasting Penalty!"

**46.**

- AA** They will have no protector to help them other than God. He whom God allows

to go astray has no way.

- NO And they will have no Auliyâ' (protectors) to help them other than Allâh. And he whom Allâh sends astray, for him there is no way.
- PK And they will have no protecting friends to help them instead of Allah. He whom Allah sendeth astray, for him there is no road.
- SH And they shall have no friends to help them besides Allah; and-- whomsoever Allah makes err, he shall have no way.
- YU And no protectors have they to help them, other than Allah. And for any whom Allah leaves to stray, there is no way (to the Goal).

#### 47.

- AA Hearken to your Lord before the Day arrives from God that will not be averted. You will have no place of refuge then nor time for denying.
- NO Answer the Call of your Lord (i.e. accept the Islâmic Monotheism, O mankind, and jinns) before there comes from Allâh a Day which cannot be averted. You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds).
- PK Answer the call of your Lord before there cometh unto you from Allah a Day which there is no averting. Ye have no refuge on that Day, nor have a ye any (power of) refusal.
- SH Hearken to your Lord before there comes the day from Allah for which there shall be no averting; you shall have no refuge on that day, nor shall it be yours to make a denial.
- YU Hearken ye to your Lord, before there come a Day which there will be no putting back, because of (the Ordainment of) Allah! that Day there will be for you no place of refuge nor will there be for you any room for denial (of your sins)!

#### 48.

- AA If they turn away (you are not responsible); We have not appointed you a warden over them. Your duty is to deliver the message. When We let man taste of Our favours he begins to exult; but if misfortune befalls him, as a consequence of his own deeds, man is surely then ungrateful.
- NO But if they turn away (O Muhammad SAW from the Islâmic Monotheism, which you have brought to them). We have not sent you (O Muhammad SAW) as a Hafiz (protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of Mercy from Us, he rejoices thereat, but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!
- PK But if they are averse, We have not sent thee as a warder over them. Thine is only to convey (the message). And lo! when We cause man to taste of mercy from Us he exulteth therefor. And if some evil striketh them because of that which their own hands have sent before, then lo! man is an ingrate.
- SH But if they turn aside, We have not sent you as a watcher over them; on you is only to deliver (the message); and surely when We make man taste mercy from Us, he rejoices thereat; and if an evil afflicts them on account of what their hands have already done, then-surely man is ungrateful.
- YU If then they run away, We have not sent thee as a guard over them. Thy duty is but to convey (the Message). And truly, when We give man a taste of a Mercy from Ourselves, he doth exult thereat, but when some ill happens to him, on account of the deeds which his hands have sent forth, truly then is man ungrateful!

#### 49.

- AA To God belongs the kingdom of the heavens and the earth. He creates whatsoever He wills, bestows daughters on whosoever He will, and gives sons to whom He choose.
- NQ To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.
- PK Unto Allah belongeth the Sovereignty of the heavens and the earth. He createth what He will. He bestoweth female (offspring) upon whom He will, and bestoweth male (offspring) upon whom He will;
- SH Allah's is the kingdom of the heavens and the earth; He creates what He pleases; He grants to whom He pleases daughters and grants to whom He pleases sons.
- YU To Allah belongs the dominion of the heavens and the earth. He creates what He wills (and plans). He bestows (children) male or female according to His Will (and Plan),

**50.**

- AA On some He bestows both sons and daughters, and some He leaves issueless. He is all-knowing and all-powerful.
- NQ Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.
- PK Or He mingleth them, males and females, and He maketh barren whom He will. Lo! He is Knower, Powerful.
- SH Or He makes them of both sorts, male and female; and He makes whom He pleases barren; surely He is the Knowing, the Powerful.
- YU Or He bestows both males and females, and He leaves barren whom He will: for He is full of Knowledge and Power.

**51.**

- AA It is not given to man that God should speak to him except by suggestion or indirectly, or send a messenger to convey by His command whatsoever He please. He is all-high and all-wise.
- NQ . It is not given to any human being that Allâh should speak to him unless (it be) by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise[] .
- PK And it was not (vouchsafed) to any mortal that Allah should speak to him unless (it be) by revelation or from behind a veil, or (that) He sendeth a messenger to reveal what He will by His leave. Lo! He is Exalted, Wise.
- SH And it is not for any mortal that Allah should speak to them, they could not bear to hear and they did not see.
- YU It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise.

**52.**

- AA So have We revealed to you the Qur'an by Our command. You did not know what the Scripture was before, nor (the laws of) faith. And We made it a light by which We show the way to those of Our creatures as We please; and you certainly guide them to the right path,
- NQ And thus We have sent to you (O Muhammad SAW) Ruhan (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad SAW) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's religion of Islâmic Monotheism).



- PK** And thus have We inspired in thee (Muhammad) a Spirit of Our command. Thou knewest not what the Scripture was, nor what the Faith. But We have made it a light whereby We guide whom We will of Our bondmen. And lo! thou verily dost guide unto a right path,
- SH** And thus did We reveal to you an inspired book by Our command. You did not know what the Book was, nor (what) the faith (was), but We made it a light, guiding thereby whom We please of Our servants; and most surely you show the way to the right path:
- YU** And thus have We, by Our Command, sent inspiration to thee: thou knewest not (before) what was Revelation, and what was Faith; but We have made the (Qur'an) a Light, wherewith We guide such of Our servants as We will; and verily thou dost guide (men) to the Straight Way,-

**53.**

- AA** The path of God to whom belongs the kingdom of the heavens and the earth. And will not all things go back to God?
- NO** The Path of Allâh, to Whom belongs all that is in the heavens and all that is in the earth. Verily, all the matters at the end go to Allâh (for decision).
- PK** The path of Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. Do not all things reach Allah at last?
- SH** The path of Allah, Whose is whatsoever is in the heavens and whatsoever is in the earth; now surely to Allah do all affairs eventually come.
- YU** The Way of Allah, to Whom belongs whatever is in the heavens and whatever is on earth. Behold (how) all affairs tend towards Allah!