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# Az-Zukhruf

## Ornaments of Gold Luxury

**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** I call to witness the lucent Book,

**NQ** By the manifest Book (that makes things clear, i.e. this Qur'ân).

**PK** By the Scripture which maketh plain,

**SH** I swear by the Book that makes things clear:

**YU** By the Book that makes things clear,-

**3.**

**AA** That We made it a distinctly lucid Qur'an that you may understand.

**NQ** We verily, have made it a Qur'ân in Arabic, that you may be able to understand (its meanings and its admonitions).

**PK** Lo! We have appointed it a Lecture, in Arabic that haply ye may understand.

**SH** Surely We have made it an Arabic Quran that you may understand.

**YU** We have made it a Qur'an in Arabic, that ye may be able to understand (and learn wisdom).

**4.**

**AA** It is inscribed in the original Book (of Books) with Us, sublime, dispenser of (all) laws.

**NQ** And Verily, it (this Qur'ân) is in the Mother of the Book (i.e. Al-Lauh Al-Mahfûz), before Us, indeed Exalted, full of Wisdom.

**PK** And Lo! in the Source of Decrees, which We possess, it is indeed sublime, decisive.

**SH** And surely it is in the original of the Book with Us, truly elevated, full of wisdom.

**YU** And verily, it is in the Mother of the Book, in Our Presence, high (in dignity), full of wisdom.

**5.**

**AA** Should We have withdrawn the Reminder from you as you are a people who exceed the bounds?

- NO Shall We then (warn you not and) take away the Reminder (this Qur'ân) from you, because you are a people Musrifûn.[]
- PK Shall We utterly ignore you because you are a wanton folk?
- SH What! shall We then turn away the reminder from you altogether because you are an extravagant people?
- YU Shall We then take away the Message from you and repel (you), for that ye are a people transgressing beyond bounds?

**6.**

- AA Many a prophet had We sent to the earlier communities,
- NO And how many a Prophet have We sent amongst the men of old.
- PK How many a prophet did We send among the men of old!
- SH And how many a prophet have We sent among the ancients.
- YU But how many were the prophets We sent amongst the peoples of old?

**7.**

- AA But never did a prophet come at whom they did not scoff.
- NO And never came there a Prophet to them but they used to mock at him.
- PK And never came there unto them a prophet but they used to mock him.
- SH And there came not to them a prophet but they mocked at him.
- YU And never came there a prophet to them but they mocked him.

**8.**

- AA So We destroyed far more powerful (nations) than they. The example of earlier people is there.
- NO Then We destroyed men stronger (in power) than these, and the example of the ancients has passed away (before them).
- PK Then We destroyed men mightier than these in prowess; and the example of the men of old hath gone (before them).
- SH Then We destroyed those who were stronger than these in prowess, and the case of the ancients has gone before,
- YU So We destroyed (them)- stronger in power than these; - and (thus) has passed on the Parable of the peoples of old.

**9.**

- AA If you ask them: "Who created the heavens and the earth?" they will answer: "The Mighty and All-knowing created them,"
- NO And indeed if you ask them, "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them."
- PK And if thou (Muhammad) ask them: Who created the heavens and the earth, they will surely answer: The Mighty, the Knower created them;
- SH And if you should ask them, Who created the heavens and the earth? they would most certainly say: The Mighty, the Knowing One, has created them;
- YU If thou wert to question them, 'Who created the heavens and the earth?' They would be sure to reply, 'they were created by (Him), the Exalted in Power, Full of Knowledge'; -

**10.**

- AA He who made the earth a bed for you, and laid out tracks upon it so that you may find the way;
- NO Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way,

- PK Who made the earth a resting-place for you, and placed roads for you therein, that haply ye may find your way;
- SH He Who made the earth a resting-place for you, and made in it ways for you that you may go aright;
- YU (Yea, the same that) has made for you the earth (like a carpet) spread out, and has made for you roads (and channels) therein, in order that ye may find guidance (on the way);

**11.**

- AA Who sent down water in due measure from the sky, then quickened a region that was dead -- So shall We bring you forth --
- NO And Who sends down water (rain) from the sky in due measure. Then We revive a dead land therewith, and even so you will be brought forth (from the dead),
- PK And Who sendeth down water from the sky in (due) measure, and We revive a dead land therewith. Even so will ye be brought forth;
- SH And He Who sends down water from the cloud according to a measure, then We raise to life thereby a dead country, even thus shall you be brought forth;
- YU That sends down (from time to time) rain from the sky in due measure; - and We raise to life therewith a land that is dead; even so will ye be raised (from the dead); -

**12.**

- AA He who created pairs of everything, and fashioned for you boats and beasts on which you ride,
- NO And Who has created all the pairs and has appointed for you ships and cattle on which you ride,
- PK He Who created all the pairs, and appointed for you ships and cattle whereupon ye ride.
- SH And He Who created pairs of all things, and made for you of the ships and the cattle what you ride on,
- YU That has created pairs in all things, and has made for you ships and cattle on which ye ride,

**13.**

- AA So that when you sit astride of them and think of the bounties of your Lord, you may say: "All glory to Him who subjugated these for us. We were incapable of doing so.
- NO In order that you may mount firmly on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glory to Him who has subjected this to us, and we could never have it (by our efforts)."
- PK That ye may mount upon their backs, and may remember your Lord's favour when ye mount thereon, and may say: Glorified be He Who hath subdued these unto us, and we were not capable (of subduing them);
- SH That you may firmly sit on their backs, then remember the favor of your Lord when you are firmly seated thereon, and say: Glory be to Him Who made this subservient to us and we were not able to do it
- YU In order that ye may sit firm and square on their backs, and when so seated, ye may celebrate the (kind) favour of your Lord, and say, "Glory to Him Who has subjected these to our (use), for we could never have accomplished this (by ourselves),

**14.**

- AA Surely we have to go back to our Lord."

NQ And verily, to Our Lord we indeed are to return!

PK And lo! unto our Lord we surely are returning.

SH And surely to our Lord we must return.

YU "And to our Lord, surely, must we turn back!"

### 15.

AA Yet they make some of His creatures His offspring! Man is surely most ungrateful.

NQ Yet they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate!

PK And they allot to Him a portion of His bondmen! Lo! man is verily a mere ingrate.

SH And they assign to Him a part of His servants; man, to be sure, is clearly ungrateful.

YU Yet they attribute to some of His servants a share with Him (in his godhead)! truly is man a blasphemous ingrate avowed!

### 16.

AA Or has He taken from those He has created daughters for Himself, and assigned sons to you?

NQ Or has He taken daughters out of what He has created, and He has selected for you sons?

PK Or chooseth He daughters of all that He hath created, and honoureth He you with sons?

SH What! has He taken daughters to Himself of what He Himself creates and chosen you to have sons?

YU What! has He taken daughters out of what He himself creates, and granted to you sons for choice?

### 17.

AA Yet when news of (a daughter) they had reserved for Ar-Rahman comes to one of them, his face is blackened (with shame), and he grieves in silence inwardly.

NQ And if one of them is informed of the news of (the birth of) that which he set forth as a parable to the Most Beneficent (Allâh) (i.e. of a girl), his face becomes dark, gloomy, and he is filled with grief!

PK And if one of them hath tidings of that which he likeneth to the Beneficent One, his countenance becometh black and he is full of inward rage.

SH And when one of them is given news of that of which he sets up as a likeness for the Beneficent Allah, his face becomes black and he is full of rage.

YU When news is brought to one of them of (the birth of) what he sets up as a likeness to (Allah) Most Gracious, his face darkens, and he is filled with inward grief!

### 18.

AA Can one who has been raised on ornaments and cannot present her case coolly in a dispute (be associated with God?)

NQ (Do they then like for Allâh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and in dispute cannot make herself clear?

PK (Liken they then to Allah) that which is bred up in outward show, and in dispute cannot make itself plain?

SH What! that which is made in ornaments and which in contention is unable to

make plain speech!

YU Is then one brought up among trinkets, and unable to give a clear account in a dispute (to be associated with Allah)?

## 19.

AA Yet they have made the angels, who are creatures of Ar-Rahman, females. Did they witness their creation? We shall record their testimony, and they will be interrogated.

NQ And they make the angels who themselves are slaves to the Most Beneficent (Allâh) females. Did they witness their creation? Their evidence will be recorded, and they will be questioned!

PK And they make the angels, who are the slaves of the Beneficent, females. Did they witness their creation? Their testimony will be recorded and they will be questioned.

SH And they make the angels-- them who are the servants of the Beneficent Allah-- female (divinities). What! did they witness their creation? Their evidence shall be written down and they shall be questioned.

YU And they make into females angels who themselves serve Allah. Did they witness their creation? Their evidence will be recorded, and they will be called to account!

## 20.

AA Yet they say: "If Ar-Rahman had so pleased we would not have worshipped them." They have no knowledge of it in the least. They only make up lies.

NQ And they said: "If it had been the Will of the Most Beneficent (Allâh), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie!

PK And they say: If the Beneficent One had (so) willed, we should not have worshipped them. They have no knowledge whatsoever of that. They do but guess.

SH And they say: If the Beneficent Allah had pleased, we should never have worshipped them. They have no knowledge of this; they only lie.

YU ("Ah!") they say, "If it had been the will of (Allah) Most Gracious, we should not have worshipped such (deities)!" Of that they have no knowledge! they do nothing but lie!

## 21.

AA Did We give them a Scripture before this to which they are holding fast?

NQ Or have We given them any Book before this (the Qur'ân), to which they are holding fast?

PK Or have We given them any scripture before (this Qur'an) so that they are holding fast thereto?

SH Or have We given them a book before it so that they hold fast to it?

YU What! have We given them a Book before this, to which they are holding fast?

## 22.

AA In fact they say: "We found our fathers following a certain way, and are guided by their footprints."

NQ Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps."

PK Nay, for they say only: Lo! we found our fathers following a religion, and we are guided by their footprints.

SH Nay! they say: We found our fathers on a course, and surely we are guided by their footsteps.

YU Nay! they say: "We found our fathers following a certain religion, and we do guide ourselves by their footsteps."

### 23.

AA Thus, We never sent an admonisher to a settlement before you but the decadent among them said. "We found our fathers following this way, and we are walking in their footsteps."

NQ And similarly, We sent not a warner before you (O Muhammad SAW) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."

PK And even so We sent not a warner before thee (Muhammad) into any township but its luxurious ones said: Lo! we found our fathers following a religion, and we are following their footprints.

SH And thus, We did not send before you any warner in a town, but those who led easy lives in it said: Surely we found our fathers on a course, and surely we are followers of their footsteps.

YU Just in the same way, whenever We sent a Warner before thee to any people, the wealthy ones among them said: "We found our fathers following a certain religion, and we will certainly follow in their footsteps."

### 24.

AA "Even if I bring you a better guidance," he rejoined, "than the one you found your fathers on?" Still they said: "We do not believe in what you have brought."

NQ (The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, We disbelieve in that with which you have been sent."

PK (And the warner) said: What! Even though I bring you better guidance than that ye found your fathers following? They answered: Lo! in what ye bring we are disbelievers.

SH (The warner) said: What! even if I bring to you a better guide than that on which you found your fathers? They said: Surely we are unbelievers in that with which you are sent.

YU He said: "What! Even if I brought you better guidance than that which ye found your fathers following?" They said: "For us, we deny that ye (prophets) are sent (on a mission at all)."

### 25.

AA Then We punished them. So look at the fate of those who denied.

NQ So We took revenge of them, then see what was the end of those who denied (Islâmic Monotheism).

PK So We requited them. Then see the nature of the consequence for the rejecters!

SH So We inflicted retribution on them, then see how was the end of the rejecters.

YU So We exacted retribution from them: now see what was the end of those who rejected (Truth)!

### 26.

AA When Abraham said to his father and his people: "I am rid of what you worship

NQ And (remember) when Ibrahim (Abraham) said to his father and his people: "Verily, I am innocent of what you worship,

PK And when Abraham said unto his father and his folk: Lo! I am innocent of what ye worship

SH And when Ibrahim said to his father and his people: Surely I am clear of what

you worship,

YU Behold! Abraham said to his father and his people: "I do indeed clear myself of what ye worship:

### 27.

AA Other than Him who created me. He will show me the right way."

NQ "Except Him (i.e. I worship none but Allâh Alone) Who did create me, and verily, He will guide me."

PK Save Him Who did create me, for He will surely guide me.

SH Save Him Who created me, for surely He will guide me.

YU "(I worship) only Him Who made me, and He will certainly guide me."

### 28.

AA This is the legacy he left to his descendants so that they may turn (to God).

NQ And he made it [i.e. Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh Alone)] a Word lasting among his offspring (True Monotheism), that they may turn back (i.e. to repent to Allâh or receive admonition).

PK And he made it a word enduring among his seed, that haply they might return.

SH And he made it a word to continue in his posterity that they may return.

YU And he left it as a Word to endure among those who came after him, that they may turn back (to Allah).

### 29.

AA In fact, I allowed them and their fathers to enjoy this life till the truth, and the apostle preaching it lucidly, came to them.

NQ Nay, but I gave (the good things of this life) to these (polytheists) and their fathers to enjoy, till there came to them the truth (the Qur'ân), and a Messenger (Muhammad SAW) making things clear.

PK Nay, but I let these and their fathers enjoy life (only) till there should come unto them the Truth and a messenger making plain.

SH Nay! I gave them and their fathers to enjoy until there came to them the truth and a Messenger making manifest (the truth).

YU Yea, I have given the good things of this life to these (men) and their fathers, until the Truth has come to them, and a messenger making things clear.

### 30.

AA Yet when the truth had come to them, they said: "This is sorcery. We shall never believe in it."

NQ And when the truth (this Qur'ân) came to them, they (the disbelievers in this Qur'ân) said: "This is magic, and we disbelieve therein."

PK And now that the Truth hath come unto them they say: This is mere magic, and lo! we are disbelievers therein.

SH And when there came to them the truth they said: This is magic, and surely we are disbelievers in it.

YU But when the Truth came to them, they said: "This is sorcery, and we do reject it."

### 31.

AA They also said: "Why was this Qur'an not sent down to some great man of the two cities?"

NQ And they say: "Why is not this Qur'ân sent down to some great man of the two towns (Makkah and Tâ'if)?"

PK And they say: If only this Qur'an had been revealed to some great man of the

two towns?

SH And they say: Why was not this Quran revealed to a man of importance in the two towns?

YU Also, they say: "Why is not this Qur'an sent down to some leading man in either of the two (chief) cities?"

### 32.

AA Are they the ones who dispense the favour of your Lord? It is He who apportions the means of livelihood among them in this world, and raises some in position over the others to make some others submissive. The favours of your Lord are better than what they amass.

NO Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad SAW) is better than the (wealth of this world) which they amass.

PK Is it they who apportion thy Lord's mercy? We have apportioned among them their livelihood in the life of the world, and raised some of them above others in rank that some of them may take labour from others; and the mercy of thy Lord is better than (the wealth) that they amass.

SH Will they distribute the mercy of your Lord? We distribute among them their livelihood in the life of this world, and We j have exalted some of them above others in degrees, that some of them may take others in subjection; and the mercy of your Lord is better than what they amass.

YU Is it they who would portion out the Mercy of thy Lord? It is We Who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks, so that some may command work from others. But the Mercy of thy Lord is better than the (wealth) which they amass.

### 33.

AA Had it not been that all people would become one community (of unbelievers), We might have given those who disbelieve in Ar-Rahman roofs of silver for their dwellings and (silver) stairs for mounting,

NO And were it not that all mankind would have become of one community (all disbelievers, desiring worldly life only), We would have provided for those who disbelieve in the Most Beneficent (Allāh), silver roofs for their houses, and elevators (and stair-ways, etc. of silver) whereby they ascend,

PK And were it not that mankind would have become one community, We might well have appointed, for those who disbelieve in the Beneficent, roofs of silver for their houses and stairs (of silver) whereby to mount,

SH And were it not that all people had been a single nation, We would certainly have assigned to those who disbelieve in the Beneficent Allah (to make) of silver the roofs of their houses and the stairs by which they ascend.

YU And were it not that (all) men might become of one (evil) way of life, We would provide, for everyone that blasphemes against (Allah) Most Gracious, silver roofs for their houses and (silver) stair-ways on which to go up,

### 34.

AA And doors (of silver) for their houses, (silver) couches for reclining,

NO And for their houses, doors (of silver), and thrones (of silver) on which they could recline,

PK And for their houses doors (of silver) and couches of silver whereon to recline,

SH And the doors of their houses and the couches on which they recline,

YU And (silver) doors to their houses, and thrones (of silver) on which they could

recline,

### 35.

- AA And ornaments of gold. But all this would have been nothing but the vanity of this world. The Hereafter with your Lord is for those who take heed for themselves and follow the straight path.
- NQ And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones etc. of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is only for the Muttaqûn[.].
- PK And ornaments of gold. Yet all that would have been but a provision of the life of the world. And the Hereafter with your Lord would have been for those who keep from evil.
- SH And (other) embellishments of gold; and all this is naught but provision of this world's life, and the hereafter is with your Lord only for those who guard (against evil).
- YU And also adornments of gold. But all this were nothing but conveniences of the present life: The Hereafter, in the sight of thy Lord is for the Righteous.

### 36.

- AA We shall attach to him who goes blind to the remembrance of Ar-Rahman a devil as companion, --
- NQ And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (Allâh) (i.e. this Qur'ân and worship of Allâh), We appoint for him Shaitân (Satan devil) to be a Qarîn (an intimate companion) to him.
- PK And he whose sight is dim to the remembrance of the Beneficent, We assign unto him a devil who becometh his comrade;
- SH And whoever turns himself away from the remembrance of the Beneficent Allah, We appoint for him a Shaitan, so he becomes his associate.
- YU If anyone withdraws himself from remembrance of (Allah) Most Gracious, We appoint for him an evil one, to be an intimate companion to him.

### 37.

- AA Surely the (devils) obstruct them from the path, though they think they are rightly guided, --
- NQ And verily, they (Satans / devils) hinder them from the Path (of Allâh), but they think that they are guided aright!
- PK And lo! they surely turn them from the way of Allah, and yet they deem that they are rightly guided;
- SH And most surely they turn them away from the path, and they think that they are guided aright:
- YU Such (evil ones) really hinder them from the Path, but they think that they are being guided aright!

### 38.

- AA Until when he comes before Us he will say (to the devil): "Would to God there was a distance of the East and West between you and me, for you were an evil companion!"
- NQ Till, when (such a one) comes to Us, he says [to his Qarîn (Satan / devil companion)] "Would that between me and you were the distance of the two easts (or the east and west)" a worst (type of) companion (indeed)!
- PK Till, when he cometh unto Us, he saith (unto his comrade): Ah, would that between me and thee there were the distance of the two horizons - an evil comrade!
- SH Until when he comes to Us, he says: O would that between me and you there

were the distance of the East and the West; so evil is the associate!

- YU At length, when (such a one) comes to Us, he says (to his evil companion):  
"Would that between me and thee were the distance of East and West!" Ah!  
evil is the companion (indeed)!

### 39.

- AA But nothing will avail you on that day, for you were unjust, and you will be partners in the punishment.
- NO It will profit you not this Day (O you who turn away from Allâh's remembrance and His worship, etc.) as you did wrong, (and) that you will be sharers (you and your Qarî'n) in the punishment.
- PK And it profiteth you not this day, because ye did wrong, that ye will be sharers in the doom.
- SH And since you were unjust, it will not profit you this day that you are sharers in the chastisement.
- YU When ye have done wrong, it will avail you nothing, that Day, that ye shall be partners in Punishment!

### 40.

- AA Can you make the deaf to hear, or show the blind, and those lost in clear error, the way?
- NO Can you (O Muhammad SAW) make the deaf to hear, or can you guide the blind or him who is in manifest error?
- PK Canst thou (Muhammad) make the deaf to hear, or canst thou guide the blind or him who is in error manifest?
- SH What! can you then make the deaf to hear or guide the blind and him who is in clear error?
- YU Canst thou then make the deaf to hear, or give direction to the blind or to such as (wander) in manifest error?

### 41.

- AA We shall punish them whether We take you away,
- NO And even if We take you (O Muhammad SAW) away, We shall indeed take vengeance on them.
- PK And if We take thee away, We surely shall take vengeance on them,
- SH But if We should take you away, still We shall inflict retribution on them;
- YU Even if We take thee away, We shall be sure to exact retribution from them,

### 42.

- AA Or show you some of what We have promised them. They are certainly well within Our power.
- NO Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them.
- PK Or (if) We show thee that wherewith We threaten them; for lo! We have complete command of them.
- SH Rather We will certainly show you that which We have promised them; for surely We are the possessors of full power over them.
- YU Or We shall show thee that (accomplished) which We have promised them: for verily We shall prevail over them.

### 43.

- AA So hold fast to what has been revealed to you. You are truly on the right path.
- NO So hold you (O Muhammad SAW) fast to that which is inspired in you. Verily,

you are on a Straight Path.

PK So hold thou fast to that which is inspired in thee. Lo! thou art on a right path.

SH Therefore hold fast to that which has been revealed to you; surely you are on the right path.

YU So hold thou fast to the Revelation sent down to thee; verily thou art on a Straight Way.

#### 44.

AA It is a (source) of greatness for you and your people. You will surely be questioned about it.

NQ And verily, this (the Qur'ân) is indeed a Reminder for you (O Muhammad SAW) and your people (Quraish people, or your followers), and you will be questioned (about it).

PK And lo! it is in truth a Reminder for thee and for thy folk; and ye will be questioned.

SH And most surely it is a reminder for you and your people, and you shall soon be questioned.

YU The (Qur'an) is indeed the message, for thee and for thy people; and soon shall ye (all) be brought to account.

#### 45.

AA Inquire of apostles We had sent before you if We appointed gods to be worshipped other than Ar-Rahman.

NQ And ask (O Muhammad SAW) those of Our Messengers whom We sent before you: "Did We ever appoint âliha (gods) to be worshipped besides the Most Beneficent (Allâh)?"

PK And ask those of Our messengers whom We sent before thee: Did We ever appoint gods to be worshipped beside the Beneficent?

SH And ask those of Our messengers whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent Allah?

YU And question thou our messengers whom We sent before thee; did We appoint any deities other than (Allah) Most Gracious, to be worshipped?

#### 46.

AA We sent Moses with Our signs to the Pharaoh and his nobles. He said: "I have been sent by the Lord of all the worlds."

NQ And indeed We did send Mûsa (Moses) with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir'aun (Pharaoh) and his chiefs (inviting them to Allâh's Religion of Islâm) He said: "Verily, I am a Messenger of the Lord of the 'Alamîn (mankind, jinns and all that exists)."

PK And verily We sent Moses with Our revelations unto Pharaoh and his chiefs, and he said: I am a messenger of the Lord of the Worlds.

SH And certainly We sent Musa with Our communications to Firon and his chiefs, so he said: Surely I am the messenger of the Lord of the worlds.

YU We did send Moses aforetime, with Our Signs, to Pharaoh and his Chiefs: He said, "I am a messenger of the Lord of the Worlds."

#### 47.

AA But when he brought to them Our signs they laughed at them,

NQ But when he came to them with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) behold! They laughed at them.

PK But when he brought them Our tokens, behold! they laughed at them.

SH But when he came to them with Our signs, lo! they laughed at them.

YU But when he came to them with Our Signs, behold they ridiculed them.

#### 48.

AA (Even though) each miracle that We showed them was greater than the other. So We seized them with chastisement so that they may turn back.

NQ And not an Ayâh (sign, etc.) We showed them but it was greater than its fellow, and We seized them with torment, in order that they might turn [from their polytheism to Allâh's Religion (Islâmic Monotheism)].

PK And every token that We showed them was greater than its sister (token), and We grasped them with the torment, that haply they might turn again.

SH And We did not show them a sign but it was greater than its like, and We overtook them with chastisement that they may turn.

YU We showed them Sign after Sign, each greater than its fellow, and We seized them with Punishment, in order that they might turn (to Us).

#### 49.

AA But they said: "O sorcerer, call on your Lord for us in accordance with the compact He has made with you. We shall certainly come to guidance."

NQ And they said [to Mûsa (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)."

PK And they said: O wizard! Entreat thy Lord for us by the pact that He hath made with thee. Lo! we verily will walk aright.

SH And they said: O magician! call on your Lord for our sake, as He has made the covenant with you; we shall surely be the followers of the right way.

YU And they said, "O thou sorcerer! Invoke thy Lord for us according to His covenant with thee; for we shall truly accept guidance."

#### 50.

AA Yet no sooner did We take away the affliction from them than they broke their pledge.

NQ But when We removed the torment from them, behold! They broke their covenant (that they will believe if We remove the torment for them).

PK But when We eased them of the torment, behold! they broke their word.

SH But when We removed from them the chastisement, lo! they broke the pledge.

YU But when We removed the Penalty from them, behold, they broke their word.

#### 51.

AA And the Pharaoh said to his people: "O people, is not mine the kingdom of Egypt and these rivers that flow at my feet? Can you still not comprehend?"

NQ And Fir'aun (Pharaoh) proclaimed among his people, saying: "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?"

PK And Pharaoh caused a proclamation to be made among his people saying: O my people! Is not mine the sovereignty of Egypt and these rivers flowing under me? Can ye not then discern?"

SH And Firon proclaimed amongst his people: O my people! is not the kingdom of Egypt mine? And these rivers flow beneath me; do you not then see?"

YU And Pharaoh proclaimed among his people, saying: "O my people! Does not the dominion of Egypt belong to me, (witness) these streams flowing underneath my (palace)? What! see ye not then?"

#### 52.

AA Am I (not) better than him who is contemptible, and cannot even express

himself clearly?

NQ "Am I not better than this one [Mûsa (Moses)], who is Mahîn [has no honour nor any respect, and is weak and despicable] and can scarcely express himself clearly?

PK I am surely better than this fellow, who is despicable and can hardly make (his meaning) plain!

SH Nay! I am better than this fellow, who is contemptible, and who can hardly speak distinctly:

YU "Am I not better than this (Moses), who is a contemptible wretch and can scarcely express himself clearly?

### 53.

AA Why were then no bracelets of gold shed upon him from above, or angels sent down as a retinue with him?"

NQ "Why then are not golden bracelets bestowed on him, or angels sent along with him?"

PK Why, then, have armlets of gold not been set upon him, or angels sent along with him?

SH But why have not bracelets of gold been put upon him, or why have there not come with him angels as companions?

YU "Then why are not gold bracelets bestowed on him, or (why) come (not) with him angels accompanying him in procession?"

### 54.

AA Thus he made light (of the matter) to his people, and they obeyed him. They were certainly wicked.

NQ Thus he [Fir'aun (Pharaoh)] befooled and misled his people, and they obeyed him. Verily, they were ever a people who were Fâsiqûn (rebellious, disobedient to Allâh).

PK Thus he persuaded his people to make light (of Moses), and they obeyed him. Lo! they were a wanton folk.

SH So he incited his people to levity and they obeyed him: surely they were a transgressing people.

YU Thus did he make fools of his people, and they obeyed him: truly were they a people rebellious (against Allah).

### 55.

AA But when they roused Our anger We inflicted retributive punishment and drowned them all,

NQ So when they angered Us, We punished them, and drowned them all.

PK So, when they angered Us, We punished them and drowned them every one.

SH Then when they displeased Us, We inflicted a retribution on them, so We drowned them all together,

YU When at length they provoked Us, We exacted retribution from them, and We drowned them all.

### 56.

AA And made them a precedent and example for posterity.

NQ And We made them a precedent (as a lesson for those coming after them), and an example to later generations.

PK And We made them a thing past, and an example for those after (them).

SH And We made them a precedent and example to the later generations.

YU And We made them (a people) of the Past and an Example to later ages.

### 57.

AA When the example of Mary's son is quoted before them, your people cry out at it,

NQ And when the son of Maryam (Mary) is quoted as an example [i.e. 'Iesa (Jesus) is worshipped like their idols), behold! Your people cry aloud (laugh out at the example).

PK And when the son of Mary is quoted as an example, behold! the folk laugh out,

SH And when a description of the son of Marium is given, lo! your people raise a clamor thereat.

YU When (Jesus) the son of Mary is held up as an example, behold, thy people raise a clamour thereat (in ridicule)!

### 58.

AA And say: "Are our deities better or he?" They say this only for disputing. Surely they are a contentious people.

NQ And say: "Are our âliha (gods) better or is he ['Iesa (Jesus)]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. [(See VV. 21:97-101) - The Qur'an.]

PK And say: Are our gods better, or is he? They raise not the objection save for argument. Nay! but they are a contentious folk.

SH And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; nay, they are a contentious people.

YU And they say, "Are our gods best, or he?" This they set forth to thee, only by way of disputation: yea, they are a contentious people.

### 59.

AA (Jesus) was only a creature whom We favoured and made an example for the children of Israel.

NQ He ['Iesa (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example to the Children of Israel (i.e. his creation without a father).

PK He is nothing but a slave on whom We bestowed favour, and We made him a pattern for the Children of Israel.

SH He was naught but a servant on whom We bestowed favor, and We made him an example for the children of Israel.

YU He was no more than a servant: We granted Our favour to him, and We made him an example to the Children of Israel.

### 60.

AA If We pleased We could have put angels in place of you as trustees on the earth.

NQ And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. [Tafsir At-Tabarî, Vol:25, Page 89].

PK And had We willed We could have set among you angels to be viceroys in the earth.

SH And if We please, We could make among you angels to be successors in the land.

YU And if it were Our Will, We could make angels from amongst you, succeeding each other on the earth.

### 61.

AA He is certainly the sign of the Hour (of change). So have no doubt about it, and

listen to me. This is the straight path.

- NQ** And he ['Iesa (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Iesa's (Jesus) descent on the earth][]. Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allâh) (i.e. be obedient to Allâh and do what He orders you to do, O mankind)! This is the Straight Path (of Islâmic Monotheism, leading to Allâh and to His Paradise).
- PK** And lo! verily there is knowledge of the Hour. So doubt ye not concerning it, but follow Me. This is the right path.
- SH** And most surely it is a knowledge of the hour, therefore have no doubt about it and follow me: this is the right path.
- YU** And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment): therefore have no doubt about the (Hour), but follow ye Me: this is a Straight Way.

## 62.

- AA** Let not Satan misdirect you. He is your open enemy.
- NQ** And let not Shaitân (Satan) hinder you (from the right religion, i.e. Islâmic Monotheism), Verily, he (Satan) to you is a plain enemy.
- PK** And let not Satan turn you aside. Lo! he is an open enemy for you.
- SH** And let not the Shaitan prevent you; surely he is your j open enemy.
- YU** Let not the Evil One hinder you: for he is to you an enemy avowed.

## 63.

- AA** When Jesus came with the signs, he said: "I have come to you with authority, and to explain some thing about which you are at variance. So fear God, and follow me.
- NQ** And when 'Iesa (Jesus) came with (Our) clear Proofs, he said: "I have come to you with Al-Hikmah (Prophethood), and in order to make clear to you some of the (points) in which you differ, therefore fear Allâh and obey me,
- PK** When Jesus came with clear proofs (of Allah's Sovereignty), he said: I have come unto you with wisdom, and to make plain some of that concerning which ye differ. So keep your duty to Allah, and obey me.
- SH** And when Isa came with clear arguments he said: I have come to you indeed with wisdom, and that I may make clear to you part of what you differ in; so be careful of (your duty to) Allah and obey me:
- YU** When Jesus came with Clear Signs, he said: "Now have I come to you with Wisdom, and in order to make clear to you some of the (points) on which ye dispute: therefore fear Allah and obey me.

## 64.

- AA** Verily God is my Lord and your Lord; so worship Him. This is the straight path."
- NQ** "Verily, Allâh! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allâh's religion of true Islâmic Monotheism)."
- PK** Lo! Allah, He is my Lord and your Lord. So worship Him. This is a right path.
- SH** Surely Allah is my Lord and your Lord, therefore serve Him; this is the right path:
- YU** "For Allah, He is my Lord and your Lord: so worship ye Him: this is a Straight Way."

## 65.

- AA But the factions differed among themselves. Woe alas to the sinners for the torment of the grievous Day!
- NQ But the sects from among themselves differed. So woe to those who do wrong (by ascribing things to 'Iesa (Jesus) that are not true) from the torment of a painful Day (i.e. the Day of Resurrection)!
- PK But the factions among them differed. Then woe unto those who do wrong from the doom of a painful day.
- SH But parties from among them differed, so woe to those who were unjust because of the chastisement of a painful day.
- YU But sects from among themselves fell into disagreement: then woe to the wrong-doers, from the Penalty of a Grievous Day!

**66.**

- AA Are they waiting (for any thing) but the Hour (of Doom) which would descend upon them suddenly, and catch them unawares?
- NQ Do they only wait for the Hour that it shall come upon them suddenly, while they perceive not?
- PK Await they aught save the Hour, that it shall come upon them suddenly, when they know not?
- SH Do they wait for aught but the hour, that it should come ! upon them all of a sudden while they do not perceive?
- YU Do they only wait for the Hour - that it should come on them all of a sudden, while they perceive not?

**67.**

- AA Friends will turn into enemies on that day, except those who fear and follow the straight path. O My creatures, there will be no fear or regret
- NQ Friends on that Day will be foes one to another except Al-Muttaqûn (pious - see V.2:2).
- PK Friends on that day will be foes one to another, save those who kept their duty (to Allah).
- SH The friends shall on that day be enemies one to another, except those who guard (against evil).
- YU Friends on that day will be foes, one to another, - except the Righteous.

**68.**

- NQ (It will be said to the true believers of Islâmic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,
- PK O My slaves! For you there is no fear this day, nor is it ye who grieve;
- SH O My servants! there is no fear for you this day, nor shall you grieve.
- YU My devotees! no fear shall be on you that Day, nor shall ye grieve, -

**69.**

- AA For (those of) you on that day who believed in My revelations and submitted.
- NQ (You) who believed in Our Ayât (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allâh's Will, and believe in the Oneness of Allâh - Islâmic Monotheism).
- PK (Ye) who believed Our revelations and were self-surrendered,
- SH Those who believed in Our communications and were submissive:
- YU (Being) those who have believed in Our Signs and bowed (their wills to Ours) in Islam.

**70.**

AA (You will) enter the garden, you and your spouses, and be glad."

NQ Enter Paradise, you and your wives, in happiness.

PK Enter the Garden, ye and your wives, to be made glad.

SH Enter the garden, you and your wives; you shall be made happy.

YU Enter ye the Garden, ye and your wives, in (beauty and) rejoicing.

### 71.

AA Golden platters and goblets will be passed around, and everything the heart desires and pleases the eye will be there, where you will abide for ever.

NQ Trays of gold and cups will be passed round them, (there will be) therein all that the one's innerselves could desire, all that the eyes could delight in, and you will abide therein forever.

PK Therein are brought round for them trays of gold and goblets, and therein is all that souls desire and eyes find sweet. And ye are immortal therein.

SH There shall be sent round to them golden bowls and drinking-cups and therein shall be what their souls yearn after and (wherein) the eyes shall delight, and you shall abide therein.

YU To them will be passed round, dishes and goblets of gold: there will be there all that the souls could desire, all that their eyes could delight in: and ye shall abide therein (for eye).

### 72.

AA This is the Paradise you will inherit (as meed) for your deeds.

NQ This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).

PK This is the Garden which ye are made to inherit because of what ye used to do.

SH And this is the garden which you are given as an inheritance on account of what you did.

YU Such will be the Garden of which ye are made heirs for your (good) deeds (in life).

### 73.

AA You will have fruits in abundance there to eat.

NQ Therein for you will be fruits in plenty, of which you will eat (as you desire).

PK Therein for you is fruit in plenty whence to eat.

SH For you therein are many fruits of which you shall eat.

YU Ye shall have therein abundance of fruit, from which ye shall have satisfaction.

### 74.

AA The sinners will certainly dwell for ever in the torment of Hell.

NQ Verily, the Mujrimûn (criminals, sinners, disbelievers, etc.) will be in the torment of Hell to abide therein forever.

PK Lo! the guilty are immortal in hell's torment.

SH Surely the guilty shall abide in the chastisement of hell.

YU The sinners will be in the Punishment of Hell, to dwell therein (for aye):

### 75.

AA It will not decrease for them; dumb with despair they will stay in it.

NQ (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.

PK It is not relaxed for them, and they despair therein.

- SH It shall not be abated from them and they shall therein be despairing.  
 YU Nowise will the (Punishment) be lightened for them, and in despair will they be there overwhelmed.

**76.**

- AA We did not wrong them, they wronged themselves.  
 NQ We wronged them not, but they were the Zâlimûn (polytheists, wrong-doers, etc.).  
 PK We wronged them not, but they it was who did the wrong.  
 SH And We are not unjust to them, but they themselves were unjust.  
 YU Nowise shall We be unjust to them: but it is they who have been unjust themselves.

**77.**

- AA They will call (to the keeper of Hell-gate): "O Malik, let your Lord decide our fate." He will answer: "You are to stay."  
 NQ And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily you shall abide forever."  
 PK And they cry: O master! Let thy Lord make an end of us. He saith: Lo! here ye must remain.  
 SH And they shall call out: O Malik! let your Lord make an end of us. He shall say: Surely you shall tarry.  
 YU They will cry: "O Malik! would that thy Lord put an end to us!" He will say, "Nay, but ye shall abide!"

**78.**

- AA We have brought to you the truth, but most of you despise the truth.  
 NQ Indeed We have brought the truth (Muhammad SAW with the Qur'ân), to you, but most of you have a hatred for the truth.[]  
 PK We verily brought the Truth unto you, but ye were, most of you, averse to the Truth.  
 SH Certainly We have brought you the truth, but most of you are averse to the truth.  
 YU Verily We have brought the Truth to you: but most of you have a hatred for Truth.

**79.**

- AA Have they settled upon a plan? We shall also settle on one.  
 NQ Or have they plotted some plan? Then We too are planning.  
 PK Or do they determine any thing (against the Prophet)? Lo! We (also) are determining.  
 SH Or have they settled an affair? Then surely We are the settlers.  
 YU What! have they settled some plan (among themselves)? But it is We Who settle things.

**80.**

- AA Or do they think We do not hear their secrecies and stealthy consultations? In fact, Our messengers who attend them record everything.  
 NQ Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our Messengers (appointed angels in charge of mankind) are by them, to record.  
 PK Or deem they that We cannot hear their secret thoughts and private confidences? Nay, but Our envoys, present with them, do record.

- SH Or do they think that We do not hear what they conceal and their secret discourses? Aye! and Our messengers with them write down.
- YU Or do they think that We hear not their secrets and their private counsels? Indeed (We do), and Our messengers are by them, to record.

**81.**

- AA Say: "If Ar-Rahman had a son I would have been the first of worshippers."
- NQ Say (O Muhammad SAW): "If the Most Beneficent (Allâh) had a son (or children as you pretend), then I am the first of Allâh's worshippers [who deny and refute this claim of yours (and the first to believe in Allâh Alone and testify that He has no children)]." [Tafsir At-Tabari].
- PK Say (O Muhammad): If the Beneficent One hath a son, then, I shall be first among the worshippers. (But there is no son).
- SH Say: If the Beneficent Allah has a son, I am the foremost of those who serve.
- YU Say: "If (Allah) Most Gracious had a son, I would be the first to worship."

**82.**

- AA All too glorious is He, Lord of the heavens and the earth, the Lord of all power, for what they ascribe to Him
- NQ Glorified be the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).
- PK Glorified be the Lord of the heavens and the earth, the Lord of the Throne, from that which they ascribe (unto Him)!
- SH Glory to the Lord of the heavens and the earth, the Lord of power, from what they describe.
- YU Glory to the Lord of the heavens and the earth, the Lord of the Throne (of Authority)! (He is free) from the things they attribute (to him)!

**83.**

- AA Leave them to their vain discoursing and horse-play till they come to meet their promised day (of reckoning).
- NQ So leave them (alone) to speak nonsense and play until they meet the Day of theirs, which they have been promised.
- PK So let them flounder (in their talk) and play until they meet the Day which they are promised.
- SH So leave them plunging into false discourses and sporting until they meet their day which they are threatened with.
- YU So leave them to babble and play (with vanities) until they meet that Day of theirs, which they have been promised.

**84.**

- AA He is God in heaven and God on earth, and He is all-wise and all-knowing.
- NQ It is He (Allâh) Who is the only Ilâh (God to be worshipped) in the heaven and the only Ilâh (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower.
- PK And He it is Who in the heaven is Allah, and in the earth Allah. He is the Wise, the Knower.
- SH And He it is Who is Allah in the heavens and Allah in the earth; and He is the Wise, the Knowing.
- YU It is He Who is Allah in heaven and Allah on earth; and He is full of Wisdom and Knowledge.

**85.**

- AA Blessed be He, who holds the kingdom of the heavens and the earth and all

that lies between them. He alone has knowledge of the Hour, and to Him will you return.

- NO And blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.
- PK And blessed be He unto Whom belongeth the Sovereignty of the heavens and the earth and all that is between them, and with Whom is knowledge of the Hour, and unto Whom ye will be returned.
- SH And blessed is He Whose is the kingdom of the heavens and the earth and what is between them, and with Him is the knowledge of the hour, and to Him shall you be brought back.
- YU And blessed is He to Whom belongs the dominion of the heavens and the earth, and all between them: with Him is the Knowledge of the Hour (of Judgment): and to Him shall ye be brought back.

### 86.

- AA Those they invoke apart from Him have no power of intercession, except those who testify to the truth and have knowledge.
- NO And those whom they invoke instead of Him have no power of intercession; except those who bear witness to the truth (i.e. believed in the Oneness of Allâh, and obeyed His Orders), and they know (the facts about the Oneness of Allâh)[] .
- PK And those unto whom they cry instead of Him possess no power of intercession, saving him who beareth witness unto the Truth knowingly.
- SH And those whom they call upon besides Him have no authority for intercession, but he who bears witness of the truth and they know (him).
- YU And those whom they invoke besides Allah have no power of intercession; - only he who bears witness to the Truth, and they know (him).

### 87.

- AA If you ask them who created them, they will answer: "God." How then can they turn away?
- NO And if you ask them who created them, they will surely say: "Allâh". How then are they turned away (from the worship of Allâh, Who created them)?
- PK And if thou ask them who created them, they will surely say: Allah. How then are they turned away?
- SH And if you should ask them who created them, they would certainly say: Allah. Whence are they then turned back?
- YU If thou ask them, who created them, they will certainly say, Allah: How then are they deluded away (from the Truth)?

### 88.

- AA And (the Prophet) will say: "O Lord, these are certainly a people who do not believe."
- NO (Allâh has knowledge) of (Prophet Muhammad's) saying: "O my Lord! Verily, these are a people who believe not!"
- PK And he saith: O my Lord! Lo! these are a folk who believe not.
- SH Consider his cry: O my Lord! surely they are a people who do not believe.
- YU (Allah has knowledge) of the (Prophet's) cry, "O my Lord! Truly these are people who will not believe!"

### 89.

- AA Turn away from them and say: "Peace." They will come to know soon.

- NO So turn away from them (O Muhammad SAW), and say: Salâm (peace)! But they will come to know. []
- PK Then bear with them (O Muhammad) and say: Peace. But they will come to know.
- SH So turn away from them and say, Peace, for they shall soon come to know.
- YU But turn away from them, and say "Peace!" But soon shall they know!