

68

Al-Qalam

The Pen

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

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

1.

- AA** In the name of Allah, most benevolent, ever-merciful. NUN. I CALL to witness the pen and what they inscribe,
- NQ** Nūn. [These letters (Nūn, etc.) are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings]. By the pen and what the (angels) write (in the Records of men).
- PK** Nun. By the pen and that which they write (therewith),
- SH** Noon. I swear by the pen and what the angels write,
- YU** Nun. By the Pen and the (Record) which (men) write,-

2.

- AA** You are not demented by the grace of your Lord.
- NQ** You (O Muhammad SAW) are not, by the Grace of your Lord, a madman.
- PK** Thou art not, for thy Lord's favour unto thee, a madman.
- SH** By the grace of your Lord you are not mad.
- YU** Thou art not, by the Grace of thy Lord, mad or possessed.

3.

- AA** There is surely reward unending for you,
- NQ** And verily, for you (O Muhammad SAW) will be an endless reward.
- PK** And lo! thine verily will be a reward unailing.
- SH** And most surely you shall have a reward never to be cut off.
- YU** Nay, verily for thee is a Reward unailing:

4.

- AA** For you are verily born of sublime nature.
- NQ** And verily, you (O Muhammad SAW) are on an exalted standard of character.
- PK** And lo! thou art of a tremendous nature.
- SH** And most surely you conform (yourself) to sublime morality.
- YU** And thou (standest) on an exalted standard of character.

5.

- AA** So you will see, and they will realise,
- NQ** You will see, and they will see,
- PK** And thou wilt see and they will see
- SH** So you shall see, and they (too) shall see,
- YU** Soon wilt thou see, and they will see,

6.

- AA Who is distracted.
 NQ Which of you is afflicted with madness.
 PK Which of you is the demented.
 SH Which of you is afflicted with madness.
 YU Which of you is afflicted with madness.

7.

- AA Verily your Lord knows those who have gone astray from His path, and He knows those who are guided on the way.
 NQ Verily, your Lord knows better, who (among men) has gone astray from His Path, and He knows better those who are guided.
 PK Lo! thy Lord is Best Aware of him who strayeth from His way, and He is Best Aware of those who walk aright.
 SH Surely your Lord best knows him who errs from His way, and He best knows the followers of the right course.
 YU Verily it is thy Lord that knoweth best, which (among men) hath strayed from His Path: and He knoweth best those who receive (true) Guidance.

8.

- AA So do not comply with those who deny:
 NQ So (O Muhammad SAW) obey not the deniers [(of Islâmic Monotheism those who belie the Verses of Allâh), the Oneness of Allâh, and the Messenger of Allâh (Muhammad SAW), etc.][
 PK Therefor obey not thou the rejecters
 SH So do not yield to the rejecters.
 YU So hearken not to those who deny (the Truth).

9.

- AA They only want that you should relent, so that they may come to terms.
 NQ They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you.
 PK Who would have had thee compromise, that they may compromise.
 SH They wish that you should be pliant so they (too) would be pliant.
 YU Their desire is that thou shouldst be pliant: so would they be pliant.

10.

- AA Do not heed a contemptible swearer,
 NQ And obey not everyone who swears much, and is considered worthless,
 PK Neither obey thou each feeble oath-monger,
 SH And yield not to any mean swearer
 YU Heed not the type of despicable men,- ready with oaths,

11.

- AA Or backbiter, calumniator, slanderer,
 NQ A slanderer, going about with calumnies,
 PK Detracter, spreader abroad of slanders,
 SH Defamer, going about with slander
 YU A slanderer, going about with calumnies,

12.

- AA Who hinders men from (doing) good, the transgressor, the iniquitous,
 NQ Hinderer of the good, transgressor, sinful,
 PK Hinderer of the good, transgressor, malefactor
 SH Forbider of good, outstepping the limits, sinful,
 YU (Habitually) hindering (all) good, transgressing beyond bounds, deep in sin,

13.

- AA Crude, and above all, mean and infamous,
 NQ Cruel, after all that base-born (of illegitimate birth),
 PK Greedy therewithal, intrusive.
 SH Ignoble, besides all that, base-born;
 YU Violent (and cruel),- with all that, base-born,-

14.

- AA Simply because he possesses wealth and children.
 NQ (He was so) because he had wealth and children.
 PK It is because he is possessed of wealth and children
 SH Because he possesses wealth and sons.
 YU Because he possesses wealth and (numerous) sons.

15.

- AA When you recite Our revelations to him, he says: "These are fables of long ago."
 NQ When Our Verses (of the Qur'ân) are recited to him, he says: "Tales of the men of old!"
 PK That, when Our revelations are recited unto him, he saith: Mere fables of the men of old.
 SH When Our communications are recited to him, he says: Stories of those of yore.
 YU When to him are rehearsed Our Signs, "Tales of the ancients", he cries!

16.

- AA We shall brand him on the muzzle.
 NQ We shall brand him over the nose!
 PK We shall brand him on the nose.
 SH We will brand him on the nose.
 YU Soon shall We brand (the beast) on the snout!

17.

- AA We have tried you as We tried the owners of the garden when they vowed to gather the fruits in the morning
 NQ Verily, We have tried them as We tried the people of the garden, when they swore to pluck the fruits of the (garden) in the morning,
 PK Lo! We have tried them as We tried the owners of the garden when they vowed that they would pluck its fruit next morning,
 SH Surely We will try them as We tried the owners of the garden, when they swore that they would certainly cut off the produce in the morning,
 YU Verily We have tried them as We tried the People of the Garden, when they resolved to gather the fruits of the (garden) in the morning.

18.

- AA But did not add: "If God may please."
 NO Without saying: Inshâ' Allâh (If Allâh will).
 PK And made no exception (for the Will of Allah);
 SH And were not willing to set aside a portion (for the poor).
 YU But made no reservation, ("If it be Allah's Will").

19.

- AA Then a calamity from your Lord fell upon it, but they remained fast asleep.
 NO Then there passed by on the (garden) something (fire) from your Lord at night and burnt it while they were asleep.
 PK Then a visitation from thy Lord came upon it while they slept
 SH Then there encompassed it a visitation from your Lord while they were sleeping.
 YU Then there came on the (garden) a visitation from thy Lord, (which swept away) all around, while they were asleep.

20.

- AA So by the morning it seemed as though picked clean.
 NO So the (garden) became black by the morning, like a pitch dark night (in complete ruins).
 PK And in the morning it was as if plucked.
 SH So it became as black, barren land.
 YU So the (garden) became, by the morning, like a dark and desolate spot, (whose fruit had been gathered).

21.

- AA At daybreak they called to each other:
 NO Then they called out one to another as soon as the morning broke,
 PK And they cried out one unto another in the morning,
 SH And they called out to each other in the morning,
 YU As the morning broke, they called out, one to another, -

22.

- AA "If you want to gather the fruits, let us go early to the plantation."
 NO Saying: "Go to your tilth in the morning, if you would pluck the fruits."
 PK Saying: Run unto your field if ye would pluck (the fruit).
 SH Saying: Go early to your tilth if you would cut (the produce).
 YU "Go ye to your tilth (betimes) in the morning, if ye would gather the fruits."

23.

- AA So they departed, talking in low voices:
 NO So they departed, conversing in secret low tones (saying),
 PK So they went off, saying one unto another in low tones:
 SH So they went, while they consulted together secretly,
 YU So they departed, conversing in secret low tones, (saying)-

24.

- AA "Let no needy person come to you within it today."

- NO No Miskîn (poor man) shall enter upon you into it today.
 PK No needy man shall enter it to-day against you.
 SH Saying: No poor man shall enter it today upon you.
 YU "Let not a single indigent person break in upon you into the (garden) this day."

25.

- AA They left early in the morning bent on this purpose.
 NO And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom).
 PK They went betimes, strong in (this) purpose.
 SH And in the morning they went, having the power to prevent.
 YU And they opened the morning, strong in an (unjust) resolve.

26.

- AA When they saw (and did not recognise it) they said: "Surely we have lost the way.
 NO But when they saw the (garden), they said: "Verily, we have gone astray,"
 PK But when they saw it, they said: Lo! we are in error!
 SH But when they saw it, they said: Most surely we have gone astray
 YU But when they saw the (garden), they said: "We have surely lost our way:

27.

- AA No. In fact we have been deprived of it."
 NO (Then they said): "Nay! Indeed we are deprived of (the fruits)!"
 PK Nay, but we are desolate!
 SH Nay! we are made to suffer privation.
 YU "Indeed we are shut out (of the fruits of our labour)!"

28.

- AA One who was temperate among them, said: "Did I not say: 'Why don't you praise God?'"
 NO The best among them said: "Did I not tell you: why do you not say: Inshâ' Allâh (If Allâh will)."
 PK The best among them said: Said I not unto you: Why glorify ye not (Allah)?
 SH The best of them said: Did I not say to you, Why do you not glorify (Allah)?
 YU Said one of them, more just (than the rest): "Did I not say to you, 'Why not glorify (Allah)?'"

29.

- AA "Glory to our Lord," they said; we were really in the wrong."
 NO They said: "Glory to Our Lord! Verily, we have been Zâlimûn (wrong-doers, etc.)."
 PK They said: Glorified be our Lord! Lo! we have been wrong-doers.
 SH They said: Glory be to our Lord, surely we were unjust.
 YU They said: "Glory to our Lord! Verily we have been doing wrong!"

30.

- AA Then they started blaming one another,
 NO Then they turned, one against another, in blaming.
 PK Then some of them drew near unto others, self-reproaching.

SH Then some of them advanced against others, blaming each other.

YU Then they turned, one against another, in reproach.

31.

AA Saying: "Alas the woe, we were iniquitous.

NO They said: "Woe to us! Verily, we were Tāghûn (transgressors and disobedient, etc.)

PK They said: Alas for us! In truth we were outrageous.

SH Said they: O woe to us! surely we were inordinate:

YU They said: "Alas for us! We have indeed transgressed!

32.

AA Maybe our Lord will give us better than this. We turn to our Lord in supplication."

NO We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins, and reward us in the Hereafter)."

PK It may be that our Lord will give us better than this in place thereof. Lo! we beseech our Lord.

SH Maybe, our Lord will give us instead one better than it; surely to our Lord do we make our humble petition.

YU "It may be that our Lord will give us in exchange a better (garden) than this: for we do turn to Him (in repentance)!"

33.

AA Such is Our chastisement; and the punishment of the Hereafter will be greater, if only they knew!

NO Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater, if they but knew.

PK Such was the punishment. And verily the punishment of the Hereafter is greater if they did but know.

SH Such is the chastisement, and certainly the chastisement of the hereafter is greater, did they but know!

YU Such is the Punishment (in this life); but greater is the Punishment in the Hereafter, - if only they knew!

34.

AA For those who fear God there are pleasure gardens with their Lord.

NO Verily, for the Muttaqûn (pious and righteous persons - see V.2:2) are Gardens of delight (Paradise) with their Lord.

PK Lo! for those who keep from evil are gardens of bliss with their Lord.

SH Surely those who guard (against evil) shall have with their Lord gardens of bliss.

YU Verily, for the Righteous, are Gardens of Delight, in the Presence of their Lord.

35.

AA Should We treat those who submit and obey in the same way as those who are culpable?

NO Shall We then treat the (submitting) Muslims like the Mujrimûn (criminals, polytheists and disbelievers, etc.)?

PK Shall We then treat those who have surrendered as We treat the guilty?

SH What! shall We then make (that is, treat) those who submit as the guilty?

YU Shall We then treat the People of Faith like the People of Sin?

36.

AA What has come upon you that you judge in such a wise?

NQ What is the matter with you? How judge you?

PK What aileth you? How foolishly ye judge!

SH What has happened to you? How do you judge?

YU What is the matter with you? How judge ye?

37.

AA Or have you a Book in which you read

NQ Or have you a Book through which you learn.

PK Or have ye a scripture wherein ye learn

SH Or have you a book wherein you read,

YU Or have ye a book through which ye learn-

38.

AA That you can surely have whatever you choose?

NQ That you shall have all that you choose?

PK That ye shall indeed have all that ye choose?

SH That you have surely therein what you choose?

YU That ye shall have, through it whatever ye choose?

39.

AA Or have you taken a binding promise from Us which would hold till the Day of Judgement, that you will get whatever you demand?

NQ Or you have oaths from Us, reaching to the Day of Resurrection that yours will be what you judge.

PK Or have ye a covenant on oath from Us that reacheth to the Day of Judgment, that yours shall be all that ye ordain?

SH Or have you received from Us an agreement confirmed by an oath extending to the day of resurrection that you shall surely have what you demand?

YU Or have ye Covenants with Us to oath, reaching to the Day of Judgment, (providing) that ye shall have whatever ye shall demand?

40.

AA Ask them: "Which of you is able to vouch for this?"

NQ Ask them, which of them will stand surety for that!

PK Ask them (O Muhammad) which of them will vouch for that!

SH Ask them which of them will vouch for that,

YU Ask thou of them, which of them will stand surety for that!

41.

AA Or have they any partners? Let them bring their partners then, if what they say is true.

NQ Or have they "partners"? Then let them bring their "partners" if they are truthful!

PK Or have they other gods? Then let them bring their other gods if they are truthful

SH Or have they associates if they are truthful.

Or have they some "Partners" (in Allahhead)? Then let them produce their

YU "partners", if they are truthful!

42.

AA On the day the great calamity befalls, and they are called to bow in homage, they will not be able to do so.

NQ (Remember) the Day when the Shin[] shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate (to Allâh), but they (hypocrites) shall not be able to do so,

PK On the day when it befalleth in earnest, and they are ordered to prostrate themselves but are not able,

SH On the day when there shall be a severe affliction, and they shall be called upon to make obeisance, but they shall not be able,

YU The Day that the shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able,-

43.

AA Lowered will be their eyes, disgrace overwhelming them. They had indeed been called to bow in homage when they were free of blame.

NQ Their eyes will be cast down, ignominy will cover them; they used to be called to prostrate (offer prayers), while they were healthy and good (in the life of the world, but they did not).

PK With eyes downcast, abasement stupefying them. And they had been summoned to prostrate themselves while they were yet unhurt.

SH Their looks cast down, abasement shall overtake them; and they were called upon to make obeisance indeed while yet they were safe.

YU Their eyes will be cast down,- ignominy will cover them; seeing that they had been summoned aforetime to bow in adoration, while they were whole, (and had refused).

44.

AA So leave those who deny this Discourse to Me. We shall lead them step by step to (ruin) in a way they will not know.

NQ Then leave Me Alone with such as belie this Qur'ân. We shall punish them gradually from directions they perceive not.

PK Leave Me (to deal) with those who give the lie to this pronouncement. We shall lead them on by steps from whence they know not.

SH So leave Me and him who rejects this announcement; We will overtake them by degrees, from whence they perceive not:

YU Then leave Me alone with such as reject this Message: by degrees shall We punish them from directions they perceive not.

45.

AA Yet I will give them respite: Surely My plan is compact.

NQ And I will grant them a respite. Verily, My Plan is strong.

PK Yet I bear with them, for lo! My scheme is firm.

SH And I do bear with them, surely My plan is firm.

YU A (long) respite will I grant them: truly powerful is My Plan.

46.

AA Do you ask for any compensation from them that they are burdened with want?

NQ Or is it that you (O Muhammad SAW) ask them a wage, so that they are heavily burdened with debt?

- PK Or dost thou (Muhammad) ask a fee from them so that they are heavily taxed?
 SH Or do you ask from them a reward, so that they are burdened with debt?
 YU Or is it that thou dost ask them for a reward, so that they are burdened with a load of debt?-

47.

- AA Or do they have knowledge of the unknown which they copy down?
 NQ Or that the Ghaib (unseen here in this Verse it means Al-Lauh Al-Mahfûz) is in their hands, so that they can write it down?
 PK Or is the Unseen theirs that they can write (thereof)?
 SH Or have they (the knowledge of) the unseen, so that they write (it) down?
 YU Or that the Unseen is in their hands, so that they can write it down?

48.

- AA So wait with patience for the judgement of your Lord, and do not be like (1onah) of the fish who called (to his Lord) when he was choked with anger.
 NQ So wait with patience for the Decision of your Lord, and be not like the Companion of the Fish, when he cried out (to Us) while he was in deep sorrow. (See the Qur'ân, Verse 21:87).
 PK But wait thou for thy Lord's decree, and be not like him of the fish, who cried out in despair.
 SH So wait patiently for the judgment of your Lord, and be not like the companion of the fish, when he cried while he was in distress.
 YU So wait with patience for the Command of thy Lord, and be not like the Companion of the Fish,- when he cried out in agony.

49.

- AA Had it not been for a favour from his Lord he would have been cast blame-worthy on a barren plain.
 NQ Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed.
 PK Had it not been that favour from his Lord had reached him he surely had been cast into the wilderness while he was reprobate.
 SH Were it not that favor from his Lord had overtaken him, he would certainly have been cast down upon the naked Found while he was blamed.
 YU Had not Grace from his Lord reached him, he would indeed have been cast off on the naked shore, in disgrace.

50.

- AA Then his Lord chose him and placed him among the upright.
 NQ But his Lord chose him and made him of the righteous.
 PK But his Lord chose him and placed him among the righteous.
 SH Then his Lord chose him, and He made him of the good.
 YU Thus did his Lord choose him and make him of the Company of the Righteous.

51.

- AA But the unbelievers would like to stare you out of balance when they hear the warning, and say: "Surely he is possessed;"
 NQ And verily, those who disbelieve would almost make you slip with their eyes through hatredness when they hear the Reminder (the Qur'ân), and they say: "Verily, he (Muhammad SAW) is a madman!"

- PK And lo! those who disbelieve would fain disconcert thee with their eyes when they hear the Reminder, and they say: Lo! he is indeed mad;
- SH And those who disbelieve would almost smite you with their eyes when they hear the reminder, and they say: Most surely he is mad.
- YU And the Unbelievers would almost trip thee up with their eyes when they hear the Message; and they say: "Surely he is possessed!"

52.

- AA Whilst it is no more than reminder for the people of the world.
- NQ But it is nothing else than a Reminder to all the 'Alamīn (mankind, jinns and all that exists).
- PK When it is naught else than a Reminder to creation.
- SH And it is naught but a reminder to the nations.
- YU But it is nothing less than a Message to all the worlds.